

# The Catholic Register.

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

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PRICE FIVE CENTS.

## CALENDAR FOR THE WEEK.

Sunday, April 21. White—(Second Sunday after Easter). St. Anselm, Bishop, Confessor. Double.  
Monday, April 22.—Red—St. Soter and St. Catus, Popes and Martyrs. Double.  
Tuesday, April 23.—Red—St. George, Martyr. Semi-Double.  
Wednesday, April 24.—Red—St. Fidels of Sigmaringen. Double.  
Thursday, April 25.—Red—St. Mark the Evangelist. Double second class.  
Friday, April 26.—Red—St. Clotus and St. Mercurinus, Popes, Martyrs. Double.  
Saturday, April 27.—Red—St. Anastasius, Pope. Double.

## CURRENT TOPICS

### The Vultures' Banquet.

It is estimated that 25,000 Filipinos have been killed in the war with the United States which has just collapsed.

### Imperial Parliament.

To-day the Irish Parliamentary Party is meeting preparatory to the reassembling of Parliament. The Budget statement will be made this evening and the Irish Financial Relations question will be raised, while to-morrow the debate on the Irish Catholic University will come on.

### Catholic Insurance.

It was announced in New York last week that a new and powerful life insurance company was in process of formation, to be officered entirely by Catholics, and to be patronized to a certain degree by the Catholic hierarchy. It was said that John D. Crimmins was to be president of the new company.

### Irish Music Festival.

Lovers of Irish music will be pleased to hear that the Irish Piper's Club, which has its headquarters in Cork, is now engaged in organizing a festival to be held in the Southern Capital on 16th May. Numerous and valuable prizes are offered, not only for the best performance on the pipes, but also for the best written music for that time honored instrument.

### The Bishops' Protest.

The letter from the Catholic Archbishop and Bishops of Canada to Cardinal Vaughan on the Coronation Oath, is moderate, yet forcible, in its tone, and the sentiment expressed will be approved by the large majority of Protestants, as well as by all the Catholics, in this country. The days of the penal laws are gone. Catholic emancipation is an accomplished fact. Liberty of conscience prevails throughout the British dominions.—Hamilton Times.

### Obscene Literature.

A New York despatch, dated April 9, said: A warrant was issued yesterday by Judge Brennan for the arrest of Mrs. Margaret L. Shephard, who has been lecturing in Brooklyn. Mrs. Shephard is charged with the creation and sale of obscene literature. Several policemen and detectives were looking for her last night, but at a late hour she had not been taken into custody.

### The Gael.

The Gael (New York), for April, is a credit to the literary progress of the Irish race in America. A beautifully printed number, rich in history, song and story, brimming with chaste originality, and nobly representative of the Gaelic revival which is placing the Irish language, not only in the columns of the periodical, but also the daily press, our contemporary merits the most hearty recognition. In another column we have taken the liberty of copying a ballad contributed by Father James B. Dollard, with whose inspired work our readers have for years been familiar.

### Diocese of Newark.

Information contained in a private letter from Rome to The Catholic University, is that Rev. Charles H. Colton, of New York City, has been selected as the successor to the late Bishop W. H. Wigmore, of the Diocese of Newark. Father Colton is the rector of St. Stephen's Church. He was a curate under the late Dr. Edward McClynn, and was appointed to the rectorship following Dr. McClynn's retirement, and succeeded in entirely reorganizing the parish, paying off the debt, and building a fine school. He was born in Cleveland, of Irish parents, in 1851.

### Irish Emigration.

The Emigrants' Information Office in London has issued a document which commands emigration to Canada, New South Wales, Western Australia, and New Zealand, and speaks of South Africa in these terms:—"Persons are again warned against going to South Africa at present in search of professional or manual work unless they have ample private means to meet the very high cost of living. They will not, as a rule, be allowed to proceed up the country, where there are already large numbers of persons in South Africa at the present time who are out of employment." This is no joke as if the prospect in the unhappy colony was brightening.

### Academic Literature.

The academic magazine is steadily increasing its power in the literary field. From Catholic colleges and schools, it is one of the best publications in the class are issued. In Toronto the *Annals of the Loreto Abbey* have for years headed the "Leaves," which must

be a welcome visitor to all the ex-pupils and friends of the widely-known academy, conducted so successfully in this city by the Ladies of Loreto. The Easter number, which has just reached us, is a most creditable proof of the literary force which is developing within the quiet walls of the Abbey. Nor is this all; for the contents of the issue are still more commendable for the range and purity of the subjects treated—a chaste setting to the excellent acquaintance with letters and books shown on every page.

### Irish Emigration.

The emigration statistics of Ireland for the year 1900 are set forth in the annual report of the Registrar-General for Ireland, which has just been laid on the table of the House of Commons. 1,107 persons, of whom 45,288 were natives of Ireland, left Irish ports in 1900 as emigrants, being an increase of 8,847 as compared with the number in 1899. Of the persons who emigrated from Ireland 82.2 per cent. were between the ages of 15 and 35, so that the exodus was really a draining of the bone and sinew of the country. Of the 45,288 natives of Ireland who emigrated in 1900, 37,765 went to the United States, 6,050 to Great Britain, and 64 to New Zealand, 472 to Canada, and 834 to Australia. Ulster furnished the largest contingent to Canada, 229 out of a total of 472.

### South Africa.

Our Dumb Animals: It seems to us that the fighting of the Boers in South Africa is likely to bring to an end (in actual warfare), bayonets, gold epaulettes, brilliant uniforms, feathers and military bands, substituting long range rifles and cannon with telescopic sights, the most undistinguishable uniforms for both officers and men, and the large use of horses and mules for rapid transportation; and with the passing of all this glitter and show and military music, we think war will largely lose its attractions to our young 'uns, and be more clearly seen to be [what it is in most cases] simply murder, and its consequences "hell on earth."

### Widows and Orphans.

The Duke of Cambridge, writing to Lord Minto, Governor-General of Canada, says: "All applications from widows, orphans and other dependents of those connected with the Canadian contingents who have lost their lives in the war in South Africa will be referred by the Secretary of the Patriotic Fund Commission to the Secretary of the Canadian Patriotic Fund. This is all the more necessary, as, owing to the prolongation of the war in South Africa, there have been already registered as applicants for assistance from the Transvaal War Fund, administered by the Patriotic Fund Commissioners, upwards of 2,500 widows, 3,000 orphans, and 1,800 other relatives, while greater numbers will no doubt have ultimately to be provided for by us."

### Oblates in the War.

Father Marchal, O.M.I., who has returned for a while to France from South Africa, was with Botha's troops as chaplain. English news about the war, he declares, is usually exaggerated. England has not so many men in South Africa as is supposed, and the figures given of prisoners, horses, cattle captured from the Boers are generally inflated. It was formerly stated that the Boers were not well disposed towards the Catholics. Father Marchal is reported to have said that this is the case no longer. The Calvinists of the Transvaal have seen and learned to admire and appreciate the remarkable work and deeds of the Oblates in the field of battle and in camp by missionaries and nuns, who risk their lives. The movement of sympathy towards the Catholics is thus increasing among the Boers, notably towards the Oblates and Marists. General Louis Botha has personally expressed his deep gratitude for the services of the Oblate chaplains with his commandoes.

### Interference of Judges.

Mr. Justice MacCahill did not go at all out of his way at the Hamilton Assizes in freeing the judges from an imposition of contact with the press. A case which has been so much discussed in the House of Commons. After addressing the jurors on the business before them, His Lordship went on to speak on a matter that was in some sense a personal one. A newspaper in the city had given currency to the report that the judges were in the habit of taking passes from railway companies. If this were true, it would be deplorable that men of the standing of justices on the bench were guilty of accepting such passes from any corporation; and for a newspaper to publish such a thing it could not well have known what wrong it might do to the judiciary. The attention of that paper has been drawn to the statement, and it was told that no judge had ever accepted a pass from a railway company in this or any other province.

### Eloquent Figures.

An Irish contemporary has reproduced the following statement approved of the Government's denial that there is any favoritism in selections for official positions in Ireland:—"Of the Privy Councillors appointed there were Episcopalian, three Presbyterians, two Roman Catholics. Judges of the Supreme Court—Two Episcopalian, one Roman Catholic. Two Episcopalian, one Presbyterian, one Roman Catholic. Crown Solicitors—Five Episcopalian,

and one Roman Catholic. Resident Magistrates—Ten Episcopalian, one Presbyterian, and three Roman Catholic. President of the Queen's Colleges—Two Roman Catholics. Resident Commissioners of the National Board—One Episcopalian, one Roman Catholic. Commissioners of the Local Government Board—Two Episcopalian and one Roman Catholic. Inspectors of Local Government Board—Five Episcopalian, one Presbyterian, and two Roman Catholic. Auditors of the Local Government Board—Five Episcopalian and one Roman Catholic. Fifteen Roman Catholics amongst these sixty-seven officials.

### The Irish Census.

When Spencer Gully voted the Irish language in the House of Commons he never could have dreamed of the many forms in which protest would be made. A few weeks ago two Guardians of the South Dublin Union signed a number of cheques on behalf of the Board in the Gaelic characters, and the National Bank, as the bank founded by O'Connell, might be expected to have duly honored them. The Irish propaganda has already produced its effect upon the Irish Census returns, many of the forms—having been filled up in Irish. It is consequently expected that notwithstanding a great decrease in the population, the result of the census will show a considerable increase in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country. Another feature of some of the Irish census returns, the London Daily News declares, is the entry of "idolater" in the religious column—by way of protest against the terms of the Coronation Oath.

### 20th Century War.

We are often told that the twentieth century will be an era of commercial wars. It hardly seems likely, unless nations take to choosing their rulers from their asylums. Commerce is there in spending thousands of millions down for a possibility of obtaining hundreds of millions in the distant future? Supporting a nation to be considering the possibility of war with another nation over some commercial question. It can certainly count on an expenditure of at least three billion dollars, and probably more. If it should take that money and apply it to the development of its own domestic resources, would it not gain more than it could possibly hope to gain by fighting for external commercial advantages? Of course, in the days when nations went to war for the ambition of kings, or the sentiment of mobs, or the considerations of profit and loss did not count. But we have entered an era now so businesslike that even an emperor does not think it beneath him to canvass Europe drumming up trade. Under such conditions, how long will the civilized nations of the world continue to spend ten dollars for the bare possibility of getting back one?—Saturday Evening Post.

### Bigots Evicted Down.

Rev. Madison C. Peters, of New York, who has made his name notorious as a bigot, has been discovered by The Boston Pilot in the editorial chair of The Book World. With him appears, designated a Reverend Mr. St. John Gaffney, of New York, called the attention of the proprietor of The Book World to The Pilot's exposure of these persons, and in reply has received a letter from which the following sentences have been extracted: "Your letter is the first one that we have received relative to the matter you mention, and I wish to state to you as I have to others that the views expressed in the article as above named, were not with the sanction of our firm, and our business editor entirely overlooked the matter when reading the proof of same. I can assure you there is no intention on the part of our firm to have any article published in The Book World that would be offensive in any manner to any of its readers, and the only excuse and apology we can offer is as above stated."

### Catholics of the World.

At the Australasian Catholic Congress, among the important papers read was one specially contributed by the late Michael G. Mulhall, the famous statistician, concerning the religion of the peoples of the earth. Of the 1,450 millions, making up the population of the world, Mr. Mulhall, basing his figures on the returns of 1898 computed that 501,000,000 are Christians, the proportion to each faith being as follows: Catholics, 240,000,000; Protestants, 169,000,000; Greeks, 88,300,000. Under the head of Protestants are included more than 100 different sects who profess one or other form of Christianity. Assuming all classes of Protestants to form one religion, their total number in relation to that of Roman Catholics would be as two to three. According to official returns for five years ending December, 1898, the annual increase, if nobody changed from the religion of his parents, would be Catholics, 2,860,000; Protestants, 2,380,000. It is, however, notorious, said Mr. Mulhall, that numbers of Protestants in England and the United States pass over yearly to the Roman Catholic Church, whereas Protestantism gains few converts. This fact is attributed to two causes—first, the life of self-denial and sacrifice led by Catholic missionaries; secondly, the attraction that Catholic worship offers by its ritual and ceremonies. According to the returns of the American Statistical Bureau, in 1893 in the missionary countries, (India, China, Siberia, Japan, Syria, Asia, Africa, Philippines, and

Java) Catholics were to Protestants almost *five to one*, the figures being—Catholics, 11,458,000; Protestants, 2,022,000.

### Westminster Cathedral.

An English correspondent says: That the great Cathedral at Westminster is nearing completion, and some of the accessories for the interior are beginning to arrive on the spot. Conspicuous among these is the archiepiscopal throne which is a copy of the much-admired opal throne in St. John Lateran's. It is of tuffa marble with mosaic on white marble. When in use it will be upholstered with cushions according to the custom. It is a beautiful piece of work, executed in Rome, and is a gift of the English Bishops to the Cardinal and the Metropolitan Cathedral.

### Jesuits and Patriotism.

A writer in the Italian press has just been calling attention to what the Jesuits have done for France, and, as the Catholic Times points out, he shows clearly that not only are the religious and literary glories of the country in a great measure interwoven with the history of the work done by the Jesuit Order, but also that in times of national triumph the Jesuit Fathers signally distinguished themselves by patriotic actions. During the Franco-Prussian war large numbers of them were at the front as military chaplains. Hundreds of the Brothers worked at the infirmaries, and many enrolled themselves as soldiers. The Jesuits were well represented at Malmesbury, and Father Tailhan was mentioned in the orders of the day. Later he was riddled with bullets, and a bomb was further seriously injured at Bonquet. Father Ardou was blown up in the explosion at the Citadel of Leon, and at Metz and Belfort Fathers Renneville and de Damas were killed upon the ramparts.

### Catholic Disabilities.

The Bill to remove certain disabilities affecting Roman Catholics in Great Britain and Ireland, now before the Imperial Parliament, proposes to enact: 1. Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits, and members of other religious orders, communities, or societies of the Roman Catholic Church, described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome, bound by monastic or religious vows to reside in the United Kingdom. 2. It shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities, and societies of the said Church, consisting of men, and bound by religious or monastic vows, to take and acquire property in like manner, and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community, or establishment, consisting of females, bound by religious or monastic vows. 3. There shall be repealed, as from the passing of this Act, so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious orders and communities or societies as aforesaid.

### Tolstoy's Excommunication.

A great deal of public attention continues to be attracted by the excommunication pronounced against Count Leon Tolstoy, "new false prophet, who in the conceit of his pride has audaciously risen against God, against Christ, and against His Holy inheritance." The following are the most interesting clauses in the document of excommunication:—"In his writings and letters, circulated by him and his disciples throughout the entire world, principally within the limits of our beloved country, he seeks, with all the ardor of a fanatic, the destruction of all the dogmas of the Orthodox Church, even to the essence of the Christian Faith. He denies God personally present in the Holy Trinity. He denies our Lord Jesus Christ, God-Man, Saviour and Redeemer of the world. He denies the Immaculate Conception of our Lord Jesus Christ in His human nature, as also of the Virginity of the Mother of God, the Blessed Virgin Mary, either before or after the Nativity. He admits neither of existence beyond the grave nor the distribution of punishments or rewards. He refuses belief in the Sacraments of the Church and efficacy of the power of the Holy Ghost, and nullifies all the Articles of Faith held most sacred by the Orthodox people. He did not draw back even before the most precious of all Sacraments, the Holy Eucharist. Count Leon Tolstoy has spread all this by his words and writings; consequently not secretly, but openly, publicly, and conscientiously, and intentionally, and has cast off all communication with the Orthodox Church. All steps taken to enlighten him have been in vain. Therefore the Church no longer recognizes him as one of its members, and will not recognize him as such unless he makes an act of repentance and re-establishes his communication with her."

### Justin Fulton Dead.

A telegram from Somerville, Mass., announces the death of Justin D. Fulton, D.D., a Baptist preacher, formerly pastor of Tremont Temple. His death was due to paralysis. This man gained notoriety during recent years by his foul crusade against the Catholic Church, and one of the most disgraceful harangues he ever uttered was here in Toronto. Recently he had not been much heard of.

## "THE JESUIT OATH."

Father Gerard, S.J., Editor of "The Month," Goes into its History Thoroughly.

So much having been said and written in Toronto of late of the "Jesuit Oath," we make no apology for publishing Father Gerard's latest contribution to the historical literature of the subject:

Tracing the history of the spurious "Jesuit Oath" in the current issue of the "Month," Father Gerard, S.J., goes back to the palmy days of mendacity, when Titus Oates ruled the roost. Here, he says, our friend's oath turns up again, its guise somewhat altered, as well as its character; but its identity unmistakable in spite of all. It is now no longer a Jesuit's, but a Conspirator's Oath—"The Papists Oath of Secrecy," administered to those who engaged in the present 1... It is "discovered" by Robert Bolron, gentleman, described in the "Dictionary of National Biography" as "Robert Bolron, Informer," to whom it was given by a priest, William Rushton, out of whose breviary he transcribed it. Bolron had certainly been a Protestant most of his life; it does not appear certain that he ever became or professed to become a Catholic. He got into trouble for embezzlement of money, and his accomplice, Maybury, who corroborated his story, was convicted of theft. Was it still more significant—when we regard the temper of the time—old Sir Thomas Gascoigne, against whom these worthless gave evidence as a Papist plotter, was acquitted by a jury. This was Robert Bolron, who took the oath which the House of Commons (December 16, 1680) ordered him to print.

In spite of the remarkable variations which it contains, this Oath is unquestionably our old friend, adapted to special circumstances. Titus Oates had a worthy ally in the person of Robert Ware, although the pair took different lines in their common work. While Oates perjured himself, Ware forged. The former, it is true, did more harm at the time, causing innocent blood to be shed like water; but the work of his colleague, the penman, has been far more enduring. It is simply appalling to think of the mischief which this one scoundrel has been able to effect in the way of poisoning the sources of our history, and inventing malignant slanders with the semblance of respectable authority. His performances do not appear to have been for the most part even suspected, till a few years ago, the late Father Bridgett, in his "Blunders and Forgeries," traced them out and ruthlessly gibetted them. To this admirable specimen of historical work I must refer those who wish to know more about the villain of the piece. Here let it suffice briefly to say how Robert Ware contrived to practice his deception so effectively. His father, Sir James Ware, having transcribed many genuine documents, the son interpolated his fabrications amongst the transcripts, wherever he found a sufficient space left blank, thus sowing his tares among the good grain, and trading upon the reputation of his parent.

His consistent object was to vilify and traduce the Catholic Church. As Father Bridgett writes, "The forgeries of Robert Ware began in 1678, and contemporaneously with the revelations of Titus Oates, which continued for some years. Ware did not appear as an accuser or a witness in a court of justice; his forgeries in books and pamphlets were not directed against living men; yet by his historical lies he helped to win credit for the monstrous stories of the 'Popish Plot,' as being in harmony with former events, and past inharmonies, and there are several of his baseless fabrications repeated in the publications, even of the last few years, but writers to whom the name of Robert Ware is almost or entirely unknown." It is, in fact, impossible to say when history will be entirely purged of his slime, and it appears that in studying the genesis of our Oath we come upon his trail once more.

Various of his fabrications were depicted for popular use in books bearing picturesque titles: "The Hunting of the Romish Fox," and "Foxes and Firebrands." In the former is given a form of Oath required to be taken by all who entered the Catholic Seminaries beyond the seas, which is said to have been drawn up in 1630, a century before Bolron's time. In this may be detected the rudimentary but unmistakable features of the more developed article. Although this document certainly does not date from the period claimed for it, there can be no doubt that it has much the appearance of a first experiment towards the elaboration of such an oath as is now forthcoming. We find it, in embryo, the main ideas which evidently governed the composition of the others, in which those elements have been expanded and rearranged. Not one thing there appears to be great doubt—the "Seminary Oath" and the "Jesuit Oath" issued from the same mint. Both are earmarked with Robert Ware's characteristic token. How comes it that the authority for the "Jesuit Oath" is commonly assumed to be Archbishop Usher? This is undoubtedly the case, for wherever mention of the oath is found, a reference is given to Usher, but with no indication as to where in all his voluminous writings any mention of this subject occurs. Needless to say, we shall not discover any mention anywhere. "Archbishop Usher" means neither more nor less than Robert Ware. "Once more we strike the name of what Father Bridgett calls 'this literary skunk.' How he came to achieve the feat of annexing so respectable a name is a curious, if not

very edifying, story, which the topic engaging our attention well illustrates. Of course, anything referred to Usher's Memorials "would go down to Usher's account. It may be that the rudimentary Seminary form of oath thus quoted has led to the belief that Usher is sponsor for the fuller form. Or perhaps Ware, who amongst his other exploits certainly produced a pamphlet to prove that Usher was a prophet and saw terrible things to be done by the Papists of Ireland, devised an oath taken in Usher's own time and preparing the way for the prophesied massacre. But whatever is the truth of this, a proud man should Robert Ware have been known to have known that amongst the captives of his long bow and spear were to be numbered journalists of the twentieth century.

In a postscript to the article Father Gerard says:—"Since the above article was in type, I have fortunately discovered the missing link, which in every particular is just what I had been led to anticipate."

In the third part of "Foxes and Firebrands" (1683), which is entirely by Robert Ware (though catalogued in the British Museum only under the pseudonym "Philirenes" we read, pp. 171, seq., as follows:—

Having a collection of Romish policies contrived by the Clergy and Orders of that Church, to nullify the Reformation of the Church of England, as they were composed formerly from and among the papers of the Most Reverend James Usher, sometime Archbishop of Armagh; and finding them useful, especially for these perilous days, to be divulged, and put forth to public view, I shall place them according to the copy, after this manner following:—

"Anno 1638. The Oath of Secrecy devised by the Roman Clergy, as it remaineth on record at Paris, amongst the Society of Jesus; together with several Dispensations and Indulgences granted to all Penitents of the Church of Rome, who discreetly undertake to propagate the Faith of the Church of Rome, and her advancement faithfully translated out of French."

This Oath was framed in the Papacy of Urban the 8th.

## POPE LEO SPEAKS.

Grave and impressive reference to the war now being waged on Religious Congresses. Rome, April 15.—At the Consistory, held to-day Archbishop Martinelli, the Papal delegate in the United States, was proclaimed a cardinal. Eleven other new cardinals were created.

The names of the other new cardinals are as follows:—

Fripeti, Cabagni, San Miniato, Cennari, Della Voie, the Archbishop of Benevento, the Archbishop of Ferrara, the Archbishop of Craoow, the Bishop of Verona, and the Bishop of Pavia.

The Consistory was secret. A public consistory will be held April 18. The Pope, in his allocation, said that sad and dangerous events had come to pass and were becoming more serious and spreading from one part of Europe to another. Several States widely separated but united by an identical desire had entered into opposition war directed against the religious congregations in order to destroy them gradually. Neither common law nor equity, nor the deserts of the congregations had prevailed to prevent their destruction. The desire was also manifested to prevent the youth from being educated by the congregations, of whom many pupils had become illustrious.

The Pontiff then spoke of the position of the Pope, which he said was most shameful and disagreeable.

Alluding to the divorce bill drawn up by a Socialist deputy of the Italian Chamber, the Pope said:—"To the ancient insults levelled at the Church it is desired to add another, profaning the sanctity of Christian marriage, and destroying the bases of domestic society."

The Pope deplored the seriousness of the present times, and foresaw a still graver outlook in the future. He urged society to have recourse to the light of God, and concluded by announcing the appointment of the new cardinals, of whom Mgr. Della Voie and Mgr. San Miniato are reserved in Petition.

## South African Difficulty.

London, April 18, 6 a.m.—Lord Roberts' despatches give some faint idea of the enormous amount of work that the campaign in South Africa has entailed on the various departments of the army. The opinions expressed by the Commander-in-chief of the military skill of a number of his officers, whose names have become household words as leaders in various movements, coincide in the main with those already held by the British public. It is noteworthy, however, that Lord Roberts speaks more highly of Lord Methuen than he does of Generals Buller or Macdonald, and it is evident that in more than one instance popular opinion of some of the Generals of the war has not been the correct one. Naturally, the names of Generals Warren, Gatacre and Colville are conspicuous by their absence, but it seems rather singular that General Babbington should not have been mentioned. Lord Roberts bestows more genuine praise on Colonel Ward who for a long time held the post of director of supplies to the field army, than on anybody else, and it is satisfactory to be able to note that full justice appears to be done to the colonials.



# The Catholic Chronicle

## ROME.

The Holy Father has undoubtedly been much pained by the attacks made on the Religious orders in France, Spain and Portugal. The conduct of the French Government is particularly ungracious and unfair. No man has done more to consolidate the present Republic than His Holiness, who, at a time when it was in serious danger, owing to the secret activity of people hostile to it, publicly proclaimed the necessity of supporting it, and thus induced large numbers of the Catholics of France to rally to its aid. This policy assuredly did much to save the Republic from its enemies and to place it on a firm position. The return which the present Government is making for this important act of good-will on the part of the Pope shows how little they are animated by feelings of patriotism and gratitude.

His Holiness Leo XIII. has named Dr. Lieber, the leader of the Centre party in Germany one of his domestic prelates. The conferring of this distinction on a man who has so eminently distinguished himself in public work in Germany has given great satisfaction to his fellow-countrymen. Dr. Lieber has continued with remarkable success the great work inaugurated by Wendhorst, and it is no small tribute to the sense of unity entertained by German Catholics that after so many years of political warfare the party is as powerful to-day as it has been at any period in its career, and practically dominates the Parliamentary situation.

**AUGUSTINIAN PRIOR GENERAL.**  
Most Rev. Father Rodriguez, Prior-General of the Augustinians, has just celebrated the silver jubilee of his ordination. The music was by Perosi, sung by the young members of the Order.

## THE POPE AND YOUNG MEN'S ASSOCIATIONS.

The Holy Father has addressed a noble epistle to Signor Paolo Pericoli, President of the Italian Catholic Young Men's Association. After alluding to the origin of this now flourishing institution and stating that he has followed its rise and development with fatherly interest and pride, his Holiness goes on to enumerate all the advantages which modern society may derive from similar associations, which lead its youngest and most promising members into the right path, and are a powerful factor of Catholic organization and progress. The letter closes with the bestowal of Apostolic Benediction on the Italian Catholic Young Men's Association, joined with the prayer that it may find imitators in all Catholic countries.

## ANTI-CLERICALISM IN THE ITALIAN PARLIAMENT.

Anti-clericalism has been more than usually rampant in the Italian Chamber of Deputies lately. The Socialists being, as usual, the most rabid denouncers of so-called acts of treason on the part of Catholics. For it must be known that although the Italian Constitution contains an article which affirms that the Catholic religion is the religion of the State, that article has long ago been forgotten and is constantly disregarded. One honorable member, Signor Soca, the other day actually reproached the Minister of War, General Pozza di San Martino, for allowing the soldiers to wear scapulars of the Blessed Virgin, which he declared to be reasonable objects; and the same gentleman likewise complained bitterly because a respectful telegram of thanks had been addressed to the Pope by the Prefect of Arezzo in recognition of a substantial contribution towards a local work of charity. These instances will suffice to show what are the sentiments of the Italian Parliament towards the Sovereign Pontiff, who is practically in the hands of these impartial legislators.

## ENGLAND.

Preaching at the Church of the Holy Name, Manchester, Father Vaughan referred to an article that had appeared in the "Standard." In that journal an anonymous correspondent had written: "Just now, when there is so much discussion as to whether the King's Oath shall be altered, the form of oaths taken by the Jesuits will be instructive reading, and should be taken to heart by every English man and woman." Then came the text of the "instructive reading." The "Standard," said the preacher, instead of feeling the "elegant preparation" of calumny for grubs of something equivalent to peripheral neuritis, greedily gulped down the delicate morsel so much to his taste, and proceeded in that day's leader to deliver himself of the following sage comments on it: "A correspondent to-day reminds us of so oath which the Jesuit priests are accustomed to take. It may be news to our readers that there are in this country a number of persons enjoying the immunities and toleration of English law who are solemnly sworn to regard the Ruler of these realms as a heretical usurper, and who pledge themselves to disown allegiance to the King of England, and to refuse obedience to magistrates or officers appointed by him." Father Vaughan said, of course the editor was not long in making the discovery that he had been duped, that the "Jesuit Oath" was a product of an anti-Jesuit firm, and that it had been the significant text, "Made in Germany in 1891." In that country it had been largely patronized by the public till the fraud was detected, and then the article disappeared from the literary world like a few days ago, when it shone forth, like the new star in Perseus, on the pages of the "Standard." However, that did not exhaust the history of the "Jesuit Oath." Father Gerard, S.J., had traced it to the days of Master Titus Oates, who it was produced by Robert Holson, and printed by order of the House of Commons. But in those days it was not labelled, as now, "Jesuit Oath," but "Popish Plotter's" oath. Father Vaughan said it was disappointing to

him as an Englishman to find no expression of regret from the "Standard" for having so seriously calumniated a body of English gentlemen. The regret seemed rather to be that the charge could not be substantiated. There was another charge brought against Englishmen by the "Standard." The Catholic English hierarchy was found fault with for not presenting a congratulatory address to the King on the occasion of his accession to the Throne. The "Standard," said Father Vaughan, could hardly be ignorant of the fact that the Catholic Bishops were not "on the privileged list," and could not, therefore, no matter how much they wished it, be admitted to present an address. And yet that respectable organ of English thought and feeling, the "Standard," instead of offering to the public the true explanation of the action, or rather the inaction, of the English bishops, preferred to tell its readers that "it is impossible to ignore the fact that the Roman Catholic Hierarchy in this country has ostentatiously refrained from any public acknowledgment of the King's accession, and omitted those demonstrations of respect tendered by the representatives of practically every other religious body," etc. Was not the "Standard's" line of action a nineteenth century commentary on the text, "They took up stones, therefore, to cast at Him?" Father Vaughan said that his experience went to prove that there was not any section of the great community of England so intensely and enthusiastically loyal to the Throne and to its august occupant as the English Catholic community. Its loyalty was rooted in its religion, which was indestructible and indefeasible.

## THE CORONATION DECLARATION.

The Opposition whips have notified the Government Whips that the Liberals declined to serve on the joint committee of both Houses with reference to the Accession Declaration. No reason is assigned for this determination, but it is surmised that the Opposition leaders are afraid of provoking extreme Nonconformist hostility by taking any part in abrogating, or even modifying, the insulting declaration against Transubstantiation.

The notorious Victor Michael Riordan, alias Ruthven, anti-Catholic lecturer, has been committed for trial by the county magistrates at Newport, Isle of Wight, on a charge of unlawfully wounding William Woodman by shooting at him with a revolver during a disorderly scene which occurred at the Shanklin Institute, where the prisoner was lecturing.

## IRELAND.

Speaking last week in his cathedral, Armagh, just after his return from Rome, Cardinal Logue said: "There is not any spot in Ireland where zeal for the revival of the Irish language should find a more suitable home than here in this old city of St. Patrick. Here he fixed his See; here he preached the Gospel; here he came to rest after his labors, and by his wisdom and advice to direct young Christians whom he had won to Christ; and you may be sure that in all his exhortations and all his addresses to the people and all those instructions which he communicated to the Church which he had founded there was not to be found a word in any language except the old language which you are endeavoring to learn and which you are endeavoring to revive. He may have used, and, indeed, no doubt did use, as we do at the present day, the Latin language in celebrating the Divine mysteries and in the other offices of the liturgy; but you may be perfectly sure that the Irish language was that in which the first principles of Christianity were communicated to our forefathers. Hence, if there should be an interest taken in this grand old tongue of ours in any part of Ireland that interest should be special in this old city of Armagh." It is a great consolation to those who are going down the hill, who are about to vanish in a few years from the scene of their labors, to find that at the present day there has been such a magnificent movement set on foot for the revival of the Irish language. It gives great pleasure to me, because I remember the time when, as a professor, I undertook, in addition to my other duties, both in Paris and in Maynooth, to teach Irish to a small class, I found very little anxiety on the part of my disciples, and very little zeal in their efforts to learn their native tongue. It was dead, or next to dead. Many were inclined to look upon it, as some of our neighbors regard it still, as a barbarous language that was not worth the trouble of learning, and it was only the very few who, touched by its beauty, and animated by a real national spirit, made an effort to learn it. I had a task then which was far less grateful than the task which your teacher, Mr. Nugent, has at present. If he has any difficulty at all it is a difficulty to restrain the zeal of his pupils, and I had a great difficulty in exciting their zeal and infusing into them some little taste for our grand old tongue. But a change has come over the spirit of the dream. At the present day we find in every part of Ireland, from the extreme north to the extreme south, from the east, where the Irish language was dying out, to the west, where it lingered longest, a most determined effort on the part of every Irishman and every Irish woman to make themselves acquainted with the language and its beauties, and to qualify themselves for appreciating the magnificent inheritance of their fathers which has been left to us by learned Irishmen of the past, and which would be left to us if this effort to make ourselves familiar with the Irish tongue were not to succeed. That effort will succeed. If anything does never succeed it is the generous spirit in which this great subject has been

taken up by young and old at the present day. I was not so much surprised to find out young people giving themselves to the study of Irish. They have memories that are fresh, and intellects that are clear, and they are still free from the many trials, troubles, and anxieties which engross the attention of those more advanced in years. But when I saw old men and ladies—ladies of course are never old (laughter)—but when I saw old men and ladies of a certain stage in life giving themselves with so much energy and so much zeal to the study of the language, I said to myself that the time has come when a new spirit has breathed into the dry bones of the past, and that a time is coming when there shall beal over them new veins and new flesh, and when the grand old Irish tongue will rise up in all its beauty, and all its eloquence, and when it shall do in the future as it has done in the past, when it shall prophesy to the nations and be a guiding light to Europe in future times as it has been in the past. Hence it is that it was a special pleasure to me to receive so eloquent an address this evening. It was a kindly address, a cordial address, such as a Bishop is always delighted to receive from his people, and in addition to all its other attractions it had the special attraction of being clothed in that language which so many of us know very little of, and which we all love so much. But, please God, before many weeks are over there are numbers who, perhaps, like myself, could not now address themselves fluently to you in this old tongue, who will then not only read it and speak it, but will stir up their Irish eloquence and spirit of patriotism, the spirit of religion, and the spirit of ardent love of the old country in the accents which are so sweet for such a purpose—the accents of the Irish tongue. I said on one occasion—and I spoke not at random but from observation, the observation of a pretty long life—I said that I had a slight knowledge of a great many languages and heard them spoken, heard the words drop from the lips of very eloquent men, heard addresses in some of the leading languages of Europe, and, of course, plenty of addresses in the English language, and that I was under the impression still—that there is not spoken at the present day nor written in a language more suited to public speaking and to literature and, above all, to poetry than the language which many of you are making an acquaintance with for the first time. Of course, this may be only an impression of my own, and I know it was contradicted by very high authorities. It was challenged by an former occasion, when I ventured to make this remark; but, challenged thou it was, I am pretty much of the same opinion now as I was then, that it is a magnificent language, that it would be a pity to let it die, and I am perfectly sure that I am right in saying that there has been handed down to us a treasure of knowledge, learning, and literature, which is to be found in the archives not only of Ireland, but of the old libraries of Europe, by those who are acquainted with the Irish tongue, and which would be lost to all who were not acquainted with it. Our people were scattered from the earliest days over the whole continent of Europe, and they were forced to fly in later times from misgovernment and oppression. Whatever they went they carried their old language along with them in the early days, and hence it is that there is hardly a public library of any standing and any antiquity in Europe where you will not find valuable old Irish manuscripts and there is hardly a country in the world in which Irishmen have not made their mark in modern times, and most of them were quite familiar with the Irish tongue, and spoke it. In later times, with the exception of some Irish poets whose works are being published at the present day, Irish writers have left very little literature behind them; but the saints and the scholars and the doctors of Ireland of the older times have left a treasure in every country which was visited by them and enlightened by them. Hence it is that in Italy and France and Belgium you are sure to drop upon some old Irish manuscript, and you find an Irish manuscript you will find that it contains something solid and useful. All these would be lost if we let our language die. Then in addition to the treasure of literature which may be rescued from forgetfulness by a knowledge of Irish language, there is another thing that I am always convinced of—that we will never have a true spirit of nationality, and I believe we will never retain the beautiful purity and innocence of Catholicity, if we do not endeavor to preserve our ancient language. I do not mean to say that we should despise the language that we have been taught in the schools, the English language, which is a magnificent tongue; but there is no reason in the world why we cannot speak both languages, and I believe that if a man can speak both languages he will have a great advantage over those who speak only one. We, therefore, have every reason to congratulate ourselves on the effort made at the present day to revive our grand old tongue, and you may be sure that the little I can do to encourage and further that effort will always be at the service of the members of the Gaelic League, and of all who are co-operating with them in the promoting and speaking of Irish. There is no doubt but you will succeed as in other countries the language has been found in a worse condition than you have yours in. You have just been in time to save the Irish language from ruin, because even still it is spoken, and spoken well in a great many parts of the country.

## CATHOLICITY IN ULSTER.

That the Church is making immense headway in Ulster—a fact which there can be no denying—is gratifying not only to the sturdy men of the North, but to Irishmen everywhere. It certainly seems as if the day is not far distant when Ireland will be completely Catholic from end to end. To the Catholics of Ulster the credit is largely due. Although not overtaken by the goods of this world, they have never been appealed to in vain when the object was a religious one. In fact, their generosity in this respect is proverbial. A striking exam-

ple of their liberality took place on Sunday last, when the Most Rev. Dr. Henry, Bishop of Down and Connor, preached in St. Patrick's Church, Saul. The object was to defray the debt incurred in the rebuilding of Carrow-Carlin Church and the erection of a school and parochial house. As a result of his Lordship's eloquent appeal considerably over £700 was subscribed on the spot, and this in a poor district. Father McGarry, the energetic pastor, may well feel proud of his people.

## A NEW FRANCISCAN SAINT.

That the sap of sanctity has infused itself into each of the branches into which the Franciscan Order has ramified since its foundation, just as the branches of a tree derive their sustenance from the parent trunk, has been abundantly testified by the fruits of holiness which each of them has produced. One of these branches is the Capuchin Observance, which had its origin in the reform introduced by Friar Mathew of Bosco, an Observantine, in the sixteenth century. Among the saints it has produced are to be counted St. Laurence of Brindisi, St. Felix of Cantalice, St. Joseph of Leonissa, St. Bernard of Corleone, St. Fidelis of Sigmaringen, Blessed Crispin of Viterbo, St. Veronica Giuliani, and St. Seraphin of Monte Granaro, not to mention others. The latest member of the Capuchin Order who has been raised to the honors of the altar was the Blessed Sister Mary Magdalen Martiniengo da Barco, a Capuchin nun of the Convent of Our Lady of the Snow, Brescia, Italy, recently beatified by his Holiness Pope Leo XIII.

The Martiniengos belonged to the most illustrious of the ancient nobility of Italy. There were two branches of the family who recognized as their common ancestor that Tebaldo who in 953 was Imperial Vicar of Otho I., and in reward of his valor held feudal possession of fifteen castles. The Martiniengos of Barco traced their descent from Gianfrancesco di Leonardo, a captain in the service of the Republic of Venice, nephew of Pope Paul II. From this union was born Count Francesco Leopardi, whose wife, Margherita, daughter of Count Secchi of Aragona, was the mother of the Blessed Mary Magdalen Martiniengo, born in Brescia, an ancient city of Lombardy, on October 5, 1687. Her mother died five months after the birth of the child, whose baptismal name was Margaret, and whose earliest education was entrusted to a member of the Usluline Community founded in Brescia by St. Angela Merici. From the tutelage of one Isabella Marazzi she was transferred to an Augustinian Convent in which two of her aunts were nuns, and afterwards to the Convent of Santa Spirito. She received the veil on the 8th of September, 1706, in the Church of St. Mary of the Snow, Brescia. She became a perfect model of the cloister virtues and a typical Capuchin nun of the most fervent and thorough character. Her practice of the virtues proper to her state rapidly reached the heroic degree, and she bound herself by an extraordinary vow to perform all her actions in the most perfect manner possible. She was chiefly remarkable for her self-imposed penances, which were appallingly severe, such as, in the words of the promoter of the Faith, were enough to make one shudder. They are related in detail in the Lives of this holy religious which have been very fully written in Italian and French, and in the epitome of her life by Father Sisto, of Pisa, of which a translation has just been brought out by the Irish Capuchins. She died on the 27th of July, 1737. Miracles attested her sanctity. Two of these, approved by the Congregation of Rites, for her beatification, are recorded at the close of her biography.

Triduum are about to be solemnized in the Capuchin churches in Dublin, Cork, and Kilkenny, in celebration of her beatification, which there is reason to anticipate will in due time be most probably followed by her canonization. Her panegyric will be preached by special preachers. At the Church of Our Lady of Angels, Church street, Dublin, the pulpit will be successively occupied by Very Rev. Father St. George, O.S.A., Prov.; Very Rev. J. M. Moore, O.P., St. Mary's Priory, Tallaght; Rev. Father Verdon, S. J., St. Francis Xavier's, Gardiner St., and Very Rev. Dr. Murphy, C.S.S.P., Blackrock.

## SCOTLAND.

The sad news has reached Edinburgh of the death of the Rev. Father Meagher, S.J., at Stonyhurst College, whether he had gone a few months ago from Edinburgh, advanced in years, for well-known rest and quiet. In Edinburgh, where Father Meagher resided at Lauriston for ten years, the intelligence of his demise was, though not quite unexpected, received with very sincere regret, for the aged priest was well known, much respected, and greatly beloved by the Catholics of the Scottish capital. Touching references were made to the event on Sunday in the city churches, and prayers asked for the repose of his soul. Father Meagher was 68 years a member of the Society of Jesus, and as a priest he labored twelve years in Lisbon, Portugal, sixteen years at Richmond in Yorkshire, two years in Worcester, besides other places in addition to the time indicated in Edinburgh.

## THE CHURCH IN SCOTLAND.

At the reunion of the Catholics of Wigtownshire, the Right Rev. Dr. Turpin, Bishop of the diocese, presided, and in his opening address said that in 1860 there were just two Bishops in Scotland, less than forty priests and less than 40,000 Catholics, and only twelve Catholic churches in the whole country. To-day they have six Bishops, 465 priests, 340 churches and chapels, 63 religious houses, 29 charitable institutions, 245 congregational schools, and nearly 500,000 of a Catholic population. In Wigtownshire one hundred years ago there was neither priest, chapel nor school, and history did not say how many Catholics there were. To-day they have 100 priests, five churches, four congregational religious houses, many congregational schools, one institution, and upwards of 1200 Catholics. The blessing of God which was invoked on the Church at the beginning of the last century,

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# UNITED STATES.

The Rome correspondent of the New York Freeman's Journal writes: "Very little remains to be said about the forthcoming consistory which has already been so much discussed in the press of Europe. The private consistory has now been definitely fixed for the 15th, and the public one for the 18th of April. The names of the future cardinals are those I have already given. A considerable number of bishops in all parts of the world will be preconized, and two of these are of considerable interest to American Catholics. Last week I referred to the mistake made by the Western Watchman in congratulating Father O'Brien on his nomination to the See of Portland. I said at the time that such an appointment was, to say the least, highly improbable, and I wish now to supplement the statement. The successor to Bishop Healy has not been absolutely appointed as I write, but it is now practically certain. I am not at liberty to mention the name of the future bishop, but when I say that he is a very distinguished member of the clergy of the diocese of Boston, and that he is very well and very favorably known in the Eternal City, it will not be very hard to guess who he is.

The question of a successor to the late Bishop Wigger, of Newark, has been before the authorities of the Propaganda during the past week. In this case also the appointment has not yet been definitely made, but the friends of the Very Rev. Father O'Connor, Vicar General of the diocese, will not be very imprudent in congratulating him on his elevation to the ranks of the hierarchy. Both of these new dignitaries will in all probability be preconized at the coming consistory.

Another piece of news which will be very warmly welcomed in the diocese of Rochester, and by no one more than by the bishop, may be prudently published now, although the official announcement of it will not be forwarded to America for a few days to come. When Bishop McQuaid was in Rome Continued on Page Three

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Continued from Page Two.

Last year your correspondent announced that his visit was connected with an educational question which had nothing to do with the famous controversy relative to the teaching of the classics in the schools of the Christian Brothers.

As a matter of fact the prelate came on what might have seemed the forlorn hope of securing the privilege for his seminary of St. Bernard of being allowed to confer all the degrees in theology and philosophy on the students who satisfied the examiners. Such a privilege is granted very rarely indeed to diocesan institutions, and it may be surmised that the prelate hardly expected to have his request granted in full. Indeed he would have good reason to be satisfied with the privilege of conferring the degree of bachelor and licentiate if the two faculties had been conceded. But Mgr. MacQuaid pleaded his case so well that a few days after the publication of this in the Freeman he will know by the official decree which is about to be issued next Saturday, that his petition has been granted, whole and entire. Henceforth St. Bernard's Seminary will be able to confer the degrees of Doctor of Divinity and Doctor of Philosophy, together with the degrees leading up to them. He has had to wait nearly a year for the reply, but it was one that was well worth waiting for.

PORTUGAL.

ANTI-RELIGIOUS OUTRIAR. Senorita Dona Rosa Calmon, daughter of the Brazilian Consul at Oporto, for a long time was desirous of quitting the paternal abode either to retire to a convent or reside with some friends. It appears she was fully justified in doing this, as her home life was simply unbearable. As soon as her father, who is a Freemason, got scent of her intention he threatened to have her sent to a lunatic asylum, but as all the doctors who examined her declared her to be sane the father's project could not be carried out. Naturally this act on the part of the part of the father caused a greater estrangement between him and his daughter, and each succeeding day it became worse than on the previous one. At last the daughter had recourse to law for protection and power to obtain freedom of action. This she secured, but from kindly motives some friends persuaded her to try to put up with everything. She endeavored to do so. Things, however, became so strained that she arranged to go out with some young ladies, intending never to return. Somehow, her parents became very restless, and the daughter, although in possession of every right to do as she pleased, was faithless, and failed in carrying out her intentions. This is the whole history of the circumstances in connection with the recent anti-religious outbreak in Oporto. The young lady has finished her 32nd year and will soon be 33. Consequently, she is not juvenile, and, as may be judged, Jesuits had nothing whatsoever to do with the affair, or had any member of any religious order.

SPAIN.

One aspect of the anti-religious agitation in Spain that is not generally recognized is the Woman's Rights feature of the situation. In all the lengthy comments and articles in the Spanish press on Ubao and Calmon cases there seems to be hardly any perception of the right of a woman of years of discretion to choose her own way of living, and the assertion of such a right is looked upon as a daring infringement of the rights of parents and the family. In practise a woman in those Latin countries appears to have no liberty of action at all, and to be subject all her life either to her parents or to her husband in a way and to an extent that Canadian women would consider slavery.

One thing is intimately connected with the anti-religious movement is the Iberian Republican idea; the Republicans in Spain and Portugal desire a union of the two countries, under a republic, and this idea in itself is not a bad one, as it would be a step towards a Latin Federation with the Latin Republics of South America and the French Republic in Europe. Unfortunately, the Republicans in the Peninsula adopt anti-clericalism as one of the planks of their programme, under the French influence, and therefore the trouble raised in Spain by the "Electra" drama, and the Ubao case and Caserta marriage, has roused the active sympathy of Portuguese Republicans and stimulated them to action. No doubt this association of the anti-religious feeling with the Republican party makes the King of Portugal feel to put himself into opposition with the agitation, as it might in that case develop into an anti-dynastic movement which might become difficult to control.

BELGIUM.

The Ghent Branch of the Association of the Perpetual Adoration and the Work for Poor Churches has recently celebrated the jubilee of its foundation by a solemn Triduum, held in the Expiatory Chapel of the Blessed Sacrament in that city. On the termination of the devotional exercises a general meeting of the members took place, which was presided over by His Lordship the Bishop of Ghent. The central house of the Ladies of the Perpetual Adoration at Brussels was represented by two religious, Madame de Robiano and Madame de Limburg Stirum, who were amongst the original founders of the Institute. A very interesting report on the origin and progress of this work at Ghent was read by Chanoine Van den Gheyn, director of the local association. The various branches throughout the diocese now reckon upwards of 24,000 members. Since the association was started it has contributed amongst 907 poor churches in Belgium ecclesiastical vestments, sacred vessels, and other requisites, the value of which falls little short of £50,000 besides furnishing foreign missions with articles valued at some £12,000.

PORTUGAL.

Portugal is supposed to be a Catholic country. Many think of this sort

southern land as a country in which Catholic processions went their way majestically through the streets, perfumed with orange blossoms, and past throngs of devout and faithful worshippers. They will remember that the Catholic King is styled "His Most Faithful Majesty," and that Church and state are linked together in harmonious union. But, alas, all this is very different indeed from the sad reality. The plain fact is that in no country of western Europe is religion in so deplorable a condition as it is in Portugal at the present moment. The once glorious Catholic Church of Portugal is now a heap of crumbling ruins. The Bishops, however excellent as individuals, are excessively timorous and servile as a body. Whenever it is imperatively necessary that they should speak out fearlessly and unflinchingly, they take refuge in inglorious silence, though at the same time they are perfectly well aware that the ferocious enemies of religion are playing havoc with the faith of the people.

MALTA.

The population of Malta is entirely Catholic, and naturally their representatives united without exception in voting for an address to the King, requesting the alteration of the anti-Catholic Declaration. The Chief Secretary alone took up an extraordinary and inexplicable position. As an elector in England, Sir Gerald Strickland could not, he said, approve the intervention of the Council in the business of the British Parliament. Sir Gerald states that he cannot forget that Westmoreland was represented for many generations by his ancestors until one of them was debarred from Parliament because he refused to take the oath prescribed by the Test Acts. All the other speakers spoke in a spirited way, but with great dignity, against the outrage to which Catholics are subjected, and Mr. Semm, in a very able speech, answered the objection to altering the Oath because it had long been on the Statute-book by asking why, if the customs of the distant past are to be preserved at all cost, the nation has adopted modern ships and artillery.

FRANCE.

In the debate on the Associations Bill a magnificent oration was made by that valiant champion of Catholicity, the Comte de Mun. In concluding his address, the Comte spoke as follows:—If you have against you the conscience of Catholic families, and many of those who do not belong to that belief or to any belief; if you have against you the university, who have you for you? Not the jurists, for the most eminent amongst them have met in protest; nor yet the eminent members of the higher education, for they condemn you in the name of our foreign interests. Then there remain to you the political parties, or rather coteries, the Masonic lodges. Doubtless that is enough, I am aware, to obtain in the mass of the nation that consent and that adhesion without which the strongest Governments cannot realize any project.

AUSTRALIA.

In his Lenten Pastoral Cardinal Moran, of Sydney, denounced as a vile calumny the charge industriously circulated by the Protestant press that the Catholic Church tolerated and authorized deceit and lying. His Eminence, on that subject, quotes the authoritative exposition of the Church's teaching contained in the Catechism of the Council of Trent.

Father Colman Casey, a native of Carna Co., Galway, has died in Australia, after nine years' successful labors in the diocese of Wilcannia.

SOUTH AMERICA.

The "Couier de l'Ouest" says that Dr. J. H. Roy, of Kankakee, has received information of the death of Rev. Abbe Degreano from the results of an attack by bandits on the frontier of Venezuela, where he had been engaged in his sacerdotal duties for some months. The Abbe visited Dr. Roy eight years ago.

TO IRELAND.

Ah, there you are, ashore, machree, most charming to behold, When I first saw the light of day, 'twas mid your green and gold. Your mountain peaks are now in view, your hills and valleys fair, And there's no land throughout this earth, with you, dear, can compare. I've thought of you in distant lands, and climes far, far away, And often with an aching heart to God for you did pray.

The exile's thoughts are first of home, no matter where he be; And now, thank God, my native land, your shores once more I see. Oh, another day, my heart is glad to see you still in chains; Your sons have fought for other lands and given their blood and brains. You look to me just as of yore, your 'tis is fresh and green, oh, fra machree, but there you are, my first love in the sheen.

When first I left your native heath to cross the deep blue sea, Fond hearts were there, but now, as I they will not welcome me. The graveyard now contains their bones; no more I'll see their face, And I will miss their loving kiss also when fond embrace. Though years have passed since last I saw your valleys and your hills, Your glories I have never forgot, your sorrows nor your ills.

Historic, dear old Kerry Head, you look just as before; The Fastnet rock, Bull, Cow near dear old Ballinbeg. With pleasant sail we'll see Kinsale before it is high noon. Oh, how I long to tread your shores, dear motherland again! Once more I greet you with a cheer from out the ocean's roar, This pays me for the years I've been away from you, ashore! —"Rocky Mountain" O'Brien

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NOTES AND COMMENTS.

The pastoral of the United Episcopate of Ireland, issued after the National Synod of Maynooth, has been translated into Irish, and is being published by the great leading daily paper of the country, the Freeman's Journal.

Whether the title, "Defender of the Faith," is to be retained on the (coinage of the King suggests that in the time of George III the title of "King of France," which the English Sovereigns had maintained, was dropped. The title, "Defender of the Faith" was conferred in 1521 on Henry VIII by Leo X. The King wrote a book in Latin against Luther and sent it to the Pope. When Henry murdered Sir Thomas More and Cardinal Fisher, Paul III, in his bull of excommunication, cancelled Henry's title of Defender of the Faith, which was, however, conferred upon him by a statute of his servile parliament.

A further decline of the population, if recorded by the census now in progress, will be regarded as a calamity even in England. How different was the spirit fifty years ago. The report of the Census Commissioners of 1851, dealing with the period of the famine of 1846-'47, is concluded in these words:—"In conclusion, we feel it will be gratifying to your Excellency—the Earl of Clarendon, who bribed Biorh, the predecessor of Pigeon, to malign the Irish leavers—to find that, although the population of Ireland has been diminished in so remarkable a manner by famine, disease, and emigration, and has been since decreasing, the results of the Irish census are on the whole satisfactory."

Whatever compensation the Imperial Government may hope to reap from possession of South African republics, Uncle Sam already considers himself recompensed beyond all expectation for the loss incurred in the Philippine war. The Americans in fact claim to have got possession of the Garden of Eden itself. We quote the following from a New York daily:—"The announcement comes from Dr. D. F. Becker, of the United States Geographical Survey, who went with our troops to the Philippines, that the original Garden of Eden was located somewhere in that archipelago, probably on Luzon. Dean Hall, of the University of Minnesota, a geologist of national reputation, is so well convinced that Dr. Becker has put his finger, so to speak, on the very spot where the Garden of Eden must have been, that he waxes eloquent and proclaims that, 'in bringing under our flag the original Garden of Eden, we shall secure a treasure beyond financial or political valuation.'"

Very often unobservant visitors to Ireland bring away the impression that it is a country of little literary activity. The Library Year Book for 1901 indeed does not concur much to the Western Isle as compared with England. The population per library of Ireland is 204.54 as against 88,943 in England, and 66,761 in Wales. When we remember, however, that so far as the legislative power to establish libraries is concerned, Ireland is at a great disadvantage compared with the rest of the three Kingdoms this discrepancy is easily explained. The Rural District Councils of Ireland have not yet obtained the power, possessed for several years past by the Parish Councils in England and in Scotland, to establish free public libraries and reading-rooms in rural districts. A proposal to extend this power to the Irish local authorities in a Libraries Amendment Act, introduced last year in the House of Lords, was defeated owing to the determined opposition of no less a person than the present Lord Chancellor of Ireland. Lord Ashbourne's objection seems to have been founded on his opinion that if the rural districts had the power they would not use it.

The Diocese of St. Paul will celebrate its golden jubilee in July. In a circular letter Archbishop Ireland recalled the arrival in St. Paul of its first spiritual head, Bishop Creten.

The second day of July, A.D. 1851, is a memorable date in the history of the Catholic Church on the Upper Mississippi Valley. On that day our first Bishop, Rt. Rev. Joseph Creten, arrived in St. Paul, with commission from the Supreme Pontiff of the universal Church to take spiritual charge of souls within the vast expanse of territory which reaches from the St. Croix and the St. Louis on the east to the Missouri on the west, and from the state of Iowa on the south to the British border on the north.

As the bishop stepped ashore from his steamboat he was welcomed by the solitary priest, Rev. Augustin Ravoux, who before that time had cared for the few hundred Catholics living within the limits of the new diocese, and led by him to the log chapel on the river bluff which was to be for the moment his cathedral. In the bishop's diary we read: "Et die 2a Julii St. Pauli enactum civitatem suam; et cum effuso corde oves suas in pauperum Sanctuarium ligneo allocutus est et benedixit."

Such that day was the diocese of St. Paul. It was indeed the mustard seed—planted, however, in fertile soil, to be watered by earnest hands, while God from on high poured blessings upon it. That in fifty years it has grown into a great and beautiful tree, the ecclesiastical province of St. Paul, with its six prosperous dioceses, gives in the year 1901 acceptable testimony.

CHARACTER OF JUDAS ISCARIOT.

By John Ruskin. We do grant injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and, like all money-lovers, didn't understand Christ—couldn't make out the worth of Him, or meaning of Him. He didn't want Him to be killed. He was horrified when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, muddle-headed, pilfering, fellow; his hand always in the bag of the poor, not caring for them, he didn't understand Christ; yet believed

In Him, much more than most of us do; had seen Him do miracles; thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little perquisites out of the affair. Christ would come out of it well enough, and he have his thirty pieces. Now, that is the money-seeker's idea all over the world. He doesn't hate Christ, but can't understand Him—doesn't care for Him—sees no good in that benevolent business, makes his own little job out of it at all events, come what will. And thus out of every mass of men, you have a certain number of bag-men—you "fee-first" men, whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by the weight and force of money itself, or what is called the power of capital, that is to say, the power which money, once obtained, has over the labor of the poor, so that the capitalist can take all its produce to himself, except the laborer's food. That is the modern Judas's way of "carrying the bag" and "bearing what is put therein."

CANADIAN NEWS.

OTTAWA.

The new Catholic parish in Ottawa East will be known as the Holy Family parish. For the present mass will be celebrated in a building on the Scholastic property. Later on it is likely a church will be built. Archbishop Falconio, the Papal delegate, has taken possession of his new residence on the canal bank west of Bank street near Foster's tannery. Archbishop Duhamel was present and formally handed over the house to the delegate in the name of the bishops of Canada. The students of Ottawa University, in which the Papal delegate has been up to the present, were given a holiday on the occasion of his departure. The delegate's residence will be known as "Villa Falconio."

IRISH CONCERT IN LONDON.

The concert that was given in London by the 9th under the auspices of the Irish Benevolent Society was well attended. Apart from the lecture by Rev. George Gilmore the programme included Irish songs and music. Miss McDonald sang "The Harp that Once Through Tara's Halls," "O'Harney," and "Bobby Darling," receiving much applause and floral expressions of appreciation. The Meeting of the Waters and "Come Back to Erin" were sung by Mr. John M. Daly, whose ability as a singer of Irish songs was never shown in better light. Several selections were given by Mr. Peter Dolan, the famous Irish piper, who was enthusiastically applauded. Dr. J. D. Wilson and Mr. Thomas Coffey moved a vote of thanks to Mr. Gilmore at the conclusion.

HAMILTON.

The Young Ladies' Reading Circle of St. Patrick's Church, Hamilton, met Thursday at the C.M.B.A. Hall. Rev. Father Coty occupied the chair. Miss Emma Keelley read a paper on the Catholic Church in the Niagara Peninsula. Musical selections were played by Misses Mullin and Lynch. Resolved:—"That for the same work, quantity and quality, women should receive the same salary as men," was the subject of debate, being decided in favor of the affirmative. Misses Hurlly, Lynch and Mooney spoke for the affirmative. Misses Magill, Knight and Kelly for the negative.

On Thursday evening a smoking concert was held in St. Patrick's Athletic Club's house, Hamilton, in connection with the membership competition between the Reds and the Greens. Amongst those who took part were Messrs. E. Brobeny, T. Sweeney, W. Kelly, A. McDonald, V. Burke, J. Walsh, J. McCoy, J. Cox, J. Nelson, W. Melody, J. Kelly, A. Burke, C. Casey, J. Allen, and J. Cartroll. A sketch, "Hard Up," cleverly interpreted by B. Braidwood and J. Hardman, completed the programme.

The judges, J. Doherty, F. Ryan and M. Farrell, awarded the prize for best costume to M. Connelly.

MONTREAL.

The new sanctuary lamp erected in St. Patrick's Church has excited considerable interest and admiration. It is perfectly novel in design, and though simple in its conception shows much ingenuity of construction. It consists mainly of a large vessel, almost spherical in shape, six feet in diameter, composed of colored glass and under which hangs a conical bowl of much smaller diameter. This latter part contains the lamp proper. This massive piece of construction, which is 22 feet high and weighs 2,200 pounds, is suspended from the ceiling by a brass tube, enclosing a powerful chain of iron, to which is affixed the electric light current. A most appropriate ornament terminates the lower portion of the lamp. A prominent Celtic cross of jewels, which bring out in bright hues of green the leaves of the shamrock. Naturally the lamp appears to best advantage when the striking effect of electricity is displayed from the interior, showing the various details of the work. The metal workmanship comes from New York. The remaining portion was furnished by Mr. Locke, who has the most of having personally designed and elaborated the whole enterprise. Eighteen hundred dollars is the cost of this masterpiece. The amount will be presented, it is expected, to the church by six families, whose names will be inscribed at the feet of the six angels. The inauguration ceremony and blessing takes place on Sunday next at high mass. The Very Rev. Fr. Ryan, rector of St. Michael's Cathedral, Toronto will deliver the sermon.

Aggregated in the beautiful chapel of the monastery of the Precious Blood at Notre Dame de Grace, on April 10, was a large number of relatives and friends of Sister Mary of the Passion, Margaret Clarke, to witness her profession in the order of the Adorers of the Most Precious Blood. Mgr. Ruelot attended, and in the name of the Archbishop received the solemn vows of the newly professed sister. He was assisted by Rev. Father Daigneau, pastor of St. Pierre aux Liens. Sister

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REAKFAST SUPPER  
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Mary is the only surviving daughter of the late Mr. P. Clarke, of Cote des Neiges, and the third member of her family to embrace the religious life. The last annual report of the Catholic School Commissioners gives the total receipts as \$204,751.18, and the total expenses as \$109,683.50, leaving a balance of \$95,067.68, to provide for the engagement of the staff of St. Bridget's school, general repairs and alterations.

The regular meeting of Division No. 7, A. O. H., was held in their hall on the 11th, President Coffie being in the chair. The following gentlemen contributed to the success of the evening—Messrs. White, Lyons, Clarke, J. Turgeon, Malette, Mullius, Roderick, Fitzpatrick, McEntee, Clune, Wheeler, Carriek, and Hanson, Birney and Halloran.

The number of immigrants who have passed through the Dominion Immigration Agency in Montreal, so far this season, is over two thousand, according to Mr. Hoolahan, the agent in charge of the office. This is more than twice the number who had gone through at the same date last year. Mr. Hoolahan is also authority for the statement that the travellers this year are of a better class than formerly. They are not only able to pay their expenses, but most of them have a comfortable cash balance besides. There was not a single pauper among the number.

Mr. Hoolahan attributed the improvement to the fact that the resources of Canada are becoming better known, and to the efforts of the Canadian Commissioner in England, Lord Strathcona. The majority of the immigrants who have gone through so far this year were English. Next come the Irish. It is expected that the present month and May will see a large number of immigrants coming to our shores.

The Ladies of Charity of St. Patrick's parish gave a grand eucharic party on Thursday evening, the 11th, in their hall on Alexander street.

Mgr. Rozier, the Lenten preacher of Notre Dame, delivered his farewell address to Montreal at the Monument National on Easter Monday evening, before a distinguished audience. The eloquent preacher spoke on "The Twentieth Century," which he predicted would be one of great triumph. He dwelt upon the importance of ideas or principles, contending that they were capable of causing the greatest social disorders. Ideas working in silence caused all the noise and clamor of the world. Among those present were His Grace Archbishop Bruchesi, Chief Justice LaCrosse, Mr. Justice Oimet, Hon. Homer Gouin and Rev. Abbe Troix.

Division No. 7, A.O.H., had a euchre party for members on Wednesday, 10th inst.

Branch 232, C.M.B.A., held the last of the winter series of euchre parties in the Drummond Hall on Easter Monday evening. The prizes were won by Miss M. McAnally, first ladies; Miss M. Shea, second. Miss M. Hynes, third. First gentleman's prize, Mr. H. Ryan; second, A. Galles; third, J. Ellemont. The regular meeting of Branch 26, C.M.B.A., was held on Easter Monday evening in St. Patrick's Hall, St. Alexander street, president F. J. Curran in the chair.

Mr. P. J. Ryan, the senior organizer and the founder of the Federated Trades and Labor Council of Montreal, and its first president, has received from President Gompers, of the American Federation of Labor his commission as general organizer for the Federation.

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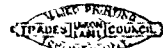
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THURSDAY, APRIL 18, 1901.

POPE LEO SPEAKS.

Two very important subjects were referred to by the Holy Father yesterday when the Secret Consistory took place. The persecution of the Religious Orders in one part of Europe or another, and especially in France—for the events recently reported from Spain and Portugal are not as serious as they have been represented—was accurately estimated by the venerable Pontiff when he said in effect that the campaign was intended to destroy the religious congregations altogether in order to prevent the youth of the country being educated by them.

As is well known to Catholic readers of the daily press, the French Chamber has passed a vote, an "odious vote," as M. Pierre Veillot calls it in The Univers, the object of which is to annihilate the religious orders and congregations. This vote passed only after a fierce debate and a gallant defence on the Catholic side. The ratification of the Senate is now all that is wanting. The vote is an act of rank and palpable injustice, because aside from religion and the future of Christian schools, it means simply this, and nothing more, that free education is suppressed.

But, after all, such acts are only incidents in the life of the Church. She has survived fiercer assaults and she knows that her religious orders are not annihilated by oppression. France will some day reawaken and shake off the chains which base politicians have forged for a free people.

The other matter to which the Pope made reference he plainly regards as being graver than the persecution of the religious orders. Italy, which has hitherto been free from the stain and evil of divorce, is threatened to-day by her Socialist deputies with a marriage law on the French plan. Rich Italians who desire the modern luxury of divorce, have been compelled to go to Switzerland and the United States to take out citizen ship papers as a preliminary. But Parliaments are realizing more and more every day that they exist for the rich, and so it happens in Italy that home-made facilities for breaking the marriage tie are demanded. The religious life of Italy, however, appears to be in revolt against the bill, which may yet cost the Cabinet its continuance in office. Modern Italy has fallen grievously away from her ideals, but the nation still holds Christian wedlock sacred.

The following protest against the bill was presented in the Chamber on March 16:—

Cardinal Sarto, patriarch of Venice, in the names of the Archbishop of Udine and of the Bishops of Verona, Chioggia, Treviso, Padua, Adria, Concordia, Vicenza, and Concordia, begs that the Chamber reject the project of law, should this be submitted to it, which is now before the Senate, and which establishes the obligatory procedure of civil marriage over the religious rite.

The solemn protest which has been heard from the lips of Pope Leo may inspire Italian women from the first lady in the land to the humblest to assert themselves for the honor of Christian womanhood.

BIBLE AS A TEXT BOOK

The Ontario Educational Association, on Thursday last, passed a resolution: "That the Bible should be a text book in the Public Schools." The mover was a Mr. G. C. Fraser; and the newspaper reports would indicate that the educationists had a lively time on his account. Fear was expressed that many of the teachers are

not qualified to interpret the Bible but the supporters of the resolution got over this difficulty by appointing a committee to show how it may be done. It is impossible to guess what scheme this committee may devise to conciliate every opinion. What, with private judgment the recognized Protestant rule of interpretation, who is going to admit the infallibility of a group of teachers?—teachers who were told to their faces by Principal Grant (who knows everything) that there is need in the schools for their betters—"need for better teachers, with longer and riper experience," was Rev. Mr. Grant's way of putting it. So far, however, the school teachers of Ontario have only said that they will show how the Bible is to be authoritatively interpreted to the rising generation. They have not even begun to do it.

CATHOLIC EDUCATION IN THE UNITED STATES.

In another column we publish a series of resolutions adopted on Friday last by the Conference of Catholic Colleges at Chicago, held this year under the presidency of the Right Reverend Rector of the Catholic University of America. The resolutions have been drawn strictly along the lines laid down by Mgr. Conaty in his opening address, upon the subject: "The Catholic College in the Twentieth Century." Their importance is appreciated by the friends of Catholic education, not only in the United States but also in Canada, where the same problem is surely, if more slowly, forming itself.

In the United States to-day nearly two hundred Catholic institutions designated as colleges, are competing in one form or another in the field of higher education. Originally intended as feeding schools for the theological seminary, these institutions have gradually developed preparation for business and the professions. In his introductory remarks Mgr. Conaty pointed out that the Catholic body in the United States has an almost complete system in educational work, the foundation of which is due to the unselfish devotion of the Religious Orders. Against this system there is the well-equipped and thoroughly unified organization of State instruction, sustained by public funds, with a trend which there can be no mistaking. In 1881 the ruling political party put a plank in its platform which Mgr. Conaty thus describes:

All powers of government were to be centralized in the general government, and social and religious unification was to be established by means of universal and compulsory education.

This is the problem which the Catholic system in the United States must face. What is the plan by which the mighty machine of secularized education may be successfully met? Dr. Conaty stated his view in a few words to the Conference:

To unify and solidify, as well as to improve our system in all its parts, from kindergarten to university, is the main purpose of this Conference.

He stated his conviction that there never has been a more critical moment in the battle of religious education against the secularized ideal than at the present time. Christianity is dependent upon the life of the Christian school idea. It is insisted that the time for isolated action has passed; that concerted action for the general good should be the motto of all Christian educators. Until the present the general Church interest has been the safeguard; but with changing conditions the mere name Catholic is not enough. The Catholic system will be judged only by comparison with State education. "We must," said Mgr. Conaty, "compete with the best, and in the ways in which the best-equipped colleges work, or we lose the field."

Another fact, which he noted, is that institutions of all sorts are being endowed by private munificence of non-Catholics. Business colleges, schools of engineering, art schools, conservatories of music, trade schools, are starting up in all large centres, attracting even Catholic students, the more easily because they do not appear as State schools, but rather as the effort of generous individuals to the broader education of the public. But the fact remains: they are not Catholic, and the tendency is not towards a respect for Catholic ideals. Like these institutions, the flood of scientific and other publications comes largely from non-Catholic sources. Though greater work has to be done,

the Catholic Church is not, however, idly watching the tendencies of the times. In the United States last year the Church spent \$25,000,000 on education alone, making no account of buildings, and had under her training 1,000,000 pupils, 10,000 of whom were under Catholic Collegiate institutions. Coming again to his plan for the future, Mgr. Conaty said:

No one will question the wisdom of unified education. It has always been a characteristic of the Church. It is the watchword of the hour. It is seen in her government, her discipline, her doctrines and her methods. Her unity has made her irresistible. The rods tied in the bundle cannot be broken. Education unified, systematized, co-ordinated, makes the union which will have strength wherewith to battle successfully against false education. One strand needed to our cable is the high school. How the high school system will be worked out is a question for serious consideration. We know that it is largely a question of finance, while there is also the question of principles as to the right to tax the people for education beyond the grammar grade. Face to face with conditions as they exist, the working out of the high school problem is one that demands the careful attention of all who are interested in Catholic higher education. As to the college, between the upper millstone of the university and the lower millstone of the high school, it is important not to lose sight of the trend of public opinion, as made by the State and non-Catholic universities upon the high school movement. We cannot brush the difficulties aside; we must face them like men and carefully consider them.

In urging this plan as a practical solution, Mgr. Conaty was but speaking as Leo XIII. spoke to the Bishops of the United States in 1889, when he said:

We exhort you all that you should take care to affiliate your universities, your seminaries, colleges and other Catholic institutions according to the plan suggested in the constitution in such manner as not to destroy their autonomy.

It will be seen that the sixth resolution of the Conference loyally declares for a perfect organization, in which all minor advantages will be sunk for the promotion of the Catholic educational ideal; and thus, as Mgr. Conaty put it, every college will feel that it exists not merely for the students that pass through its own halls, but for the schools below it, as also for the university above it, the university existing for it as well as for the whole system.

CATHOLICS IN THE UNITED STATES.

Cardinal Gibbons and the Archbishops of New York and Philadelphia have issued an appeal in behalf of the Catholic Indian Mission Schools, which call attention to an act of the United States Government not at all to the credit of the republic. Those schools have ever been the choice factor in Christianizing and civilizing the Indians south of the border. In the past, under the name of contract schools, they were supported by Government money, although to an extent meagre in comparison with the sums spent by the Government on its own schools. Gradually the Government appropriation was reduced, and this year no assistance has been received. The sum required to maintain the schools is \$140,000, and an appeal has been issued to the Catholic people of the United States to come to the rescue. One of the sentences of the appeal reads as follows:—

Shall this generation of Catholics be the first one in the annals of history to prove unfaithful to the apostolic spirit of the Church? Shall indifference make void the blood of martyrs? the heroic labors of a Las Casas, a Marquette, a Brebeuf, a Jogues, a De Smet, the Franciscans of the Pacific Coast and the Mexican border, and of numberless saintly priests and nuns who have spent their lives in gloomy wildernesses among barbarous peoples? Shall such a course of action be justified by the cruel-provoking reply of Cain, "Am I my brother's keeper?"

We quoted some figures last week showing an estimate of \$25,000,000 a year of voluntary contributions to their parochial schools alone by the Catholics of the republic. So generous a people will not allow the Catholic Indian Mission Schools, which are as necessary as the parochial schools, to die through want of support, because the Government has shirked the national responsibility.

A WORTHY MAN.

All denominations of Canadians will congratulate the Anglicans upon the selection of Bishop Bond, of Montreal, for the office of Metropolitan of Canada, in succession to Archbishop Lewis, of Kingston. The new Metropolitan, who is a Cornishman by birth, has been some sixty years in Canada, and referring to all that time, though he has had an average clergyman's experience, there is not a class of the

public to-day could indicate aught in record that is not admirable. He was quick to appreciate the good qualities and the sober, virtuous traits of the French-Canadian people when he first observed them, and when the occasion arose he was not slow to express himself. In Montreal his character has been held in high respect by the religious majority of people; and here in the West, where his influence has not perhaps been felt at all, his fair fame has travelled.

THE TAX-PAYERS' RECKONING.

The budget which will be brought down to-day in the British House of Commons has already caused many a pang to the public mind. As no one outside of the ministry knows what tariff changes may be announced or what disturbance of commerce may be created by the present necessity for increasing the taxation, the nation has for weeks simply been waiting to hear the worst. Various trades, anticipating that the blow will fall upon them, have held meetings to protest against an added burden of taxation.

Large speculative movements were begun a month ago by the tea, tobacco, spirits, sugar, and other interests, while the unfortunate and unorganized legions of income-tax payers are quite helpless to shelter themselves from the approaching storm.

The nation realizes that the government is in serious financial difficulty; and the ministry is taking one chance in a score of impressing the public with the idea that the circumstances will be met without blundering.

The problem before the government is rendered all the more difficult by the conflict within the cabinet, the unscrupulous ambition of Mr. Chamberlain impelling his newspapers to deny the ability of Sir Michael Hicks-Beach and Mr. Balfour, in order that the way may be cleared for his leadership in the Commons, if the party should survive the damage that he will dare to inflict upon it. Thus Mr. Chamberlain, who took a gambler's chance when he smashed the Liberal party, is prepared to act likewise with the Conservatives.

It is not too much to say that the fate of the government is thus made to depend upon Sir Michael Hicks-Beach's ability to checkmate Mr. Chamberlain. The latter desires that the Chancellor of the Exchequer should fail to please the public; and fail he certainly will if it is to be a large imposition of new taxation. There is a deficiency in the neighborhood of \$300,000,000 to be arranged for, and the Chancellor has a choice between two courses, either new taxes or an addition of the \$800,000,000 to the national debt. Kruger said it would cost England \$600,000,000 to conquer the Transvaal. The war has cost much more than that already, not counting the 15,000 lives the official figures showed last week. Still the war drags on, and still Mr. Chamberlain calculates, and plays his game upon the national roulette table. The end of the game must depend upon the enthusiasm for the spectacle of the British tax payers and how much more they are prepared to lose.

THE KING'S DECLARATION.

Archbishop Walsh, of Dublin, received recently a copy of the resolution passed by the municipal corporation of the Irish Capital protesting against the King's declaration. In acknowledging it, he says:

I should regard it as a grievous calamity if the slightest vestige of room were to be left for the notion that either the modification or the abolition of the offensive Royal Declaration could be regarded as a set off against the delay of even a single Session of Parliament in the removal of the various pressing grievances—financial, educational, and national as well as religious—upon the removal of which, as a matter of elementary justice, we must without ceasing continue to insist.

The Archbishop makes a list of the Irish grievances awaiting settlement, and adds:

Anxious as I am for the abolition of the offensive clause of the Royal Declaration, I can take, I confess, but a secondary interest in the matter; for I cannot but think that, whether as regards the interests of religion or those of our country, there are several ways in which the time of Parliament could be more profitably spent than in legislation for the purpose merely of exempting a Sovereign who believes our faith and our religious worship, as prescribed by us, to be "superstitious" and "idolatrous" from the disagreeable necessity of having to avow before the world that he entertains this shocking belief about us.

This is only a logical view. While Ireland is treated by the Imperial Par-

liament as a foreign country in subjection, Irishmen can well afford to be independent of the King's perfumery opinion of their faith.

ENGLAND AND THE VATICAN.

During the reign of the late Queen Victoria an increasing spirit of kindness and cordiality marked the relations of the Pontiff and Sovereign. Rome Correspondents are now commenting as an act of discourtesy by His Majesty's Government, the sending of a letter, instead of a special embassy, to Rome to communicate to His Holiness the accession of King Edward VII. to the English throne. In this connection it is recalled that the Pope sent Mgr. Granito di Belmonte, as his Special Delegate, to convey his good wishes to the new King on his accession. In 1897 he sent Mgr. Cesare Sambucetti, now Papal Nuncio in Bavaria, to congratulate Queen Victoria on the 60th anniversary of her accession. Ten years previously, he sent to the Queen on the occasion of her Jubilee, Mgr. Ruffe Sella, specially delegated to convey his congratulations to Her Majesty. And it is also recalled that in 1887 the Duke of Norfolk was selected to go to Rome with the gifts of the late Queen on the occasion of the Papal Jubilee of 1888.

EDITORIAL NOTES.

In our times the work of Catholic journalism is one of the most important—nay, one of the most necessary—in the whole world.—Leo XIII.

Mr. Clarke Wallace and Mr. Talbot, of Bellechasse, have been calling each other choice names. They are reported to have narrowly escaped coming to blows. The most satisfactory thing about the quarrel is that no one else is at all likely to interfere in it.

An era of better understanding between English and Irish Catholics in public life was marked in the House of Commons the other day on the vote upon the proposal to bring on the Catholic Disabilities Bill. On this question the Irish Party took with them into the lobby Lord Edmund Talbot, the brother of the Duke of Norfolk, a Tory of the Tories.

Bishop McFaul: "An able Catholic press can greatly assist the Church in her divine mission, purify the atmosphere of the home, keep it Catholic, and the rising generation in touch with Catholic thought and action as well as inspire that courage in defence of faith, virtue and right, which is born of truth. We should endeavor to have Catholic papers and magazines on the news-stands, and educate our people up to read and ask for Catholic literature. Supply will follow demand."

William D. J. Croke, Rome correspondent of the Philadelphia Catholic Standard and Times, has the following reference to Mgr. Falconio: "The persistent mention of Mgr. Falconio, O.F.M., Archbishop of Larissa and Delegate Apostolic to Canada, as the successor of Mgr. (or rather Cardinal) Martinelli almost bears the meaning of his appointment having been decided upon. The rumor is currently and boldly circulated in circles of the most varied kind in the Roman Curia, and this is the more remarkable because Mgr. Falconio went to Canada as late as 1896."

Mr. Chamberlain has had another rebuff. The Federal Cabinet at Melbourne has decided that it was unable to recommend the suggestion of the Colonial Secretary, that the Boer prisoners be sent to Tasmania. One of the first suggestions on this head was that the prisoners should be sent out to Canada to work upon the Government railway and compete against Canadian labor. Mr. Chamberlain evidently believes he is still dealing with Crown Colonies in Canada and Australia.

Boston has just come through a school fight very much like our recent contest in the Toronto High School Board. Augustus D. Small was candidate for the position of principal of the new South Boston High School. Being a Catholic, a determined effort was made to defeat him. His qualifications for the position were admitted, and the opposition was organized on straight sectarian lines. Mr. Small was, however, elected by a substantial majority. In connection with this same subject of anti-Catholic organization in America's cities, it may be mentioned that a phalanx of bigots opposed Carter Harrison in the Chicago election because his wife is a Catholic, and he himself a graduate of a Jesuit College.

Some of the papers have been telling the Canadian people to hold their pockets open to receive the largesse of the Imperial Government in return for colonial service in the war. The Im-

perial bounty is now announced as that the War Office will in future purchase but British home-grown beef which is interpreted to include the coliculous—for the army. Throw up your hats and yell! And when you understand that it is what the War Office is always doing—except two per cent. of imported meat from the United States—you will feel how patriotic it is to lead the Imperial Mountaineer that in two years has brought forth a mouse.

The latest issue of The Tablet to hard makes the following announcement:—"We are glad to announce that His Majesty the King has signified his pleasure to receive a deputation from the Catholic Bishops and laity of England after Easter. We pointed out a fortnight ago that hitherto the Catholic body has not been upon the "privileged list"—that it was not among those who by prescription or otherwise had acquired the right to be received by the Sovereign. Under these circumstances the present action of the King calls for our warm acknowledgment. We understand that the Bishops will probably have associated with them on the occasion some of the members of the Catholic Union and the School Committee."

April 4 was the one hundred and twenty-seventh anniversary of Goldsmith's death. The occasion did not pass unnoticed in London. A good number of people are said to have visited the simple gravestone in the quiet corner of the Temple graveyard. The Goldsmith Society placed a wreath and a cross of daffodils and ivy on the grave, and although the attendance was not very large the scene was impressive. Several short speeches were made touching on Goldsmith as one of a band of brilliant Irishmen of the time, and as one who saw in a clear light the solution of many social questions. Extracts from "The Traveller" and "The Deserted Village" were recited.

The London Daily Mail mentions the following novel circumstances: The Earl of Donbigh's little daughter, who was christened the other day, will probably be unique amongst Roman Catholics in having the King for her godfather. The King is what may be called an honorary sponsor for Victoria Mary Dolores Fielding, who has Lord Gainsborough for her acting one. Lord Donbigh, who is one of the King's Lords-in-Waiting, is the head of the Fieldings, a family famous in war.

To-day the public consistory will be held in the Eternal City. It is on this occasion that the red hat will be given to the new Cardinals resident in Rome or in other parts of Italy—that is to say, to all except the Apostolic Delegate to the United States and the Archbishops of Ocracow and of Prague.

No ordinary man can be a hero to his sister-in-law; and Joseph Chamberlain, the tin statesman of the Jingo, is no exception to the rule. Joseph's sister-in-law is Mrs. Richard Chamberlain; and this is the fashion in which she smashed the popular idol before a public meeting at Cannington on Monday night last: "It is all very well," she said, "for men like my brother-in-law, Joe, to say that farm-burning is all right, but how can he know about farms or farming? Who was his father? He was a little screw-maker, a very respectable profession, but it does not teach much about farms. It is no good sending out screw-makers or anything of that sort. The war was not made for England, but for Johannesburg capitalists, who could not speak English."

Mr. I. N. Ford, London correspondent of the New York Tribune, summarizes a curious article on the late Queen's character, which has appeared in the Quarterly Review. We are told that the author of the article: "attempts, without blind or eulogistic laudation, to ascertain what were the elements and processes of evolution of the Queen's character." The explanation given of the Queen's prejudice against Mr. Gladstone is this: "It started in a suspicion that he gave her too much work to do, until she was, as she put it, dead beat. He tried, in his eagerness, to press her to do what she considered to be his work, and when she resisted it, and he renewed the attempt, she formed a pertinacious prejudice against him which never was removed. The author states that it was always an element in her prejudice with regard to Mr. Gladstone that he was too High Church and had the mind of Jesuit." The Queen's own attitude toward religion is "discussed judiciously." She "liked Roman Catholics much better than Anglican ritualists, but possibly because she felt no responsibility for their opinions." In this very able article the "judicious" author has evidently a single idea in his head, viz., to offend no religious opinion brutally, but irritate all just enough to make a popular demand for his workmanship. In that sense it is well done, although such artistic touches as "the mind of a Jesuit" are vulgarly common tricks.

RELIGION AND THE STATE

Catholic Colleges of the United States Agree upon a Plan for more successful Competition with the State.

Chicago, April 13.—The third annual gathering of the conference of Catholic colleges closed here to-day. Mgr. Conaty presided. As in previous years the conference was held in the large assembly hall of St. James' High School. The following letters were read:—

Washington, D.C., April 13, 1901. Rt. Rev. Thomas J. Conaty, D.D., Rector Catholic University of America, Chairman of the Association of Catholic Colleges.

Rt. Rev. Dear Sir:—I regret that again this year, it will be impossible for me to be present at Chicago at the annual convention of your association. Could I so arrange it, I would gladly be there, for, as I have already assured the Association through a proxy, I am here in sympathy with its scope and purposes, and I would do all in my power to encourage its members to earn it and secure its efforts toward the accomplishment of its noble aim.

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the unfair and unjust discriminations resulting from much of the educational legislation, and we appeal to the fairness and sense of justice of the American people to protect us from such illiberality.

Fifth.—That this conference of Catholic colleges convalesces as that we are justified in asserting that our college system deserves the generous co-operation of all interested in higher Catholic education, and we pledge ourselves to use every effort to protect and to maintain a high collegiate standard.

Sixth.—That we call upon all Catholics to recognize the imperative need of a more perfect organization of our educational system, we assure them that with a fuller development of the Catholic High School we shall have a complete system, with its leadership in the university, and thus we shall continue to maintain a high collegiate standard.

REVIEWS.

THE GAEL FOR APRIL.

The April issue comes to hand profusely illustrated and freighted from cover to cover with a B. Spillane concludes his appreciative and instructive paper on "Irish Music and Minstrelsy." J. M. Sygne contributes a paper entitled "The Last Fortnight of the Celt," describing the inhabitants of the island of Innishmaan, the most western of the Aran group off the coast of Galway. A "History of the County of Tipperary," by Sarah Blomherghesset, with handsome half-tone illustrations shows the new Dillon Bridge, Carrick-on-Suir, Main Street, Carrick-on-Suir, and Carrickbeg, from the Tipperary side of the river. The poetry in this issue includes "Where the Princesses Grow by the Nore," by Mary A. O'Reilly, and "Ballad of Grey Nore," by Rev. James B. Dollard. The Gaelic department contains an eulogy on the late Denis Fleming by "Seandun," with translation in parallel columns. The article contains a reproduction of a photo of Denis Fleming. The Gael is published at 150 Nassau street, New York.

The current weekly serial volume of Cassell's National Library, is "Love's Labor Lost," which Prof. Morley notes in his introductory note to have been written when Shakespeare was about one and thirty. There was in that time a daunt fashion of ingenious speech which had been introduced into England from Italy, whither young gentlemen went to rub off the rust of college manners. Shakespeare happily plays with this fashion.

FEW DIE ON THEIR BIRTHDAYS.

The New York Sun says.—The death of the French actress, Sophie Croizette, on her fifty-fourth birthday, is another instance of a comparatively rare coincidence. Although of course the actual number of persons who die on their birthdays is large, it is with considerable difficulty that a list of even a few such was got together years ago for the now defunct American Notes and Queries. The list published in that paper consisted of only these names:—

Shakespeare, born April 23, 1564, died April 23, 1616. Sir Thomas Brown, author of "Religio Medici," born Oct. 19, 1605, died Oct. 19, 1652. Timothy Swan, composer, born July 23, 1758, died July 23, 1842. Maria Taghioni, dancer, born April 23, 1804, died April 23, 1854. John McLean Taylor, a nephew of Zachary Taylor, born Nov. 21, 1828, died Nov. 21, 1875. St. John of God, a famous Portuguese saint, born March 8, 1495, died March 8, 1550. John Sobieski, king of Poland, born June 17, 1629, died June 17, 1696. A great storm marked his entry into the world, as well as his exit. Moses, according to the Psalmist, was born on the seventh day of Adar, and died on the same day, 120 years later, "his age being exactly the same length of time which Noah preached to the ante-diluvians."

Oliver Hazard Perry, the hero of Lake Erie, born August 23, 1785, died August 23, 1819, as his ship was entering the harbor of Port of Spain Trinidad. To this list Raphael is added usually, because he was born on Good Friday, 1483, and died on Good Friday, 1520; as Good Friday depends on Easter, which is a movable feast, this citation is not accurate, inasmuch as the first date was March 25, and the second April 6th.

To this list of nine persons of all degrees of fame the name of Croizette must now be added. The Boston Globe adds to the list the name of Patrick Donohoe, born March 17, 1811, died March 17, 1891.

AN ECCENTRIC WOMAN.

"Of course, you quite understand that I shall call upon Mrs. Whiffler for your character," remarked Mrs. Taggerty to the girl she had just engaged.

"Certainly, m'm," replied the girl, "although I would rather you didn't, for Mrs. Whiffler is so eccentric that she is not always to be relied upon."

"In what way is she eccentric?" She insists that her husband is quite a model father and husband, and that her children have never caused her a moment's anxiety.

"I'm, most much in that."

"Then she says that she is perfectly content with one new dress and one new hat each season."

"I'm, she is eccentric, then?" "And, finally, she has never attended a bargain sale, and says that the only things sold at them are the women who buy."

"Oh, the woman's mad. I shan't trouble her for your character. You can come in when you like."

How happy, how rich, how honored, how talented, how healthy soever you may be, remember that you must die and abandon all.

OBITUARY.

DEATH OF MR. THOMAS WHELAN.

The many friends of Mr. P. Whelan, of No. 61 Anderson street, Montreal, will bear with regret of the sad death of his son, Mr. Thomas Whelan, who passed away at the age of 21 years.

ROBERT McCausland

The death is announced at New York of Mr. Robert McCausland, brother to Mr. Joseph McCausland, painter and stained glass manufacturer, of this city. The late Mr. McCausland spent his boyhood and youth here, but had been living in New York for the past forty years. He leaves one brother and two sisters, surviving; also a nephew, Inspector O'Connor, of the Neglected Children's Department.

BROTHERS DIE AT THE SAME HOUR.

Quebec, April 16.—Rev. J. G. de Blois, parish priest of St. Odilon de Gramme, died the night of the 14th at the Priory of Hampton, where he stayed over for a day to assist in the morning confession. On the same morning, and at about the same hour one of the brothers of the deceased died suddenly at Ste. Marguerite.

M. O'CONNOR, BRIGHAM.

Brigham, Que.—Michael O'Connor is dead from the grippe, aged 80 years. Deceased was born in Ireland and came to Canada 64 years ago.

MR. JOHN FORIN.

Belleville, March 30.—Mr. John Forin died yesterday. He was a contractor and executed many contracts for the Government, including Regiopolis College.

E. K. O'CONNOR.

London, April 3.—The funeral was held this morning of Edith Kathleen O'Connor, to the Roman Catholic cemetery. Many sorrowing friends of the bereaved family were present. Rev. Father McKeon celebrated the funeral mass.

MISS SHANNON, LONDON.

London, April 4th.—The funeral of the late Miss Shannon took place from the residence of her niece, Mrs. Brown 240 Talbot street, on Wednesday morning, to St. Peter's Cathedral. Miss Shannon was a resident of Ingersoll, and highly esteemed by all who knew her.

Mr. James P. Kealey died on Sunday at his home, 203 Bay street, Ottawa, after a lingering illness. He was, only twenty-three years old. He held a responsible position with the Auer Light Company, Bank street. Although so young, he had been to Honolulu and worked for a time in Vancouver. He was a son of the late Patrick Kealey of the waterworks department. He was a nephew of Mr. P. J. Coffey, county registrar.

MONSIGNOR McMAHON DEAD.

Washington, April 15.—Monsignor James McMahon died at the Catholic University to-day. He was 81 years of age. He had been at the university for about eight years, but had no official connection with the institution. He was born in Ireland, but came to this country many years ago, the greater part of his life work having been done in New York and vicinity.

MRS. CAMERON GREENFIELD.

On Monday morning, March 17th, there died at her residence in Greenfield, at the age of 92 years, Anne, relict of the late O. K. J. Cameron. The deceased lady was the last surviving member of an old and highly respected family. Although advanced in years she felt the youthful spirit strong within her, and enjoyed the best of health until a few months ago. Her death came without any previous serious illness. Her death was a most happy and edifying one, fortified as she was by the rites of Holy Church, she gladly yielded up her pure soul to her creator. She was born at St. Andrew's, Ont., in the year 1809. In June, 1871, she, with her late husband, who predeceased her ten years ago, came to Greenfield where she has resided continuously ever since.

NORMAN LONEY.

Cornwall, April 12.—Many friends in Cornwall will warmly sympathize with Mr. and Mrs. J. E. Loney in the very great loss they have sustained in the death of their eldest son, Norman, a bright and popular young man, whose death occurred on Easter Sunday in Lachine, P. Q., where the family has resided since last year. The remains were brought to Cornwall for interment, and the funeral took place on Tuesday morning at St. Columban's Church, the Requiem Mass being celebrated by the Rev. Vicar-General Corbett, and thence to Flanagan's Point Cemetery. The members of the C.M. B.A. attended in a body.

MRS. ANNE GAVANAGH.

Peterborough, April 16.—The remains of the late Anne Gavanagh, relict of the late John Gavanagh, arrived here from her late home in the ward, Wisconsin, yesterday morning, and were conveyed to the residence of her brother, Mr. T. Gavanagh, 340 St. Peter street. From thence the funeral took place this morning at St. Peter's Cathedral, and after solemn requiem mass had been celebrated, proceeded to the Roman Catholic cemetery.

Two sons, Messrs. Richard and John Phelan, accompanied the remains from Hayward. The late Mrs. Phelan was 74 years of age, and resided in Peterborough, where her memory is cherished by many friends. Mrs. Phelan, of Hayward, is a sister, and Mr. T. Gavanagh, of town, and Messrs. Richard and Thomas, of Douro, are brothers.

MR. JAMES WAY.

We regret to announce the death of a well-known and respected citizen of Toronto in the person of Mr. James

Way, who passed away Tuesday, 10th inst., at his residence, 248 Bathurst street. Deceased, who was about 65 years of age, had been ailing for about three months, and was a native of the Isle of Wight, England. He went to sea at an early age, and followed that life for some years, and eventually settled in Toronto in the fifties, when he engaged in the provision business. He built up a large trade and accumulated a competency. He retired from business in 1883. Deceased was a familiar figure round town and was a devout and faithful member of St. Mary's Church. Deceased was married twice, first to Margaret Donovan in 1855, who died in 1885, and again in 1890 to Mary Murray, who survives him. He leaves five children—Dr. James P., Dr. Harry J., George, and Mrs. Dr. Reynolds, all of Chicago, and Walter at home.

J. I. DUSSEAU.

The Thorold Post of April 12, has the following:—

It was with extreme sadness that the residents of Thorold learned Tuesday morning of the death of Joseph F. DuBois, youngest son of Henry and Mary DuBois. The young man had been ill with lung trouble for the past few months, resulting from a cold contracted the last summer. Since the fore part of December he had been gradually failing, and his friends could not see the end approaching, notwithstanding the almost superhuman efforts expended for his recovery. He was born at Thorold, and has spent his life here, being a faithful adherent of the R. C. Church. He was ever popular with those with whom he came in contact, being of a very lovable disposition. He leaves to mourn his loss a father, mother, five sisters, and two brothers—Mary, Elizabeth, Anne, Louisa, and Albina; also Henry and Signor.

The funeral was held Thursday morning, proceeding from the residence Ormond street, to the R. C. church, where requiem high mass was celebrated by Rev. Fr. J. Sullivan. The junior choir, of which deceased had been a faithful member up to the time of his illness, sang the mass, Miss McBride taking the solos in the Kyrie. At the offertory "Jesu salvator mundi" was given, the solos being taken by Miss Mayme McAndrew Joseph Foley rendered "Gloria" very effectively at the close of the mass, after which Rev. G. A. Williams, now of Toronto, spoke in glowing terms of the exemplary life of the deceased. Father Sullivan then sang the "Agnus" over the remains, and as the pall-bearers removed the casket the children sang a solo from "Don Lorenzo Toros's oratorio, "The Restoration of Lazarus." The cortege then proceeded to St. Peter's cemetery, where interment took place. The pall-bearers were A. O'Brien, Louis Conion, John McKeegan, John Groulx, Joseph Dolberty and Harry Phillips.

The flowers were profuse and beautiful, resting on the casket and around the remains.

To the mourning family the deepest sympathy of all is extended, in which the Post sincerely joins.

Happiness is never found by those who seek it on the run.

Before every decisive resolution the dice of death must be thrown.

There are winds limpid and pure wherein life is like a ray of light playing in a drop of dew.

There is energy of moral suasion in a good man's life, passing the highest efforts of an orator's genius.

One of the hardest virtues to uphold is selfishness. Nothing can do this but "the explosive power of a new addition."

My dear friends, let us tell tales. While we are telling tales, the tale of life approaches its end and we are happy.

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THE PROFESSOR'S SACRIFICE

THE SACRED HEART REVIEW

The professor threw down his pen. The last word was written, the work was done. The most pile of closely written manuscript on the table before him represented months of patient labor before which the strongest day laborer would shrink appalled.

But now it was done, the work that would raise the admiration of all his conferees, that would give him the only immortality to which he hoped; the work that, like the mighty tower of old, was reared defiantly against the power and wisdom and justice of the living God.

Not that the professor had any such satanic intention; indeed, he cherished vague, tender memories of a certain shadowy old cathedral, through whose incensed aisles, echoing with solemn chants, had been led by his sweet-faced Catholic mother in the far-off past.

But this memory only lingered like a poetic fancy, a morning dream. His mother had died in his early childhood; his father, a careless parent, had married again; and life had become a weary, hard prose.

There was no warning of the light and darkness; but in the opaline gulf between, one star suddenly trembled on the very borderland of night and day.

Just opposite the professor's apartments was a little Gothic church, with whose pastor, an old French priest, he had a slight acquaintance.

"Father Blanc seems holding high festival this evening," said the professor with a smile, as he flung up the latch that he might better hear the music which recalled the sweet dream of early childhood.

"And weary with the long strain of effort, the professor stood lost in softening reverie when a hearty clap on the shoulder roused him to meet the cheery gaze of his old friend, Doctor Grey, who had entered unobserved.

"Who are you?" asked the professor. "Oh, you don't know him. His name is Ward—Philip Ward—and though not more than twenty-three or four, he has, I judge, run the gamut of life pretty rapidly. It has brought him down in a quick decline, and he is in a bad way, kind and body."

"But what can I do for him?" queried the professor. "Absolutely nothing that I can see," was the grim answer. "It's one of those queer dying fancies that one cannot account for; but he seems to think you can quiet him; give him backbone to meet the inevitable. It seems that he has attended your lectures; read your books; in short, regards you as a sort of high priest of the new scientific cult, and feels that you can cheer or encourage him. I told him I would see you this evening, for the poor lad's hours are numbered. Will you come?"

"Certainly," answered the professor, though conscious of chilling reluctance to visit. "I will go with you at once."

It was but a short distance to "La Misericorde." It was a superb new building—the bequest of a wealthy philanthropist to his native city—entirely free and non-sectarian in its beneficence; managed by trustees, and attended by physicians of all denominations. Its founder has made only one binding clause—that it should be under the Sisters of Charity for ever.

of a statesman. You cannot know Sister Angela without believing there is some place better than earth where such women belong. But here is the room of my poor young patient. You may guess he is in a bad way when even Sister Angela cannot manage him. I have been obliged to get a strong man to hold him in his paroxysms."

"They entered a half-open door and he spoke. On the spotless bed, in the middle of the little room, lay the pitiful wreck of a once glorious manhood."

The gaunt, wasted form still showing what had been its early strength and grace, the well-shaped head, with its dark, curling locks, must once have been a fitting model for an Apollo or an Antinous. Now it lay so rigid and gleamingly but its pillow that the doctor thought for a moment all was over.

"No, he just won out after one of his wild spells. He will break out again in a minute; his pulse is strong yet. I don't see how he holds out."

"Keep him as quiet as you can! This is Professor Lester, the gentleman he has been asking for. When he rouses, let him see him."

"You are not a clergyman, sir?" said the nurse doubtfully. "No," was the answer. "Because I couldn't vouch for my patient's civility if you were. He raves at the very mention of one. Take a chair, sir, he is rousing now."

"The dying man turned restlessly on his pillow as his visitor seated himself at this bedside. The face that met the professor's gaze was that of an absolute stranger, yet the dark burning eyes, hunked in their cavernous sockets, flashed with recognition."

"Professor Lester!" was the hoarse, gasping greeting. "You've come to me; I thought you would."

"Certainly," was the kindly reply, as the professor took the ivy hand extended to him. "I am glad to be of any service to you. What can I do for you?"

"Do for me! What have you been doing all these years?" repeated the professor, mystified. "My dear friend, I fear you mistake me for someone else. We have never, to my knowledge, met before. I do not know you."

"But I have known you!" panted the sick man eagerly. "I've heard your lectures; read your books, your writings. You've taught me to see things as you see them, professor, to break loose from all the cursed shackles of the printing, canting fools would put on us; to be a man—a free man. I've done it."

"The professor shrank from the evil light that flashed into the dying eye. "There wasn't any heaven or hell to stop me; so why shouldn't a fellow have his swing? Mine was a wide swing and a fine one, though it seems it wasn't to be a long one. Now they tell me it's come to an end. I've got to die—a shiver convulsed the gaunt frame—"to die. I've believed in you, professor. You've studied and read and bottled up all these things, I know. I've heard you knock all the priests' and parsons' teachings to bits. I want you to tell me now, again, so it will steady me, what this thing they call dying is?"

"There was a moment's silence; the professor found himself mastered by a horror, a repulsion too deep for words. This shattered, evil wreck boasting himself his pupil; appealing to him for guidance and help. But this was too much for protest or argument; the death-damp on the professor's lips, the death-damp on the professor's lips, he died and kindly reply: "Death is the end of all pain, all weakness, all sorrow, all suffering," he answered gravely.

"Do you know that? How do you know it?" gasped the sick man, clutching his throat. "That's what comes troubling me in the darkness; that's what burns in the darkness; that's what burns in my brain and stands in my ears. That is what is driving me mad with—without—cold, creeping fear. Do you know, it's the end? Because if you do, I'll snip my fingers at death and all that it brings. I'll believe what you tell me. Look in my face; tell me—as man to man—do you believe that dying is the end of all? Do you know?"

"The professor, honest gentleman that he was, could only reply:—"My friend, I answer you as I think, as I believe. I cannot see, I do not know."

He was unprepared for the awful jubsturb that greeted his reply. "Liar! traitor!" were the words that fell with a torrent of awful imprecations from the foaming lips. "You have led me to the brink of hell, and you do not know."

unflinching in its hope; angelic in its tender charity. When it was over, the dying man was sobbing like a passion-weary child, his hand clasped in that of the sweet saint beside him. "Send Father down here; he will see him now," he whispered to the attendant.

As the man left the room the professor followed him, gropingly, like one flazzed after long darkness. The calm, pure eyes of the kneeling sister had not turned to the stranger in the shadowy room, but worn, changed, spiritualized into higher beauty as she was, the professor recognized Sister Angela at the first glance. She was the woman he had loved in the long ago.

Two days afterward a bulky package was received at "La Misericorde," directed to Sister Angela. She read the accompanying letter with amazement; "My Dear Madam—I trust you will not consider this an intrusion of a forgotten past upon the noble duties of the present. I was a reluctant visitor at your hospital last Thursday, summoned there by an unfortunate youth whose dying arrangements of me and my misapprehended teachings I can never forget. I recognized you at a bedside, and in the light of your life-work I saw mine. Years ago I made you an offering which you wisely refused, it was, as I see now, beneath your acceptance. To-day I venture to make you another. The package I send you is a work upon which I have expended all the powers of my ripened years. It is an attack upon that Christian faith which makes lives like yours possible."

"With that death-bed scene before me, I dare not give it to the world. I lay it at your feet. Do with it what you will. Faithfully and respectfully yours,

LAMBERT LESTER."

There were tears in Sister Angela's eyes as she gazed at the bulky of closely-written manuscript. She knew enough of Lambert Lester's career to understand what this "offering" was to him.

Then in a little brazier before the altar of the Sacred Heart she made the burnt offering, and as it blent with sweet odours of incense, the pagan sacrifice went up to heaven, and Sister Angela's pure prayer arose with it that he who walked so uprightly in the darkness might see and know, the light.

And that prayer was heard. The professor's dim morning dream is again a reality. Holding a mother's hand, he again walks through holy ways "as a little child."

THE BALLAD OF GREY NORRIS

Norris of Keem, the rich Lord of Achill, To find good soil for his garden bed, Sent down his vassals to Doogort Abbey To fetch the dust of the holy dead.

Full deep they burrowed, with ribald jesting (Beneath the walls and the cross-marked stones) Dark clay they took for his garden's dressing, Piling in heaps the uncovered bones.

Bleached and whitened by rain and wind-blust Naked and pitiful things were they, Till spoke Grey Norris, "A great fire build ye, Consume this plague from my sight away."

They built the fire 'gainst the abbey's chancel (It's blood-red mark doth the peasant show), The hallowed relics of God's own servants Crumbled to ashes within its glow.

Norris of Achill, one night walked homeward By the dark road through the abbey wood, Sudden he stopped and his veins ran icy, A great red wolf-hound against him stood.

Was it a hound?—for the form was changing— Lo! as he looked 'twas a fiery horse, Grey Norris shielded his eyes in terror, Then gazed again—on "a shrouded corpse."

The dead approached him all grisly staring, And caught his hand in a cold, cold grasp; Home thro' the night went the Lord of Achill, And never the dead hand loosed its grasp.

Loud in the castle they heard a knocking, And quick unbolted the ponderous door; Grey Norris entered his marbled hall-way, A gibbering madman for evermore. —Rev. J. B. Dollard in the Gael.

A BROKEN ENGAGEMENT

MAIDEN ROCK IN BENZIOER'S MAGAZINE

"Jem Kenyon, of all men!" Edgar, Mayfield ejaculated, delightedly. "Jem old fellow, where did you sprang from?" Jem Kenyon laughed. His friend's greeting recalled the days when they had been close chums at Stonyhurst. "From the Hotel Meggopole immediately. Previously from South Australia."

"You have been touring, I recollect. And now have you come home to settle down to a country squire's life?" Mayfield asked. "Probably not; but I have no plans. The tone was somewhat dull. "Not for to-day even?"

"No. I have been wandering aimlessly about. London is unattractive," Jem said. "Then I'll tell you what I'm at the Langham. Had to come up to town over some confounded law business. Dine with me, and we'll go afterward to the Haymarket. There's a play running there written by a friend of my wife's."

Jem agreed. The meeting between the two men had taken place not very far from the office occupied by Mr. Mayfield's lawyer, and that gentleman's thoughts were more occupied with his old friend than with his law business as he walked on-ward when the two parted.

"I'll see something of Jem, anyway," he said to himself. "Bertha would not welcome him at the Laurels on account of his treatment of Miss Courtney. I never could understand Jem behaving so badly in that affair. I suppose he must have felt that his action was shabby when he started out to travel round the globe. I must not touch the subject of matrimony this evening or I'll blunder. Bertha says I always do."

Notwithstanding Mr. Mayfield's efforts to confine the after-dinner conversation to reminiscences of college days, the talk at length drifted to the subject he was anxious to avoid. "And so you're married?" Jem said, after a pause.

Mr. Mayfield nodded. "To anyone I know?" "Yes; Bertha Newcombe." "Oh, Bertha! Bertha and I were very good friends once."

"We were married two years ago, and after a short wooing," Mr. Mayfield informed his friend; and then he made an effort to get back to Stonyhurst, but Jem was not so disposed.

"It was at the Newcombes' place that I met with the—" Jem paused for a word—"with the disappointment that sent me wandering from England."

"At Abbeyland?" Mr. Mayfield questioned doubtfully, and rather at a loss what to say. "Yes. I was engaged to Marion Courtney at the time. You knew that?"

"Yes. I heard something—nothing definite, you know—of—of—" "Of the engagement being broken off?" Jem put in.

"Yes. Of course Bertha didn't, nor does not understand—" Mr. Mayfield paused, and remembered that his wife insisted that Jem Kenyon had been very much to blame, even if she did not, as she admitted, understand the entire circumstances under which the engagement between Marion Courtney and Jem Kenyon had ended five years before.

"I dare say not. However, here are the facts. I need not say how I loved Marion."

Mr. Mayfield nodded. "Well, we were engaged, and our marriage was to take place on the autumn. Marion had been staying at Abbeyland, and when Charlie Newcombe asked me to run down from town with him for a few days I gladly consented. We arrived unexpectedly, and found the entire family, and Marion also, absent at a picnic, or something of that kind. Charlie left me in an apartment used by his sisters as a sort of workroom while he went to find out where the picnic was held. He had some intention of joining the party."

"Yes," Mr. Mayfield said, as Jem hesitated. "I was fully turning over some magazines when the wind from an open window blew a few loose pages of note-paper from a writing-table across the floor. As I lifted the last sheet I saw it was partly covered with Marion's writing, and was intended for me. The opening words of the communication were a shock. I remember them too well. They were: 'Dear James—Since coming here I have learned that our engagement is a wretched mistake. You did not give me time to know my mind, and I mistook friendship for love. Her now another has taught me that such a mistake must be righted. I know that you will agree to the canceling of this unfortunate engagement. I think I should say that it is Francis—' The letter broke off there. Possibly Marion had been interrupted while writing."

"Well?" "Much to Charlie Newcombe's surprise, I insisted on returning to town. From thence I sent Marion the letter that gave her the freedom she craved, and next day I left England."

eat, and heard the actor repeat some additional words. "What does it mean?" he whispered to Mr. Mayfield. "Those were Marion's words."

"I don't know," his companion replied, when he took in the nature of the question. "Only—" Mr. Mayfield stopped, doubtful of his own wisdom, and wished his wife were near. Then he blurted out, "Miss Courtney is the author of the play."

"Miss Courtney? Is she not married?" "She wasn't a week or two since."

"And she wrote this play? I remember the title and she could write one, but I never knew she attempted anything of the kind."

"A 'Woman's Way' has been before the public for a length of time, but I never witnessed it before."

"Come away, Mayfield," Jem said, excitedly. "I may have made a mistake. Come somewhere where we can talk." And an hour or so later the two were still endeavoring to explain the coincidence.

"Did Marion write any portion of the play at Abbeyland, do you think?" Mr. Mayfield asked for the sixth time, and his friend shook his head. How should he know? He did know that it was while staying at Abbeyland that she learned that she had lost the greater part of her fortune.

"Her guardian absconded, or something," Mr. Mayfield explained. "I have heard Burton say how quietly she took the news."

"Lost her fortune?" "The greater part of it. However, she did not grieve over that misfortune; and she earns something by her writings, I believe."

At length the two separated for the night. Mr. Mayfield was about early next morning, and despatched a telegram to his wife. Her reply caused him to send a second message. Then, with what the family hoped was an impressive countenance, he sought Jem, and found him at luncheon.

"See here, Jem," he said. "I am going home this afternoon. Come with me, and talk over old times with Bertha. She'll be delighted to see you."

Jem demurred. "I won't take a refusal, old fellow—so there. You can return as soon as you please." And Jem consented to accompany his friend to the Laurels. He wondered a little at Mr. Mayfield's restlessness and very evident excitement as the train bore them northward, but his own affairs occupied his mind for the most part.

"There, there," Mr. Mayfield said impatiently, after he had peered from the door of the pretty village station-house, never mind the luggage, Jem. One of the porters will see to it till the cart comes. Come along!" And passing his arm through Jem's, he led him to where a stylish landau was drawn up.

"I have brought an old friend with me, Miss Courtney," Mr. Mayfield said to the lady who occupied a seat in the vehicle. "You haven't forgotten Jem Kenyon?"

Jem took off his hat with mechanical politeness, and held forth his hand. He did not notice that Marion Courtney's voice shook as she murmured some conventional words, nor that the soft pink flush faded from her cheeks. Mr. Mayfield shoved him into the carriage.

"Please tell Bertha, Miss Courtney, that I have a message to deliver to Dr. Gray," that gentleman said—"No, no, from—to the coachman—" "You need not wait. I prefer walking home."

"And how," Mr. Mayfield said to himself, as the carriage moved away, "surely they can put everything straight during a five-mile drive."

PERSONAL

A literary contemporary notes the fact that the Scotch medal for education which was recently computed for in Glasgow was awarded to an Irishman, Mr. J. J. Moran, who comes from Sligo. Mr. Moran is well-known in the publishing world north of the Tweed.

Hon. Edward Blake, M.P., has consented to preside at the next meeting of the London Metropolitan Branch of the United Irish League, to be held in the Roshellu Room, Hotel Cecil, on April 21th, when Mr. Wm. Boylo will read a paper on "The Gentlemen of Ireland."

A Glasgow telegram states that Archbishop Byrne has been seized with a slight attack of paralysis, and his condition is causing some anxiety. The Archbishop, who is 81 years of age, has been in charge of the Catholic Church in Glasgow since seventy-eight.

A seventeen-year-old actress, in regard to whose future career there has been much interesting speculation on account of her success, as Miss Maud Fealy, who is known as "the youngest leading woman on the American stage," the youngest Juliet. Miss Fealy was practically discovered by the late Augustus Daly, who built high hopes on her, and formed ambitious plans for her career.

The oldest French Canadian newspaper in the city of Quebec, "Le Courier du Canada," has just suspended publication. Hon. Thomas Clapain, ex-president of the Legislative Council, and ex-provincial minister, was its chief editor and owner. "Le Courier du Canada" was founded in 1857, in the interest of the Conservative party, by Sir Hector Langevin, the Abbe Racine, who died as Bishop of Sherbrooke, and the late Dr. J. C. Tache.

Madame Elizabeth Van Hoes Ten Broeck, who died on the Feast of St. Joseph, at the convent of the Sacred Heart, Eden Hall, Stroudale, Pa., was an extremely interesting personality, chiefly as a convert to the faith from the old Dutch Protestant stock, which has given also to the Church in America the late Most Rev. Jas. Roosevelt Bayle, D.D., eighth Archbishop of Baltimore, and the Rev. Henry van Rensselaer, S.J., of New York.

Harriet Spencer DeCosta, wife of Dr. Benjamin F. DeCosta, the well-known convert, died at her home in New York last week. Mrs. DeCosta was a daughter of Harvey Spencer, and was a widow when she married Dr. DeCosta. Her eccentricities are said to have been caused by the death of her son. Dr. DeCosta and his wife were personally presented to the Pope on a visit to Rome some years ago, and received the Pope's blessing, which Dr. DeCosta afterward enumerated as among the influences which led him to leave his former faith.

Mrs. Kingsley-Tarpey, who published last week a first volume, entitled "Idylls of the Fells," is a daughter of the late Mr. John Kingsley, of Manchester, who was in early years a devoted friend and fellow-student of Thomas Davis. Sir Charles Gavan Duffy in his "Memoir of Thomas Davis," quotes some of Kingsley's letters to his friend. It was in replying to him in 1845, asking for guidance in the study of Irish history, that Thomas Davis made his most earnest injunction to study Gaelic. "The native language," he insisted, "should be cherished not only because it was the most necessary instrument of all original research in our early history, but because without it the geography, music and nomenclature of the century would be unintelligible."

A POLISH NOVELIST

Henryk Sienkiewicz has written purely from a love of the art. Indeed for Poland, authorship, unless combined with journalism, is a luxury which none but the rich can afford. Authors are the backs of the book-melmers. The conditions of Great Street prevail, and the payment for a sheet of sixteen pages falls below what even a moderately popular author in England receives for his thousand words. Fortunately for modern literature, Sienkiewicz is a man of fortune. A curious particularity about Sienkiewicz's method of work is that he invariably uses red ink. His red ink is as much his fetish as the golden drying-sand is Zola's, or the little Nuremberg figurines are Ibsen's. He is a great traveller and a lover of sport and adventure. He has held his own against pirates, he has shot lions, he has fought with crocodiles on the banks of the Kingarzi Wami, and has been attacked by an infuriated hippopotamus.

She is a pretty Canadian girl, spending the winter in Berlin and wrestling with "that awful German language," which Mark Twain has so delightfully described; but if her German is painful to her neighbors it cannot be more astonishing than the English to which she is compelled to listen. She has written back to her friends in America the record of her exploits in belle-ship and as modestly as is becoming in one with a long line of social successes.

"I must write you an extract," she says, "from a note one of the German officers wrote me. He is stationed at Bremen, but came up here for his holidays and took me to a dance. The spirits bear witness I shall never go to another German dance. But this is the extract:—

"I am glad that I made your association on my holidays, and that I could be about you on the last hours of my presence at Berlin on the ball, which shall be by you the most agreeable dancing."

"As if that were not sufficient in the way of elegant English phraseology for me to think over for the winter," she continues, "he has sent me a photograph of himself and has written:—

"May it be an remaining remembrance of some wonderfully fine together spent fortunately days."

"Heigho! His mother has been here to negotiate with my mother in true German style—but any I fear that after we were married, our days would not be so wonderfully fine together, most fortunately."

UNIQUE

BRUSHING FOR THE CATHOLIC



