

The Catholic Register.

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

VOL. IX.—NO. 2.

TORONTO, THURSDAY, JANUARY 10, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—Within Octave of Epiphany.
Friday—Within Octave of Epiphany.
Saturday—Within Octave of Epiphany.
Sunday—Octave of Epiphany.
Monday—St. Illary, Bishop, Confessor, Doctor.
Tuesday—St. Paul, Hermit, Confessor.
Wednesday—St. Marcellus I., Pope, Martyr.

Current Topics.

Railway Project.
It is reported that Mackenzie and Mann propose to construct a line from Winnipeg to Quebec city to the north of the country traversed by the Canadian Pacific Railway, instead of relying on the Canada Atlantic or any other line to give their western lines connection with the Atlantic seaboard. Preliminary surveys have been made and it is understood the Ontario Government has been approached for aid. The Dominion Government will be asked for a charter.

The proposed road will, on leaving Winnipeg, parallel the C.P.R. to the Lake of the Woods, then run eastward through New Ontario to the Abitibi River, and ascend the river valley to Lake Abitibi, turning south through the Temiscamingue district, and thence to Quebec. Reports from the exploration parties indicate that the road will pass through a fertile belt, suitable for grazing and vegetable growth, with chances of mineral development. The route, it is claimed, is shorter than that of the C.P.R., and will be in all-Canadian territory, forming an important Imperial military highway, and opening up a rich country with prospects of a large local traffic. Without the talked-of railway from Toronto to James Bay, the new road would leave Toronto out of the trade with the new district.

Irrigate Alberta.
The land department of the Canadian Pacific railway has been conducting extensive investigations and experiments with a view to the irrigation of large tracts of the company's lands in the District of Alberta. The districts where these investigations and experiments have been carried on are Calgary, High River, MacLeod, Pincher Creek, Lethbridge, Maple Creek and Battleford. The scheme is, of course, an enormously expensive one, as in many parts, where there are no available rivers, artesian wells will have to be put down to secure the necessary water. Mr. David McNicol, General Manager of the company, said that for a long time the company had been investigating and making experiments with a view to getting a cheap irrigation scheme. The success of the experiment by the Galt Company had given the question a new impetus. No definite plan had been as yet adopted by the company, but investigations were being conducted with that end in view.

Paris Crime.
The sweeping police measures taken to purify Paris in consequence of the alarming situation created by the closing of the Exposition and the consequent throwing out of employment of thousands of people, who in many cases, were cast upon the streets, have resulted in no fewer than 12,970 arrests during the month of December, of which vagrancy and drunkenness contributed the greater number. The persons arrested include six murderers, 925 thieves and footpads, 2,870 tramps and 2,450 drunken people. But in spite of the drastic police measures, the man whose body was found in two parcels in the streets there Dec. 4 has never been identified, nor have his murderers been discovered.

Ice Breakers.
A company, to be known as the St. Lawrence River Navigation Company, Limited, of Canada, has been formed in London, England, to operate all winter a line of ice-breaking steamships between Montreal and Quebec. The capital of the company is £500,000, and powerful ice-breaking steamers, probably of the Ermaek type, will be put on the route. Prominent English and Canadian capitalists are interested in the scheme. It is understood that the steamships of the new line will leave Quebec and Montreal simultaneously, and meeting in the vicinity of Three Rivers, each would only have half the journey. An

ice-breaking proposition, Mr. John Kennedy, chief harbor engineer, when told of the scheme, said that there was no doubt but what the physical difficulties in the case could be easily overcome. It would necessarily, in his opinion, be a freight-carrying proposition, as he thought few people would care to make the river trip in the winter time. The boats, operating on a freight-carrying basis, would have keen competitors in the railways, which were formidable antagonists, even in the summer time. All that was required in the ice-breaking steamers were weight and power. With these important elements emphasized in the construction of the ships, there was no good reason why they should not be successfully operated.

French Shore.
It is reported that M. Dolcasse, the French Secretary of Foreign Affairs, and the Marquis of Lansdowne, the British Foreign Minister, have arrived at a friendly solution of the Newfoundland French shore question.

The "French Shore" is the west coast of Newfoundland, to which hundreds of fishermen go from St. Pierre and the Miguelon Islands every year to catch cod and lobsters. Treaties of the last century, under which the French claim exclusive bating and shore privileges on the coast, have been in dispute for several years, and before the outbreak of the Boer war it was predicted that there would be a clash between England and France because of Colonial Secretary Chamberlain's determination to oust the French in favor of British fishing stations and lobster canneries on the coast.

Strike Over.
The coal miners' strike in Pictou County, Nova Scotia, is practically over, and in Springhill none will take place. The reason is that the owners have made an unconditional surrender to the men, and from this time on the miners of the mainland of Nova Scotia will receive 12 per cent. more wages than heretofore. Charles Fergie, the manager of the Drummond colliery, Pictou, sent for the Workmen's Committee, and informed them that he would pay the advance of 12 per cent. all round. In Springhill General Manager Cowans had a four-hour conference with a committee of Pioneer Lodge of the P.V.A., the final result of which was that he agreed to pay the men the 12 per cent. advance demanded. This latest increase makes a total advance of 22 per cent. within four months, the Springhill men having previously received an advance of 10 per cent. The extreme scarcity of coal and the very keen demand for it was what so quickly brought the managers to acquiescence in the men's terms. The Cape Breton miners did not participate in the strike, and on the face of it are not participants in the advance now given elsewhere.

Canada's Trade.
Canadians have reason to feel jubilant over the state of the Dominion commerce, as disclosed by the trade and navigation returns for the year ended on June 30 last. The total imports amounted to \$180,021,518, and the exports to \$191,804,728, giving a total aggregate trade on the basis of imports and exports of \$381,817,236. In 1899, the aggregate trade was \$321,061,218; in 1898 \$304,476,780; in 1897 \$257,168,862, and in 1896 \$230,026,900. The imports for consumption amounted to \$180,804,816, and the exports of Canadian produce only to \$170,042,369, or a total of \$350,847,185. For the four preceding years the aggregate trade on the same basis was as follows:—1899, \$292,518,030; 1898, \$276,202,301; 1897, \$235,259,850; and 1896, \$220,502,817. The increase for the past year over 1899 was, therefore, \$59,088,055, and over the twelve months immediately preceding that in which the present Government took office, \$190,948,869, or an increase over the latter period of 59 per cent. Taking the imports from the United States last year, the value of dutiable goods entered for consumption was \$53,897,501, and of free goods \$65,910,817, or a total of \$119,808,318. In the preceding year the total value of goods from the United States entered for consumption was \$98,007,100, of which quantity \$44,471,821 was dutiable and \$48,535,279 free. Comparing the two years there is an increase of \$10,837,212 in the value of goods entered for consumption in favor of last year. The increase in free goods amounted to \$7,411,618, and in dutiable goods to \$9,425,797. The exports of Canadian produce to the United States last year, exclusive of short returned, amounted to \$62,584,077. For the previous year on the same basis they were \$65,807,880, showing the very satisfactory increase of nearly seventeen millions. In 1897 the total importations for consumption from Great Britain amounted to \$48,890,241, while in 1897, the last year prior to the adoption of the preference, they had fallen to \$29,412,188. The first year of the preference they increased to \$85,500,917, the second year to \$87,000,123, and the third year to \$44,789,730. The exports of Canadian produce last year to Great Britain amounted to \$96,562,875. In 1899 they were \$85,114,551, in 1898, \$93,005,010, and in 1897 \$69,539,852.

The Ontario Gazette.
The Ontario Gazette announces that his Honor the Lieutenant Governor has been pleased to appoint the following gentlemen License Commissioners under the provisions of the Liquor License Act in and for the undermentioned license districts:—
Bramford—Richard M. Fullerton, Warham S. Wisner, Samuel G. Read.
South Brant—Henry C. Charles, Charles McAllister, Peter McEwen.
South Bruce—Andrew Waechter, Daniel Sullivan, James McLeod.
Centre Bruce—John Humberstone, George O. Elliott, William C. Chovis.
Brockville and Leeds—Wilmot H. Cole, Walter G. Parish, Charles Cornwall.
Carleton—William Bell, James D. Lindsay, John McKellar.
Dufferin—Robert Irvine, James Reith, Charles Mason.
Dundas—Hugh Kearns, Amos Marsalis, William Cummings.
Frontenac—Thomas Hawkey, Alexander Manson, Thomas Doyle.
South Essex—John Askew, Horatio Y. Pickering, Alexander Ohanvin.
Glengarry—Robert R. Sangster, Peter D. McDonald, Alexander McNeill.
South Grey—Patrick Phelan, William Caldwell, Thomas Pochman.
Centre Grey—Charles Pye, Thomas McGill, Patrick McCullough.
Greenville—James Buckley, Isaiah Wright, John Jackson.
Hamilton—John Proctor, Adam Zimmerman, H. S. Griffin, M.D.
East Hastings—Harrison Phillips, Sidney Way, Timothy Drummy.
Halton—William F. W. Fisher, Alexander Waldie, Henry Robinson.
Haldimand—James Mitchell, Robert Buckley, Andrew Williamson.
East Huron—George Fortune, George Murtle, Alexander Little John.
South Huron—David D. Wilson, Peter Douglas, Henry Doyle.
West Huron—Samuel Sloan, James Slovans, Hugh McQuerrrie.
Kingston—Robert Crawford, Alfred Mattie, John Oldpin.
South Lanark—Ralph Dodds, John F. Fraser, Henry Miner.
North Lanark—William Snadden, James R. Murphy, Charles Simpson.
West Lambton—Archibald McLean, David Trotter, David Barr.
East Lambton—William J. McAlpine, Malcolm Fisher, William Seaton.
London—Daniel Rogan, Chas. H. Elliott, Robert Reid.
West Middlesex—Adam Clark, John Thompson, Walter Walters.
Monck—Arthur Melick, William Bullock, Augustus D. Patterson.
East Northumberland—Thos. O'Reilly, Ira Brown, Henry Purdy.
North Norfolk—Daniel B. Palmerston, William Woodley, Walter Turnbull.
South Ontario—Duncan McNab, Robert Mackie, John Burns.
North Oxford—M. Douglas, William Stewart, Francis Patterson.
Peel—John D. Hickey, David Graham, George Atkinson.
South Perth—Joseph McIntyre, Jas. Nagle, Benjamin F. Kastner.
Prince Edward—Josiah Bonson, Jas. Jackson, James McDonald.
Prescott—Joseph Leaudor French, Alphonse Lavigne, Moise Julien.
West Peterborough—Robert Graham, Michael Halpin, Robert Walton.
Russell—Michael McCordle, Peter Thompson, Cleophas Lafarboise.
Centre Simcoe—Neil Harkins, John Lummis, Alexander Brownlee.
West Victoria—William Waffle, W. C. Moore, John Howie, sr.
South Waterloo—Richard Blain, Henry McNally, Wm. L. Murray.
Wolland—Robert Cooper, Calvin D. Emmott, James W. Jewson.
North York—Eugene Cane, Charles G. Webb, John Yates.

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West Victoria—William Waffle, W. C. Moore, John Howie, sr.
South Waterloo—Richard Blain, Henry McNally, Wm. L. Murray.
Wolland—Robert Cooper, Calvin D. Emmott, James W. Jewson.
North York—Eugene Cane, Charles G. Webb, John Yates.

Philip D. Armour died.
Philip D. Armour died at his residence, Prairie avenue, in Chicago, on Sunday evening last. The end came after two years of illness, during which time Mr. Armour visited Germany, passed the cold months in Southern California, and devoted himself largely to an attempt to restore his health, which, however, had been broken never to be regained. For several weeks the millionaire had been living at the old family home in Prairie avenue, the usual trip to Southern California not having been taken this winter. Philip D. Armour, who was in his 69th year, made his own life on lines unique and wholly original with himself. From a not over rich Oneida county, N. Y. farm to the position of paying more freight and controlling more provisions than any other man in the world, were the two extremes of his life. Philip Armour was born in Stockbridge, Oneida county, N.Y., May 16, 1832. The California gold fever struck Western New York in 1849, and young Armour, with three or four companions, started for the Pacific coast. The almost incredible part of it was that the party walked nearly the entire distance from New York to California. The commercial sense which always predominated in his life, indicated its presence as soon as he saw the gold fields of California. He had made money from the start, and at the end of six years returned home with a fortune. Becoming dissatisfied with the quiet life of his native town he came west again, and, together with a brother-in-law, established a large wholesale grocery business in Milwaukee. This venture was also successful, and in a year's time he purchased the largest grain elevator in Milwaukee. This led to more elevators and railroads stock. In 1866 he came to Chicago to take charge of the Chicago branch of a New York packing establishment. The result was the Chicago house ceased to be a branch and the West gained the largest packing and provision plant in the world. The property interests for which Mr. Armour stood are estimated at \$150,000,000. His personal share of this property is variously estimated at from \$25,000,000 to \$50,000,000. In works of charity Mr. Armour's monument will be found in the Armour Institute. The institute to-day represents an investment on the part of Mr. Armour and his brother Joseph of \$2,500,000, and a yearly expense of maintenance of \$100,000.

Another Railroad.
Application will be made at Ottawa for the incorporation of a road from Toronto to Georgian Bay and to operate a fleet of boats on the great lakes. The Atlantic and Lake Superior railway is seeking amendments to its charter and an extension of time. The Alaska and North-Western railway has renewed its application for incorporation to build from Pyramid Harbour to Fort Selkirk by the Dalton trail. Chrysler and Bothwell give notice that they will apply for the chartering of a line of railway from the Ottawa river between Oslow township and the mouth of the Demolico to the district drained by the Coulonge, Black, and Du moine rivers, and on to James Bay.

Generals Wheaton and Bates report many small captures, the destruction of insurgent camps, and other necessities. Among the captures in Smith's district was Col. Techon, the insurgent Governor of Tarlac. General Grant is personally in command of a mounted expedition in the mountains of Southern Pampanga, which, he says, is the only locality where the insurgents are in force in his districts. Insurgents entered Gapan and San Isidro, in General Faunston's district, during the night, and burned a score of houses. Their firing was ineffective. General MacArthur has commuted several death sentences of military courts to imprisonment. Judge Taft's written opinion on the San Jose Colloge case was considered and endorsed by the Philippine Commission. The enactment of the School bill has been deferred on account of the desire of the Filipinos to be heard on the bill, as completed. It differs radically from the one prepared by Superintendent Atkinson and endorsed by General MacArthur. The latter appropriated \$1,650,000 outright, to be disbursed through Mr. Atkinson under the supervision of General MacArthur. The completed bill directly appropriates \$40,000 and reserves to the commission authority over plans for school houses, and also requires Mr. Atkinson to report to both General MacArthur and the commission.

The Algoma Central railway will ask permission to amalgamate with the Lake Superior and Hudson's Bay, the Ontario Hudson's Bay and North Shore railways, and to extend its present line to Hudson's Bay.

The British steamer Costa Dica, Captain Kelly, which arrived at Kingston, Jamaica, from Colon, Columbia, reports that a big battle was fought recently near the Venezuelan border between the Columbian Government forces and 2,000 insurgents, under General Uribe, assisted by sympathizers from Venezuela, the battle ending in the defeat of the rebels, who broke into small parties, General Uribe escaping. The Government forces at the time the Costa Rican left Colon were scouring the country in the endeavour to catch General Uribe, who is regarded as the real leader of the revolution. Meanwhile the insurgents were getting aid from the Liberals in Venezuela and Ecuador. According to a despatch from Caracas, December 30, General Uribe, chief of the Columbian revolution, who had recently been defeated at Corozal, Province of Bolivar, had arrived at Maracabo, and his fight and appearance there were characterized in the despatch as a "death blow to the revolutionary movement."

The Molokanen, a sect numbering 40,000, whose founders removed in 1840 from various parts of Russia to the Caucasus, and whose delegates have just brought glowing reports from the Donkubors or Russian Quakers, in Canada, contemplate emigrating. The sect secured State lands in the Caucasus almost rent-free, but recently the Russian Government announced that the rents would be increased three or fourfold. Now the Molokanen are petitioning the Government to restore the formal rentals or permit emigration.

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CATHOLIC INFLUENCE.
And Its Relation to the University Graduate.

To the Editor Catholic Register:—
Sir, to the city of Toronto belongs the honor and the privilege, as well as the duty, of educating and training the majority of the professional of the Province of Ontario. The civil authorities are well aware that it is a sacred and important duty and are therefore always doing their utmost in this regard by supplying a University well equipped in all its branches with splendid facilities for giving a practical and complete education. But if the highest results of education are to be obtained there must be a greater co-operation with the state, and a greater individual exertion on the part of the Church. For no education is complete unless the moral, spiritual and religious faculties of the man are developed; unless good guidance and Catholic influence are brought to bear on the yet easily moulded mind and unless at this very opportune time of a man's career the treasurable seeds of pure and lofty religious aims are so deeply and successfully implanted that they sprout, bear and continue to reproduce in other fertile soils and other pulsing hearts till falls the weighty halo of hoary age.

The tendencies for good acquired and the aspiring influences exerted by coming in contact with pure and noble men of any sphere are emphasized and enhanced when these characteristics are observed in professional men, and vice versa. Their circle of acquaintance is wider, their relationship with other men more intimate and better balanced than of any other class so that their influence is incalculable—not only incalculable but often, when all other means have failed, it proves to be the great mainstay of our Mother Church, and no one is so ignorant of the world as to underestimate the spiritual possibilities of the medical practitioner. So that one should not be surprised to observe with what great diligence and with what fostering care the Catholic clergy and the Church in general should watch over the footsteps of all young Catholic students.

How different, however, are the facts! For example, when a young student comes to the city, then after living here for one, two, three and even four years, and after attending to all the ordinary duties of his faith, has to make on his return home the lamentable admission to his relatives that he neither knows nor has met in any way a Catholic of any sort or

description. No one need marvel at this, for the Catholic religion is, unfortunately, a reality of things. What are the logical consequences? As it is human nature to seek society, and in most cases to adapt itself to the tenor of that society, so it is only natural to expect to find these Catholic students moving in a society of other and often doubtful faiths being tinged perceptibly with the effects of un-Catholic ideas and un-Catholic surroundings. In some cases the results are deplorable and in every case deteriorating. Are we to be the untried outcasts of a society which is ours by right or is our faith to stand ignominiously unheeded in the fierce arena? For people of other faiths seldom disdain such acquaintance and it is a subject of wonder if there be not some grade of society in our own Church for us as well. Compare, if you will, the benefits derived from knowing half a dozen of our own faith and from knowing six times that number of a variety of faiths.

Again, the requirements of the professional man's knowledge of faith and doctrine are higher than for men in other walks of life, the advantage of a broad and definite religious training is to them almost daily exemplified, the gravest and most complex questions involving supernatural issues are placed before them for consideration and prompt despatch, so that the necessity of a superior training in dogma and theology is becoming more and more apparent, until one doubts if less than a priestly training in such subjects would suffice. Different professions require different knowledge along their respective lines merely to satisfy practical ends. To meet the demand in this direction let me cite for example what has been done in the case of Laval University, Montreal, in which in default of the local standard the respective faculties give a regularly scheduled series of lectures known under the names, Medical Theology, Legal Theology, etc. This puts the graduate and practitioner in a self-reliant and intelligent position. Not only this but every Sunday a special sermon is preached in Notre Dame de Lourdes Church for the exclusive benefit of students in general, and several priests devote their attention, at least partially to the welfare of the individual members of that congregation. These are certainly exceptional advantages and may be in part impossible here, but yet is it right that if we have not sufficient members of Catholic students in Toronto (which I doubt) to merit all these attentions, that we should have none, absolutely none? It is an important question with very cogent results which apart from the very humiliating mental condition of hopeless ignorance of needful questions, also entails often the alternative of a conscientiously dubious action on the part of the practitioner, or action deferred and delayed, though with dire consequences.

Thus briefly and imperfectly, allow me, Mr. Editor, to invite the attention of your readers to this matter and permit me to say it is an humble expression of the belief that something along these lines should be done to supply a great lack in the training of our professional men.

Very respectfully Yours,
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CATHOLIC PROGRESS.
The Roman Catholic hierarchy of the United States recently celebrated the centennial of the consecration of the first Bishop, Dr. Carroll, of Baltimore, and so had laid the ground of Catholicity in this country that now possesses more bishops than France, Austria or Spain. There are now over 10,500 churches, 620,000 Catholics, and 630 colleges and 3,100 schools built and maintained by Roman Catholics in the Union. Perhaps the progress of Catholicity in the United States will be better understood if we compare the census returns of the various religions in 1850 with those for 1890:

| No. Churches. | Val. | Church Prop. |
|---------------|-------|--------------|
| 1850. | 1850. | 1850. |
| R. Catholic. | 1,200 | \$2,100,000 |
| Methodist | 100 | 18,500,000 |
| Baptist | 1,200 | 11,800,000 |
| Presbyterian | 4,800 | 12,100,000 |

According to the foregoing official returns the relative progress of the Catholic religion between 1850 and 1890 was about double of that of other creeds in the United States, the ratio of increase showing as follows:

| Churches | Church Prop. |
|----------------|--------------|
| Roman Catholic | 1850 1890 |
| Methodist | 100 348 |
| Baptist | 100 250 |
| Presbyterian | 100 250 |

Thus in forty years Roman Catholic churches multiplied sevenfold and church property thirteenfold, while Methodists, Baptists or Presbyterians showed a much lower rate of progress. Baltimore Mirror.

OUR WEEKLY SERMON.

Prayer and Penance in View of Purgatory.

Prayer and penance cancel sin and the temporal punishment due to sin. Every Christian, to save his soul, must fast and pray and do penance. Prayer is absolutely necessary for the salvation of every adult. Without the grace of God we cannot be saved, and grace is obtained by prayer. For the above truth we have the word of God "Without Me," says the Redeemer, "you can do nothing" (John vi 5). "Not that we are sufficient to think anything of ourselves as ourselves, but our sufficiency is from God" (2 Cor. iii 5). For it is God who works in you both to will and to accomplish according to His good will (Phil. ii 13). The Council of Trent defines "If any faith that without the prevalent inspiration of the Holy Ghost, and without His help man can believe, hope, love, or be penitent as he ought, let him be anathema" (Sess. XI Can. III).

The power of prayer to do all things, to cancel sin, and the debt due to sin, is as clear from the sacred text as is necessary. A few texts will suffice. Our Blessed Redeemer declares, "Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. For everyone that asketh receiveth, and he that seeketh findeth, and he that knocketh, it shall be opened" (Math. vii 7-8). Amen, amen I say to you, if you ask the Father anything in My name He will give it to you. Whosoever, you shall ask the Father in My name, that I will do that the Father may be glorified in the Son" (John xiv 13).

We cannot omit a few exquisite texts from the Old Testament. "Turn to me, and I will turn to you, saith the Lord of Hosts" (Zac. i 3). "As I live, saith the Lord God, I desire not the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, and why will you die? O house of Israel?" (Ezech. xxxiii 2). One text more: "Come and accuse Me, saith the Lord. If your sins be as scarlet they shall be made as white as snow; if as red as crimson they shall be made as wool" (Isai. i 18).

Such is the necessity and power of prayer, such the infinite mercy of God, and the sweet, tender love of the Sacred Heart of Jesus.

We shall say only a few words of the necessity and efficacy of penance to cancel sin, and the punishment due to sin.

Penance, self-denial, or mortification is necessary for the salvation of every Christian. Our Blessed Redeemer says: "If any man will come after Me let him deny himself and take up his cross and follow Me" (Math. xvi 24). "Unless you do penance you shall all likewise perish" (Luke xiii). "If you live according to the flesh you shall die" (Rom. viii 13). St. Paul says: "I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway" (Rom. viii 13). To overcome the three deadly enemies of our salvation—the world, the flesh, and the devil—the constant habit of self-denial is essential. "Our wrestling," says St. Paul, "is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places" (Eph. vi 12). The same saint says the devil "is a roaring lion, goes about seeking whom he may devour" (1 Peter v 8). So essential for salvation is the spirit of penance and self-denial.

The poor penitent thief asked only a respite, and the dying Saviour gave him pardon and Paradise. "This day thou shalt be with Me in Paradise" (Luke xxiv 43). Great sinners became great saints. What cancelled their sins, and the temporal punishment due to their sins? Penance and prayer. Mary of Egypt, Mary Magdalen, St. Peter, St. Augustine, Margaret of Cortona, and countless other great sinners went straight to Paradise at the moment of their death. What made their souls as pure as a sunbeam, as clear as a crystal, as white as the virgin snow? Penance.

Prayer and penance obtain heaven for the greatest sinner, and frequently gain Paradise without an instant in Purgatory. Let us for a moment review a few test-cases we have been considering. We have given examples from the upper class: For a gentleman or noble lady in the world to lead a saintly life, prayer and penance are essential. Frequently in the palaces and mansions of the noble there are more waterlilies and penances than in the cabins of the poor, or even in the cells of the religious. It is well-known in Catholic circles that frequently noble ladies go to balls

and theatres, dressed in all the finery and fashion of the age, to please their husbands; and keep their rank in society, and yet wear hair-shirts as instruments of penance. The life of the poor is perpetual penance. Their privation in food, in clothes, in beds and bed-covering is their purgatory on earth. We here gladly record the opinion of a holy Irish Bishop, "I believe," said he, "if the Irish poor people accepted from the hands of God their privations and sufferings, and were resigned to God's will without murmur or complaint, they would have little or no suffering in Purgatory."

The life of the holy nun is prayer and penance. Before the morning dawn, when the world is asleep, at the first sound of the bell, she rises to sing the praises of God. Hours of the day are spent before the Divine Lamb in the Tabernacle, in the dusty school room among poor and repulsive children. Long is the fast every morning awaiting the heavenly banquet of Holy Communion. By her vows she has given in sacrifice to God her whole being, soul and body, life and death, to God. Surely, the life of the holy nun is prayer and penance.

We give a few texts on the power or efficacy of penance to cancel sin, and the punishment due to sin. God sent His prophet, Jonas, to the wicked city of Nineve to announce "Forty days and Nineve shall be destroyed" (Jonas iii 4). Three people of Nineve did penance in sackcloth and ashes, and God pardoned the doomed city. "God saw their works, that they were turned from their evil way, and God had mercy with regard to the evil He said that He would do them, and He did it not" (Jonas iii 10).

In the New Testament the sweet mercy of Jesus shines forth brilliantly before every other Divine Attribute. What a hope and consolation to us all "I will have mercy and not sacrifice. For I am not come to call the just, but sinners" (Math. ix 13). "The Son of man is come to seek and to save that which was lost" (Luke xix 9).

The prayer, "O God, be merciful to me, a sinner, changed the publican and sinner into a saint. A tender look of Jesus, converted Zachaeus; and so sincere was his conversion that he cried out, "Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him four-fold" (Luke xix).

The life of a holy priest is that of prayer and penance. Prayer is the very life of his soul, and the very soul of his life. Long fasts every morning, especially on Sundays. Days spent in field atmosphere of the confessional amid sin and sorrow. At every hour of the day and night, no matter, in snow or storm, rain or hail to the bog, the mountain, or garret, he must be ready to answer the call of the sick and the dying. To the plague-stricken house, to the home of fever, smallpox, or cholera, the faithful priest carrying his life in his hands, cheerfully goes to prepare the departing soul to meet her God.—From "Purgatory, Its Pains and Consolations," by Very Rev. Dean Khane, P.P., V.G.

THE WORK OF CONVERSION.

A Convention of Converts Has Been Suggested.

It is timely to suggest anew the convention of converts. Little groups of converts are gathering in the larger centres of population for the purpose of giving prominence to the idea of conversion, as well as extending a warm hand of welcome to those who have braved the condemnation of friends by becoming Catholics. We who are born in the faith and are accustomed to the democratic methods of our churches find it very hard to appreciate the loneliness of converts when the first flush of conversion has worn away.

They have been very much accustomed to the social life in non-Catholic churches. One of the principal means of holding Protestant bodies together is the social bond. The fact of the matter is so much has this social factor entered into the life of the churches that there is little else left. They have become social clubs. When one disentangles himself from all those obligations and side functions and for conscience sake comes back to the old mother Church, where, after all, it is the religious element that is cultivated and the social side ignored, he is impressed with a sense of utter loneliness. A very highly educated convert said to me the other day—she had been a Catholic but seven months—"Oh," she said, "I have been affected with utter desolation since I became a Catholic. If I go into a Protestant church some one always comes to speak to me, invites me to a festival and makes me feel at home, but since I have been going to the Catholic Church, no one has even so much as spoken to me. I go to mass every Sunday because I know it is my duty,

and I come away with a sense of having done what I could for God, there is not one bit of human comfort in it at all to me. All my friends go elsewhere, and they who still think I am sane tell me of the charming people they meet and of the agreeable chats with their clergyman, but I have to tread my path alone. I do not in any sense regret the step I have taken and God very largely makes up to me of His own goodness for the human pleasures I have left behind, but I see no reason why there should not be a few more attractions from a human point of view in becoming a Catholic. It is so, and if these "Convert Leagues" that are forming in our large cities do no more good than the extending of a cordial hand to grasp a newcomer's, they will have achieved a blessing.

They will do more. They will give prominence to the idea of conversion. They will let the world see the calibre of the men and the women who leave all for conscience sake and come into the Church. They will be moreover, most powerful incentives to many others who are hesitating, urging them to make the important step.

The formation of Convert Leagues in various cities will be the material from which a convention will be gathered. We hope before long to see this project materialize.

When it does gather it will be a revelation to many to see the number and the high character of the delegates who will be accredited to it. There are in the summaries of this country as many as a hundred earnest, intelligent young men who have become convinced of the hollowness of Protestantism as a religion and have beaten the dust of it off their feet, and have come where there is peace for their minds and solace for their hearts. There are many hundreds of young women among the religious communities who have left all to follow the royal road of the cross, which has been trodden by a suffering Saviour.

These are all converts within the last few years. There are thousands among the devout, but, who, forgetting the things that are behind, have passed on to the supernatural prize, and many of these are in high station as well as in low station. Some of them have sacrificed the dearest things of life as only great souls can sacrifice, in order to be at peace with their own conscience. A very close estimate of the number of converts received into the church in this country every year, places the number at 40,000. It is an invariable practice to approach the matter of conversion in a spirit that forbids any publicity. It is a personal affair between the soul and God and both the priest who receives the convert, and the convert himself refuse to let the world know of what is being done. There is no effort to announce the fact and if it does get into the papers it is through some untoward occurrence. Hence little is known of it, but the good work is going on in every church in the land. Over and above the fruits of ordinary ministry, the missions to non-Catholics are reaping a glorious harvest. There are thirty odd priests who are exclusively engaged in these missions and it is no unusual occurrence nowadays to receive as many as thirty or forty converts as the direct result of these missions, to say nothing of all of the hundred or more who are disabused of their prejudices. These latter are received by their regular clergy sooner or later, or are "compelled to enter" when the next mission comes along.

At a recent mission given in Richmond, Va., by the Paulist Father Conway, forty-two were received and as many more left under instruction. It will not take many years at this rate to create a great movement that will bear on its bosom a mighty "through" Rev. A. P. Doyle, in Baltimore Mirror.

WHAT CATHOLICS DO NOT BELIEVE.

Rev. Morgan M. Sheedy, rector of St. John's Church, Altoona, closed his Advent series of sermons with an interesting discourse entitled, "Some Things that Catholics Do Not Believe."

After some introductory remarks to the effect that we ought to judge others as we ourselves would wish to be judged, to know their views, opinions or forms of belief we should inquire concerning them either of the persons holding such views or doctrines, or examine their authorized statements of belief. "This is surely the only fair and safe way to proceed. Perhaps there has been more misrepresentation in matters of religion than in any other. The sectarian partisan has done far more mischief in the world than the most bitter political partisan. Let us be just always with those from whom we differ. There is surely room for the application of the Golden Rule in religious discussion," he said. "Now let us notice some few things which we Catholics are said to believe,

but which we know we do not believe. "1. Catholics do not believe that there is any other mediator of redemption than our Saviour Jesus Christ, for there is no other name under heaven given to men, whereby we must be saved than that of Jesus, (Acts of Apostles iv. 12).

"2. Catholics do not believe that the Virgin Mary is in any way equal or comparable to God, for she being a creature though the most highly favored—full of grace—is infinitely less than God. Nor do we claim for her any power beyond that which she derives from Him, for she is entirely dependent on God for her existence, her privileges, her grace and her glory. The strong and tender expressions in frequent use among us arise quite naturally from the warmth of our devotion to the Mother of Our Saviour. It is a common practice in all things to use expressions that are only true in a secondary and limited sense. For instance, a great poet or artist is spoken of as 'divine,' mothers often call their children 'little angels,' and lovers are said to use sometimes very extravagant terms of endearment. No one takes offense at those expressions; indeed it would be capricious to do so, especially when the speaker declares his meaning.

"3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit sin, even the very least, or that a sin can be forgiven for money, or that a priest can give valid absolution to a sinner who does not repent and truly purpose to lead a Christian life.

"4. Catholics do not believe that the end justifies the means. This false and pernicious principle, which means that one may do evil if good comes of it; is reprobated and utterly condemned by the Catholic Church.

"5. Catholics do not believe that the Pope is infallible, that he cannot err when teaching the Christian world in matters of faith and morals we do believe; but this is quite different from saying he cannot sin, the one is infallibility, the latter impeccability, something quite distinct.

"6. Catholics do not believe that one religion is as good as another; because the proposition is absurd. There can be only one true religion, no other can be as good as that, no matter how closely it may resemble it. Christ did not give a hundred forms of belief; He gave us one, and that is the best. It is our duty to find it, and having found it to accept it, no other will do.

"7. Catholics do not believe the common saying that it does not matter to what church you belong or whether you belong to any, if you are a good, honest man or woman, you will be saved; it is deeds, not creeds that count. No one who reads the New Testament can hold this view. Christ insists that under pain of eternal loss, we must hear the Church, we must be of His kingdom.

"8. Catholics do not believe that all non-Catholics will be lost. On the contrary, we hold that all baptized persons who lead a good life, love God and their neighbor, are in good faith, knowing nothing of the just claims of the true religion, and if they truly repent of their sins—all such will enter the kingdom of heaven.

"These are some of the things that Catholics do not believe. It may help others as well as ourselves to have them clearly understood. Fairness as well as sound sense, demands that one really know his neighbor's religious views and beliefs before condemning them. To put the Catholic teaching in its proper light has been the purpose of these Advent instructions. If you desire to know more on the matters touched upon, read any authorized Catholic book such as 'Catholic Belief,' 'Plain Facts for Fair Minds,' or Cardinal Gibbon's 'Little work,' 'The Faith of Our Fathers.'"

Thomas F. Walsh, the millionaire mine-owner of Denver, Colorado, has given to charity the salary of \$3,000 received by him as United States commissioner in Paris. One thousand dollars he sent to Father Malone, with the request that it be used for the associated charities of Denver, those of Washington, D.C., have also received \$1,000, while the other \$1,000 went to the Sisters of Mercy of St. Joseph's Hospital, Ouray, near the Camp Bird mine, of which Mr. Walsh is owner.

DIFFERENCE OF OPINION regarding the popular internal and external remedy, DR. THOMAS' ELECTROLYTE—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effects when taken internally.

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PROMISE OF MARRIAGE

Obligations Contracted by These Promises.

Rev. D. J. McDermott of Philadelphia, Pa., in reply to a correspondent, explained carefully the law of the church with regard to the promise of marriage. The correspondent was a young man who had been engaged to a lady for two years. He was on the point of fulfilling his promise to marry his fiancée when his heart was captured by a newcomer. He was now anxious to engage himself to the second lady, and sought advice as to the course to pursue. The pastor of the first young lady told him he was free, since lovers often speak and acted foolishly, and that often their promises amounted to very little, and that anyway there was no such thing as sponsalia in this country, because there is no canon law. The pastor of the second lady, however, took a different view, and he informed the young man that the promise to the first lady was an impediment to his marriage with the second. He asked his first fiancée for a release, but she refused to give it and insisted that he would marry her or nobody.

Father McDermott, in his reply to the perplexed young man, said: "The difficulty proposed in this letter concerns a promise or an engagement of marriage, sometimes called sponsalia and known in moral theology as sponsalia."

WHEN A PROMISE BINDS.

An obligation to fulfill a promise of marriage binds in conscience only when made under the following circumstances: First, when the parties have the mental capacity to make so solemn a promise and when they may lawfully marry according to the canon of the Church. Children of tender years and adults of unsound mind are incapable of entering into an engagement of marriage. A promise of marriage is null and void if made by those whose marriage itself is prohibited, for no one can be bound by promise to contract an unlawful marriage any more than one can be bound by promise to take an unlawful oath. Hence engagements are void when made by those related within the forbidden degrees of consanguinity and affinity or by those whose marriage is otherwise interdicted by the Church. There can be no obligation to fulfill a promise to do what is a grave violation of the law of the Church.

Second, the promise must be mutual, that is, made and accepted by both parties and expressed by signs or words. The promise of one does not constitute an engagement of marriage.

Third, the promise must be made with the freedom and deliberation required for such a serious step, with at least a general idea of what the promise implies. There must be freedom from fear and error about the person. No great length of time is required for such deliberation; knowledge of the obligation involved counts for more than the time taken to think about it. To contract the obligation it is not necessary that the person should there and then realize all that the promise involves any more than it is necessary that to recognize all that marriage involves. In order to contract it validly, but it is necessary that the party should realize that a future marriage is involved in the engagement.

Fourth, it is necessary that the promise should be seriously made and with the intention of keeping it; that it should not be made loosely or with the intention of deceiving.

A PERSON'S LIABILITY.

One does not exceed his wish to assume it. If a person only feigns to make a promise there is no engagement of marriage, just as the person who pretends to swear does not take an oath. If a promise is made in play or for the purpose of deceiving, no obligation arises from such a promise other than to make a true promise or to contract marriage; if the circumstances show reasonable people that such promise is feigned, then the person who takes it seriously is self-deceived, such as when it is evidently made for a joke or when the disparity of conditions show that it is clearly made for the purpose of deceiving. The person making the fraudulent promise is bound to repair any injury done to the other party through it.

If, on the other hand, the circumstances attending a fraudulent promise of marriage are such as to leave generally the impression that it was made with the serious intention of keeping it, then it is to be enforced as a valid promise. Just as a person who swears in court is to be regarded as taking a solemn oath and is to be held amenable to all the penalties inflicted on perjury if he testifies falsely.

When a promise of marriage has been made under the conditions just described the parties to it are bound under pain of mortal sin to fulfill it at

the time specified or within a reasonable time if no date has been fixed, unless the promise has been legitimately dissolved. The obligation to make good an engagement of marriage binds under pain of mortal sin, because it is founded in justice and concerns a matter of the greatest moment.

Every person is bound in honor to keep a promise when nothing is expected in return. Truth requires this, and justice also, in consequence of the promise the second party has become involved in debt. But when a person promises to do a thing upon the clear understanding that the other party is thereby bound to do likewise, when an equivalent is expected.

HE IS BOUND IN JUSTICE

to fulfill the promise, and when the promise becomes a most serious obligation on the other party he is bound under pain of mortal sin to keep it. An engagement of marriage concerns a most important matter; it is simply bartering one's love, labor, goods, self, in a word, it is simply promising to devote one's life to another on condition that the same is promised in return. It is an onerous contract concerning a most valuable consideration.

A moment's consideration of the injury resulting from a breach of promise will show how grave is the matter involved. Take, for example, the case of a young woman who after years of courtship has accepted an offer of marriage and who has allowed courtship to continue in hope that it will sooner or later end in marriage. The fact of the courtship and engagement prevented others from seeking her hand, the time for her to select a life companion has elapsed, her affections and hopes have centered in her prospective partner; when all at once he deserts her without any reason, or at least without a sufficient cause, and enters into an engagement with another. What injury has he inflicted on her? He has wasted her time, he has destroyed her opportunities for marriage, he has put a slight upon her, he has in all probability broken her heart, blighted her life. We can hardly imagine a greater injury done to a woman than this, and it is not a whit less when the man is the victim.

Not only the one who inflicts this injury but all who counsel and abet it are guilty of a grievous injustice which they are as much bound to repair as they would be to see that restitution is made in a case where they had counselled the destruction of property. Hence fathers and mothers who advise their children without sufficient cause to break matrimonial engagements participate in the crime of their children and so become guilty of grievous sin.

THE CIVIL LAW.

is in harmony with the ecclesiastical on this subject and sanctions verdicts awarding damages to the party aggrieved by a breach of promise of marriage.

The obligation to keep a matrimonial engagement not only binds in conscience but is also reinforced by the law of the Church, which empowers Bishops to compel its fulfillment by penalties where persuasion fails. The Church has made a promise of marriage an impediment which renders illicit, though not invalid, marriage with any other than the one who accepted the promise. While Pope or Bishop may dispense from many other impediments, not even the Pope can dispense from the impediment arising from a promise of marriage, for the Pope cannot sanction the violation of a right founded in natural justice.

If, however, one should, in violation of justice, and in defiance of law, contract marriage, he would, of course, render the fulfillment of the promise impossible. While the marriage lasts, but if the wife should die, so enduring is the force of a promise of marriage, many theologians follow St. Alphonsus in teaching that he would be still bound to wed the person whom he had first promised to marry.

While no authority can absolve from a promise of marriage any more than it can absolve from the obligation of paying a debt, nevertheless it may be dissolved by mutual consent, by the voluntary relinquishment of the rights acquired through it; by such a "notable change" in the person's moral mental system and social condition as would have reasonably dissuaded one from making such a contract, and by "unreasonable delay" in fulfilling the promise.

As the obligation to fulfill a promise of marriage is founded in natural justice it follows that it matters not whether such promise is made

SECRETLY OR PUBLICLY.

whether it is made before a civil magistrate or an ecclesiastical superior the obligation in conscience to fulfill it is in every case precisely the same. The formalities and solemnities which may attend an engagement of marriage add nothing to the force of the obligation, they are simply useful in proving its existence. There are few, if any, real difficulties in the way of applying the prin-

ciples just laid down to the case presented in the letter of inquiry read here this morning. There is no question either as to the existence of a promise of marriage or as to its having been made deliberately and in good faith—without deception on either side—or as to the fact that the espoused could lawfully contract marriage. All this is admitted by the party complaining of the promise as an impediment to his marriage to the person with whom he secondly made an engagement while the first promise was still in force.

The only questions, then, to be answered are, first, whether promises of marriage, sponsalia, cannot be recognized as valid in this country because canon law has not been fully established here? Second, whether promises of marriage are so lightly regarded and so thoughtlessly made that they are always of doubtful validity and cannot therefore be considered as imposing a serious burden in a particular case? And third, whether this man had sufficient knowledge of the obligation he was about to assume to bind him in conscience?

ABOUT THE CANON LAW.

While it is true that canon law is not in force in this country, the Church is nevertheless urging its complete introduction in order to establish a reign of law and thus abolish the summary processes and whims of the one man power which proved so detrimental to the interests of religion in this country while the Church was passing through the missionary stage. We should, therefore, second the efforts of the Church to introduce law by conforming now as much as possible to its letter rather than by departing from its spirit—as the first priest mentioned in the letter does when he maintains there is no such thing as sponsalia in this country. In saying this, he evidently forgets that law does not create rights, it only recognizes and defines them, and vindicates them by furnishing the means both to protect them and to punish their violation, he also forgets that we have moral theology, if not canon law, and that, law or no law, the principles of justice prevail everywhere and apply to every case, and that no one can sin against them without incurring the obligation to repair the injury he inflicts.

Regarding the other points, Father McDermott decided against the young man, and so made this decision.

We are, salvo sapientiorum iudicio, forced to conclude that the second priest advised the writer of the letter conformably to the law and the facts in the case when he instructed him that if he contracted a marriage with the second lady he would commit a mortal sin through the injury done to the first lady and the violation of the law of the Church.

THOUSANDS LIKE HER.—Tena McLeod, Seven Bridge, writes: "I owe a debt of gratitude to Dr. THOMAS' ELECTRIC OIL for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. THOMAS' ELECTRIC OIL three or four times a day, or oftener if the cough spells render it necessary.

REVIEWS

Benziger Bros. have issued a small edition of their Catholic Catechism for the Intermediate Classes. It is very carefully prepared by Rev. James Greenleaf, S. J., and translated by Rev. James Rockhill, S. J. The price is 10 cents.

"The House of Egremont," by Molly Elliot Seawell and published by the Copp Clark Co., 61 Front Street, is decidedly interesting. The tale, which centres around the exiles who left England, Ireland and Scotland with James II., is not perhaps as historical as one would expect. Yet there is enough history at least in reference to balance the very large proportion of love. The authoress, much to her credit and evident knowledge, does not make the usual foolish assertions about Catholics, but when she speaks of them at all she speaks whereof she knows. D. S. Egremont's frequent excursions from the Jesuit Novitiate are a little beside the mark since novices in that society are not allowed frequent vacations either short or long. The story itself holds the interest from beginning to end and is really entertaining reading. The characters are well drawn. It is a pretty story.

"The Story of Laura Secord and Canadian Heroines," by Emma A. Carrie, published by William Briggs, Toronto, at \$1.50, besides being a very complete biographical sketch of the heroine of 1812, contains in addition much valuable information of that war. The authoress had evidently spent much time in the preparation of the matter for her excellent work, and it is a decided acquisition to Canadian historical book making. The story is well told and is interesting from every point of view. The mechanical portion

is very readable. The binding is good and the illustrations well done. The January Forum contains a readable article entitled, "The Liberal Party in England," written by a leader of the party, whose name, for the present, is not disclosed. The article treats of the recent elections and the issues leading up to the defeat of the Liberal Party, and discloses a great deal of unorthodox English history. Although written by a partisan, the article contains much that is vitally interesting to everyone noting the developments of current history.

The Isthmian Canal is one of the principal questions before the public mind. The January Forum has an article by Mr. Arthur P. Davis, Chief Hydrographer of the Isthmian Canal Commission, undoubtedly one of the greatest of all authorities on the matter. The Panama and Nicaragua routes are compared in detail, and the entire history of this most interesting subject is treated of in an exhaustive and comprehensive style.

The North American Review begins the new century with a number which by its importance and diversity of the subjects discussed in it and by the ability, celebrity and representativeness of its contributors, more than maintains the high reputation it has won as the greatest and best review published in the English language. Its President Harrison, in the opening article, treats of the constitutional status of Annexed Territory and of its Free Civilized Inhabitants, pleading for an adherence, in our policy, to the old American thought of man as a creature of God, endowed with "inalienable rights." M. de Blowitz, in a paper entitled "Past Events and Coming Problems," glances at the things that have happened during the past century, especially in France, and the task that lies before the nations in future years. This excellent number has articles by General Alger, Sir Robt. Hart, Alfred Hamsworth, the Duke of Argyll, Hugh H. Luk, Louis Wintmuller, Amherst Webster, D. Mienant and W. D. Howells.

An authoritative article on the true condition of affairs in China appears in the January issue of "Donahee's Magazine." The writer, Rev. Joseph M. Gleason, now with the army in Pekin, gives an interesting account of what he has seen and heard since he went to China. The siege of the legations, of Peking Cathedral, the attitude of the Boxers, the work of the missionaries, the real cause of the outbreak, and many more points of deep interest in connection with the Chinese situation are presented.

Another timely paper, of special interest to educationalists, is "The Private School and its Relation to the State," by Rev. M. P. Dowling, S. J., President of Creighton University. The other matter of the magazine is decidedly strong and the whole makes up a fine number.

The Catholic World magazine gives first place to our Holy Father's Twentieth Century Message. This leader is followed by Miss Agnes E. Storer's description of Sweetheart Abbey in Scotland. Father McSorley's Saint Paul the Apostle and Our Modern Life, Rev. E. W. McCarty's interesting account of the success and working of the "Catholic Women's Association," of Brooklyn; E. F. G.'s "Dogma and Dogmatism"; R. F. Mulvan's "Christ the True Civilizer," besides the usual excellent poems and sketches.

FRANCE AND THE CHURCH.

The decision of the Conseil d'Etat in the Journal Officiel shows the temper of the French legislators in conflict with the Church. The Conseil d'Etat corresponds to a Supreme Court in English speaking countries for the interpretation of laws. It nullifies the orders given by the Bishop of Amiens, in conformity with the decrees of the Roman Inquisition, forbidding the assistance of the clergy at burials where Masonic or purely secular banners are paraded. The Council declares abusive and contrary to the liberties of the Gallican Church the publication of any Papal decrees until authorized by the French Government. The Cardinal Archbishop of Paris spoke to the clergy on New Year's Day of the Pope's anxiety for France.

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The Rev. E. A. Marvey of Pittston, Vt., General of the Soranton Diocese, has been invested with the title and insignia of monsignor, this honor having been recently conferred upon him by the Pope.

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THURSDAY, JANUARY 10, 1901.

CATHOLIC KNOWLEDGE.

An observer of Catholics and their habits cannot but be struck with the apparent lukewarmness of a great number of our people. There is no lack of faith; there is not the slightest doubt existing of the absolute certainty of the infallible teaching of the Church; there is everything to show, as far as outward observance goes, that they are Catholics in every sense of the word. Still, there is a lukewarmness, a lack of active interest that indicates a something wanting. We do not wish to speak of that class of Catholics under which is catalogued such as are Catholics in name only—these are not Catholics at all except in so far as they believe that the Church is the only true one. That is one of the last stages of falling away, while what we purpose going into in this article is the first stage and, consequently, the point where correction should be made, and with that in view, toward which a great deal of attention should be directed. The question is not concerned with any matter of belief for the Catholics who doubt any of the Dogmas of the Church in these days are absolutely non-existent. What we wish to speak of concerns good, practical Catholics; Catholics who are faithful in their duties as Catholics; who are firm in their belief and faithful in the practice of their religion. There is one class of these good people against whom we have a grievance—the ordinary, every-day Catholics. To come to the point. While there is no Dogma that these Catholics, or rather any Catholic, doubt; while they are exact in the observance of the fasts and feasts of the Church, while they are strict in performance of their duties as members of the body of Christ, yet there is something more—something that has had but little attention paid to it, and that is an intimate knowledge of the little things in the administration of the Sacraments; in the carrying out of the ceremonies of the Church; in the signs and symbols used in our Church service—in a thousand little things that go to show the beauty of the Catholic Faith. Our Catholic people are not inquisitive enough—to put it in the colloquial. There are thoroughly familiar with what must be believed, they know to a dot what is required of them in matters of faith and morals, but for lack of interest, perhaps, they have manifested but little care in the smaller things that go to make our ceremonies not only impressive but full of meaning. A great deal of the beauty and meaning and grandeur of the rites and ceremonies of the Church are lost because of this lack of knowledge with regard to little things. How many of our Catholics know the names and significations of the vestments of the priest at Mass? How many of our Catholics understand the meaning which should be conveyed in the several actions of the priest in

confering Baptism? And so on with the thousand and one little ceremonies of the Church, each of which has a significance; each of which should bring to our minds a connection with Christ and His Holy Church. It does not require the mind of a theologian to master these details; there is no necessity of years of research to become familiar with them. There is no ceremony in the Church that has not a significance; there is no ornament in the Church that has not a connection with some great truth of our religion; there is not an article used in the Church that has not a meaning. It is surely the duty of every Catholic to make himself familiar with all these little details, if it be only for the sake of curiosity, which in this case is amply sufficient for the purpose. The fact that the Church makes use of any article in any of her acts of worship is a sufficient guarantee that there is some meaning to be attached to its use, and we should be curious enough, faithful enough to inquire, what that meaning is. We lose a great deal of the beauty of our holy religion because of our ignorance of these little things. Apart from our own personal loss there is something further to consider. In these days of the aggressiveness of the Church; in these days of notable conversions and rumblings that promise upheavals in the Christian world in the near future; in those days when the power of the lay people for good is growing day by day; when it may be that often we shall be called upon by our Protestant neighbors to explain this or that ceremony of the Church—in these days when knowledge is power, we should make it our duty to acquire an intimate knowledge of what concerns us most in this world—a complete knowledge of everything connected with our holy faith. It is a peculiar thing, but it is true, that the great conversions almost invariably begin from some little incident that most of people would pay but little attention to. Perhaps we, too, may be fortunate enough to start a Protestant friend along the right path by a plain and simple, yet complete statement of what this or that ceremony signifies. It is not argument that persuades now-a-days, it is rather knowledge and a power to impart that knowledge. Thus should Catholics prepare for the struggle that is now at hand; thus should they learn their religion thoroughly, and in its every detail, so that if they are called upon for an explanation they may give it simply and completely.

THE CHURCH IN FRANCE.

Every once in a while we hear of some act of tyranny on the part of the French Government as against the Church. The particular point upon which pressure is now being brought to bear is the Religious Congregations. The French Government which is a composition of Infidels and Jews, realizing that to strike at the teaching orders of the Church is to attack her in a vital spot, have been advancing step by step in aggression and oppression. First it was against the Jesuits; then against all novitiates; now the idea seems to be to tax these teaching bodies of Religious out of the country. It is not a question of whether taxes should be imposed. The tax which the French would impose is not only enormous in itself, but the valuation of the property is something monstrous. France has been called the "eldest daughter of the Church," and so she is as far as the mass of the people is concerned, but her government is decidedly anti-Catholic, and, indeed, anti-Christian. The idea of an attempt and a long sustained one being made to stamp Catholicism out of the hearts of about 89 out of every 100 of the citizens of France; an attempt that has been meeting with decided success, is certainly one of the wonders of the last century and promises far to continue well on into the new one now entered upon. There is something radically wrong in France. German Catholics would tolerate no such treatment in an overwhelming Protestant country, while their French co-religionists sit idly by and see these enemies of the Church attempting to despoil them of their faith in the suppression and annihilation of their Catholic colleges. A well-known Catholic professor once said that the French Catholics preferred to sit in the shade and sing plain chant to exercising their franchise. Whatever has been the cause

of this apathy, it is high time it has been removed. There is no longer that barrier between Church and State upon the question of the form of government. The people have votes, but they either do not use them at all or use them without a thought of their religious beliefs. The Church has done more for France than the rulers of that country seem aware. France's status in foreign lands, particularly in Turkey and the East, and in China, is due to the Church. The Pope, in a recent letter upon the subject of the unbearable taxation now being imposed upon the Church in France, takes a stand that will in all probability bring these anti-Christian fanatics of France to their senses, and that, speedily. When one's pocket is touched the effect is usually instantaneous. In the event of France persisting in her iniquitous persecution of the Church, Germany will be asked to act as protector of the Church's interests in the missionary fields, a duty that Emperor William has been anxious to undertake for some years back. The French would do much better for Catholicism if they would get out and vote solidly against these anti-Catholic monsters than sit down as they now do and bewail the condition of the Church in France. France is very solicitous over the conversion of England and their solicitude is very laudable, but charity begins at home, and England and her colonies are at the present time showing a Catholic spirit far in advance of the French variety.

MIXED MARRIAGES.

From time to time it seems necessary to call the attention of our Catholic people to the laws of the Church on the question of mixed marriages. There is not a Catholic in Canada who is not fully aware of the stand of the Church on this question and the Church is not a thinking Catholic who will not readily see the reason for it. Mixed marriages are the curse of the Church in this country, a fact which anyone who takes the care to investigate will easily substantiate. There are a great many mixed marriages in this country, and it is neither to the good of the Church nor to the peace of the families conceived. The difficulty in the vast majority of the cases of mixed marriages lies in the lack of good sound training in the teachings of the Church, in a lack of that Faith which is so necessary particularly in these days of indifferentism. When there is sound Catholic training in the child, there is little danger of his entering into a marriage with one outside the Church. The trouble is that those who enter into mixed marriages are as a rule either poorly drilled in the doctrines of the Church or are so indifferent that they do not care for the Anathemas of their Religion. It is a deplorable state of affairs that will bear the most careful attention of all Catholics. The laws of the Church are most explicit on the subject. Because the in the majority of cases those Catholics who enter into marriage with Protestants are either indifferent or badly instructed—for that very reason, and that lies the danger. When in touch with Catholics they were none too strong in the Faith their condition cannot be improved by constant contact with persons of Protestant beliefs. The marriage may take place before the priest but that fact will not have much influence in after life. It is a very easy thing to live as a Protestant; a difficult thing to fulfil all the duties and obligations devolving upon a good practical Catholic. The descent is easy. Indifferent or at least not practical at the time of the marriage, the step to a practice of no religion at all is almost inevitable. The loss to the Church is not, however, usually felt in the persons themselves who contract the marriage but rather in their offspring. What can be expected from a Protestant parent on the one hand and an indifferent one on the other? In 99 cases out of 100 the children springing from mixed marriages are, if not actually Protestants, at any rate indifferent Catholics. There is a tinge of indifferentism there that will assuredly tell in the second generation. The Church is not a code of laws only. It is a living body, an organism of which we are the body. There is nothing mythical in the Church. In a word, we are the Church, and if we do not make an effort to keep her laws and assist in seeing that they are kept, we shall necessarily be the losers. The Church

loses hundreds of her children every year through those marriages. There is a leak there. We are fully aware of it and yet what are our laymen doing to plug it up? As a matter of fact some Catholics, particularly Catholic girls, feel that the Church is acting cruelly, tyrannically in enforcing this law against mixed marriages. They allege that "Love" must needs take its course. Let it take its course by all means, but let it be directed toward Catholics and Catholics alone. Every Catholic knows that it is against the laws of the Church to marry a Protestant. Then why should our young men go on paying attentions to, "falling in love" with, Protestant young ladies? Why are our Catholic young ladies not more exclusive and refuse to receive such attentions from Protestant young men? Our young men and young women are better morally and quite as good to look upon as any Protestant we have ever seen. Mixed marriages are, without a doubt the worst thing we Catholics have to contend against. It is just a question whether the dispensations that have been granted in the past for these marriages have not been a big mistake. There is a feeling among all good Catholics, at any rate, that their number should be cut down enormously, and they doubtless will be, and that at once. A young man or a young woman who insists so far upon marrying outside of the Church as to have recourse to a Protestant minister or to a magistrate, in the event of his not being able to secure a priest, is evidently on the very brink of the abyss of non-religiousness; and it is very doubtful whether being married by a priest will do anything to draw him back. As a matter of fact, his being tied up to a Protestant cannot but help him on to an entire loss of his faith. The law against these marriages exists, it has a good, valid, substantial reason for its existence and it should be respected by Catholics.

"A CLERICAL PLOT."

As a result of the oppression of the Church by the notorious French Government, the daily papers in the United States and Canada have been publishing an article with scare headlines announcing a "Clerical Plot" against that Government. The article announces that the French Government possesses evidence of a clerical plot of gigantic proportions, in which Cardinal Richard of Paris, and practically the entire hierarchy of the French Roman Catholic Church are implicated, as well as nine-tenths of the parish priests and aristocracy. While we have not the least doubt that the entire hierarchy and the clergy of France, not to mention the aristocrats who are invariably good Catholics, will oppose the French Government in its iniquitous attempt to uproot the Church in France; while we have no doubt that the French, both clergy and people, must now be brought to a sense of what that infidel herd is attempting under the cloak of securing revenue; while we have no doubt but that the Waldeck-Rousseau ministry will be made summarily to walk the plank, yet that word "plot" does not seem to us to fit the state of affairs. It has an ominous sound; a sound that seems to promise something in the line of armed resistance; a sound that savors of revolution. It is not only extremely unlikely that the Catholics of France should find it necessary to resort to arms against the government, but it is out of the question. The army is decidedly Catholic in its officers and its rank and file; the people are Catholic or nothing. There does not in any case appear to be any sign of a "plot." That the government will find organized resistance to its attempts to overthrow the Church in its very stronghold is something that may be expected and that resistance will doubtless be found so strong that the Waldeck-Rousseau ministry will have to go. This last attack upon the Church which is so far reaching as to strike at the very foundation of the Church in France must needs bring the affairs in France to a head; must show the people of France who have been gulled for generations that things are not as they should be in Paris. In this its latest blow at the Church the infidel government of France will assuredly find its own death. It is to be hoped that the Catholics of France, having now realized to the full what their representatives in France would

do at, will form themselves into a grand, united, national body to safeguard their religion and to render it forever impossible for their Faith to be again endangered through the attacks of the avowed enemies of the Church. If that is the "Plot" that is being found throughout the length and breadth of France then every Catholic and every Christian should pray for its success.

THE DELPITT CASE.

Their seems to be a certain amount of misapprehension on the Delpitt Marriage Case which is now so largely before the public. Some of our Catholics, and we suppose others, seem to think that there has been a divorce granted in the case. That is quite beside the mark. Without going into the legal merits of the question, a simple statement of the facts will go a long way toward elucidating this matter. The decree of the Council of Trent with regard to marriages is in force in those places only when it has been published and Quebec is one of them. That decree declares that marriages, in which both parties to the ceremony are Catholics, which are celebrated before a Protestant Minister or to be both illicit and invalid—in other words that the persons who would contract not only commit mortal sin but further are not married at all. No Protestant Minister can marry two Catholics either licitly or validly. There is simply no marriage in such cases and the persons living together as man and wife under such a marriage are living in concubinage and their children are illegitimate. The Civil Law in Quebec is to the same effect. Thus the question is narrowed down to whether both were Catholics or not. If both were Catholics then there was no marriage at all; if only one was a Catholic then the marriage holds. The question is now before the Courts and it will be that point that must be settled. Apart from the legal aspect of the case Delpitt who says he is a Catholic and that the woman he married was also one, is deserving of nothing but contempt. He knew as all Catholics living in Quebec know that his alleged marriage was a force and that he was living in concubinage. However the case is decided he is evidently a fellow who will bear watching.

EDITORIAL NOTES.

Once in a while we receive returned papers at this office. The person returning the paper almost invariably neglects to send his address, and as a result continues to receive it as regularly as usual. If you wish to discontinue your paper drop us a card, or when returning the copy affix your address.

The Germans are having a controversy as to whether the Protestant or Catholic Missionaries were the cause of the present trouble in China. Herr Von Brandt, who was the German Consul in China for eighteen years, and who ought to know whereof he speaks, says: "The Chinese uprising is largely an uprising caused by a reaction against the activity of the missionaries, and more particularly the Protestant missionaries. These latter are by no means as wise in their generation as are those of the Roman Catholic Church, as they do not understand how to adapt themselves to the life of the natives. In fact, fully three-fourths of all the disagreeable business which a foreign consul must attend to in China is caused by the interference of Protestant Missionaries on behalf of their converts."

We are pleased to note that so influential a paper as The Globe has taken up the question of gambling in this city. We are quite positive that The Globe has no object in view other than that of bringing about a suppression of this vice. It has taken hold of this city to an enormous extent, and it is high time that something was being done to exterminate it. It has been instrumental in giving to Toronto a set of professional losers who live by their wits, or rather by the lack of wit shown by those whom they fleece. In addition to that, this regular system of gambling is giving us a class of young men wholly undesirable in any community—a class that, because of its training will stoop to anything to beat the game they are up against. Dishonesty is rife among them, and a strong

distaste for anything favoring of work is creeping in among them that argues but ill for a numerous and growing class of live-easy young men. The Globe has had the courage to begin the campaign. It remains to be seen how many of our other city papers will follow the lead of this excellent organ.

The Temperance workers in the Western States are again taking things into their own hands. Recently a woman entered a saloon and began to demolish things generally with a fusillade of rocks. Perhaps Western civilization demands no such action, which has been frequent out there, but, at the same time, we in the East, however much we may sympathize with the Temperance cause, cannot condone such rowdyism. It is estimated that this fanatical person destroyed some \$2,000 worth of fixtures and stock in her mad frenzy. If Temperance wishes to make any headway in this or any other country, it must not tolerate any such work as that. Rowdiness cannot create sympathy. A term in jail will, doubtless enable the woman to cool down, and will at the same time do Temperance no harm.

Canadians are growing a bit weary of returning heroes. While we are a sympathetic people and strive to do honor to those who desire it, yet there can be a little overdone of this patriotic outburst business. We have been welcoming returning soldiers here in Toronto for the past six months, and the overdone has placed such a tax on our nerves that pretty soon we shall be obliged to get some outside nation to give Canada a reception for having gone through such an ordeal. We have welcomed wounded men individually and collectively; we have received contingents twice, and are due to cheer another one before long, while the Strathcona Heroes is still at the front, and must needs receive homage in the near future. It is knocking all the patriotism out of our people. Loyalty is a very nice thing; enthusiasm over men who have done good work and have been an honor to Canada is right and proper, and we suppose we must spur ourselves to give a rousing reception to the soldiers that are yet to come. We are sure that our soldiers would much prefer to be allowed to retire quietly to their homes—all true heroes detest fuss—and we feel quite sure that Toronto and Canada is just a little overtaxed in this patriotic outburst business. The next time that Britain needs Canadians, the whole population will be volunteering on the grounds that it is easier to fight than to keep up this "spontaneous outburst" business for a stretch of a year.

The charges laid at the door of the Protestant Missionaries in China are formulated as follows by The Literary Digest in its translation from the German controversy:

- (1) The Protestant Missionaries are not acquainted with the Chinese language and customs, as the Roman Catholics usually are; (2) the former are entirely too zealous, and conduct their propaganda unwisely and offensively; (3) they lack that discretion in the handling of converts and in their dealings with the non-Christian element which the Roman Catholic priests possess; (4) the Protestants offend the Chinese in their most sacred convictions, and in cases of anti-Christian reactions have their governments send military expeditions to punish the Chinese; (5) the Chinese converts of the Protestants are a bad class of people.

It is but fair to state that these charges have been laid by Protestants and by men who have been on the ground, while the counter-charges all proceed from men who have never seen China—the Protestant Missionaries lay charges, but as they have an axe to grind their evidence is worth nothing.

In another column of this issue will be found an admirable discourse by the Rev. Father McDermott upon the obligations incurred by promises of marriages. The thorough exposition of the case is very much to the point. Some of our young people have very hazy ideas upon this question, which is of very great importance, not only before the civil law, but in its binding in conscience. A great many of our young men and young women have never once given a thought to what obligations they were undertaking in giving a promise of marriage, and it never seems to have entered into their minds that they are bound in justice by them. Promissory promises or marriage are anything but conducive to either peace of mind or to morality.

and the sooner our people become acquainted with what a promise of marriage really binds them to the better. It is to be hoped that this article may be thoroughly read and digested.

Protestants have another new out to add to their already long list of religious beliefs. The new religion has Chicago as its headquarters, and comes before the public with five members. The main point of difference lies in the belief that the teaching of our Lord should be literally applied to all problems. No minister must labor in one place beyond a few weeks. We had thought that we had been carrying out that system, at any rate as far as civil law would allow us, for the past 2 000 years. Perhaps we are mistaken, but it has been our opinion that since the existence of the Catholic Church she has been very active in settling difficulties of all kinds according to the teachings of our Lord. It is a wonderful thing that in this age of progressive wonder and clear-sighted activity that discontented Protestants are all over the country adopting some one or other of our Christian teachings, and forming a new (?) religion upon it. Is it that the Church and her teachings are too broad to be grasped in their entirety by these modern intellectual giants? The wisdom of the Church's her teachings is being brought to the front every day from most unexpected quarters. Not that we are in need of any evidence supporting our Divine origin, but it shows, nevertheless, that though we never change, our Protestant friends are coming to acknowledge their mistakes by degrees.

Last week London, Ontario, had the pleasure of entertaining, or rather of being entertained, by the Rev. Dr. Daniel Webster Davis, a colored gentleman who is an author, teacher, lecturer, and humorist of recognized ability. It seems that Mr. Davis had some difficulty in securing a room in the city. Twelve hotels supply this city with accommodation, but none of them would give Mr. Davis a room; simply because he is colored. It is claimed that the hotel men of London have formed an agreement whereby no colored man may secure lodging with them. In any case, there were vacant rooms, but none for Mr. Davis, colored. We had thought that Canada, always a refuge for the colored race, had become so fixed in her stand for liberty and equality, that colored men were considered quite the equal of the white man, all other things being equal. We are quite surprised that such a stand against Mr. Davis should be made in Ontario, and we cannot say that the surprise is at all agreeable. If Mr. Davis, a respectable cultured man, is to be refused a room in our hotels simply because of his color, then Canada is certainly going back; she is losing ground, and the much-vaunted cry of "British fair play" must be relegated to the back woodshed. London has made a mistake, and in doing so has placed Canadians in a very unfavorable light among civilized nations. The negro is no longer a slave, and if his intellectual and moral standing are as good as his white brother, as they were in this case, he is entitled to exactly the same treatment as any other citizen of this or any other country.

FREDERICK OZANAM

Founder of the St. Vincent de Paul Society.

The recent jubilee celebration of the establishment of the Society of St. Vincent de Paul in Toronto, has caused a little curiosity as to who were they who founded this association for the relief of the poor. There may be some who think that this society was founded by him whose name it bears; their error is, perhaps, natural, but not beyond repair. The Society of St. Vincent de Paul was founded at Paris, France, in 1833 by eight young men and one old man. This proportion of young and old in the society is not maintained at the present time in Canada, but there has never been a dearth of young men to recruit the ranks when thinned by death or desertion. Frederic Ozanam, to whom is unanimously given the title of founder of the Society, was born at Milan in 1813. His father, Antoine Ozanam, had served in the wars of the Republic under Napoleon, but being a staunch Republican, was displeased

with Napoleon's action in accepting the Emperor's crown. Antoine Ozanam, who seems to have been a man of independent character, left the service of Napoleon, entered commercial life where he amassed a fortune, but one day, he unwisely assisted a friend who was in difficulties by affixing his signature to the friend's paper. The result was that Mr. Ozanam lost all his possessions, including the furniture of his house. Then he started life anew, as a teacher of the French language at Milan and it was then occupied by the soldiers of the Empire. While giving lessons in his native tongue to the Milanese, he studied medicine, graduated as a physician and removed to Lyons, where he built up a large practice, but never became rich, because of his unpractical method of ministering as assiduously to the wants of his poor as to those of his wealthy patients.

Frederic Ozanam was a delicate lad, and more given to the reading of books than to the amusements which boys mostly delight in. In after life he gave credit and expressed gratitude for the influence which his mother and his elder sister had exercised in forming his character. Yet he was not effeminate, he had a sturdy character, and could take his stand upon principle, as he often did, with the fear of the consequence. Frederic entered upon the study of law, and at the age of eighteen removed to Paris to continue his studies. It was not a very vivifying atmosphere for a Catholic to enter, as he and three others were the only Christian students attending the classes of the Ecole de Droit. He soon, however, made friends for himself among kindred spirits, who recognized and appreciated his intense religious spirit, and his loyalty to the old faith. M. Chateaubriand took an interest in the young man and confirmed the resolution taken at his mother's request not to attend the theatre. The young philosopher of twenty thus moralized on the littleness of humanity and the emptiness of earthly ambitions; "Poor mortals that we are, we cannot tell whether we shall ever see to-morrow, and we want to settle what we will do twenty years hence." "We should find great peace if we could imbue ourselves with the thought that we are here solely to accomplish the will of God, and that will is accomplished from day to day, and that he who dies having his task unfinished is just as far advanced in the eyes of supreme justice as he who has leisure to accomplish it fully." Ozanam was one of the leading spirits in forming a Catholic Association among the students of the Ecole de Droit. They took upon themselves the task of defending their religion when it was attacked by the professors as was often the case. Debates were held between themselves on all subjects of moral or social interest, also they met their fellow-students who were skeptics and agnostics, and upheld the credit of the old religion. Frederic Ozanam, while believing that he and his associates were doing a good work, was not satisfied; he was troubled by the accusation of opponents, that the Catholic Church had lost its power for good. The agnostic professors and their student followers said, "Yes, we admit that the Catholic Church has a grand record; it Christianized barbarians, assisted in the progress of the world, and performed faithfully the work assigned it, but it is now relegated to a place among those relics of the past for which the world has no further need. Show us your good works which are the outcome of the faith?" The result of Ozanam's meditations on these criticisms, was the formation of the St. Vincent de Paul Society. The first meetings of the Society were held in the office of the Tribune Catholique, a newspaper owned by M. Bailly, the only elderly man among them, who was made their first president. The rules which were made for the Society, then, and are maintained now, were simple but stringent. "It was forbidden to discuss politics or personal concerns at the meetings, there was to be no display of eloquence or learning, nothing but the reports of the week summed up in a businesslike manner, and the interests of the poor discussed in brief and simple language. At first the little association met with opposition even from the clergy, and the members themselves did not realize the magnitude of their mission. It was at first determined to limit the membership to those who composed the first conference, but wiser counsel prevailed, and to-day wherever the Catholic Church is, there is the Society of St. Vincent de Paul, doing its work in a quiet, unobtrusive manner, gaining graces for its members, and for the community in which it works.

Ozanam graduated with honors from his legal duties and was called to the bar. Unfortunately for his chances of success in his profession, his heart was not in the work. The duties of ordinary business life disgusted and discouraged him; he was sensitive to a degree and could not bear even the slightest compromise with wrong doing which seemed necessary in the exer-

cise of his profession. In a letter to a friend he half humorously describes his life as a barrister. "This week the Assizes have given me plenty to do. On Monday a poor devil who was defended by me, got five years' hard labor, not so much for the crime in question, which was not proved, as for his antecedents, which were villainous beyond a doubt." Referring to another case he writes, "You would have heard a lengthy harangue from the King's counsel, invoking the utmost rigor of the law against the pitiful little nowy paper, and the young advocate endeavoring according to his laudable custom, to maintain a mental position between the accused and the accused, to justify the latter without exasperating the former, you would have heard a statesman of four and twenty delivering judgment with unblinking audacity on the highest questions of constitutional law, and on the weightiest contemporary facts." "I was very much complimented on my speech, but you know my poor speechifying has the luck to gain applause much oftener than conviction. Frederic had a knowledge of Hebrew which often proved useful to him. On one occasion he was disputing with a Protestant clergyman at Lyons on a text of Scripture which each interpreted differently. Ozanam said at last, "But why should a learned man like you argue from a translation? Let us get the Hebrew version and fight it out over the original." The clergyman excused himself on the plea that he was ignorant of Hebrew, and of course could not accept Ozanam's translation, but would see a higher authority and come back again.

But, Frederic's mother would add proudly, "he never came back." Ozanam was about this time troubled as to his vocation. He would have made a grand priest; full of the spirit of self-sacrifice, abnegation, and humility, but he thought his duty to his mother and his younger brothers, his father, then being dead, demanded that he remain in the world. His thoughts with regard to the possible alternative of marriage, were not at this time, very favorable to the state, nor to those of a woman who would necessarily be his companion. He writes, "Yet Our Blessed Lady, and my mother and a few others make me forgive a great deal to those daughters of Eve. But I declare to you that in general I do not understand them. Their sensibility is sometimes admirable, but their frivolity, the inconsistency of their minds, is hopeless. Can you conceive anything more capricious, more dispirited, than their conversation?" Ozanam's ideals were high, he was impatient of the usual methods of doing business. Referring to his profession he says, "It is understood that you are to claim two hundred francs' payments when you only want fifty; that your client is infallibly right in everything he alleges, and that his adversary is a scoundrel. Venture to express yourself in more reasonable terms, and you are set down as having given in, made concessions, confessed yourself conquered; your colleagues reproach you, your client cries out that he is betrayed; and if you happen to meet in society one of the judges who presided in the case, he accuses you with 'My dear fellow, you are too timid!'"

At the age of twenty-six, Ozanam was appointed to the Chair of Commercial Law at Lyons. This position was more congenial to him than the life of a barrister; it gratified him to assist in the formation of young minds, and he found means both at Lyons and later on at Paris, to introduce into his lectures on law a defence of Catholic practice and tradition. In opposition to the Athelism which was prevalent in the colleges of France at that time, Ozanam passed triumphantly an examination which entitles dates for professorships in the University of Paris had to take before being allowed to teach. He was immediately offered the position of Assistant Professor of Foreign Literature by M. Faurel, who held the professorship in that study. This offer was particularly gratifying to Ozanam, his tastes were literary; the field would be large; and the department of study for expounding the cause of Catholicity would be greater. But the difficulty of choosing was complicated by many circumstances; the salary he would receive as assistant professor was but £100 per annum, sufficient for his own needs which were simple, but would it be thought sufficient by another whom he was about to ask to share his lot? One year previous he had him giving this sage advice to a friend, who is about to marry, "Be- lieve me, a man abdicates a great part of his dignity, the day that he allows himself to a woman's arm. Read over St. Paul, but I should like men to postpone marriage to the time when it has become necessary and therefore ceases to be fatal!" And now he was about to abdicate another complication in choosing, was that he was offered a position at Lyons, which would bring his salary up to £600. He placed

the entire case before his fiance, and she did not disappoint him. Their marriage took place and they set out for Paris where Frederic reached eminence in his chosen career. On the death of M. Faurel, a few years later, Ozanam was elected to the chair of Foreign Literature for life. This giving him a good increase in salary, made his position comparatively easy.

Ozanam's character was beautiful in its simplicity, it might also be said of him as was said of the Teacher of mankind, that "He went about doing good." We find continually recurring in his letters to friends, requests for prayers, prayer that he may be successful in some project, or prayer that he may be contented under non-success, a true loyal son of the church, learned in the arts and sciences, proficient in the study of languages, reading portions of his Bible every day in Hebrew, he was a living refutation of the sneer of opponents that science and the Catholic Church are at variance. Ozanam died at the early age of forty years, before the work which he had laid out for himself was finished but no doubt his dying hours were soaced, by his own precept, "that man should be content to do the work, placed before him, and leave the result to God. Lancelotti said of Ozanam, 'he is an ancestor, those of his children who are under the patronage of St. Vincent de Paul may not always reach his ideals but they will be the better for having striven.'"

W. D'CONNOR.

PROTESTANT REFORMERS

Protestant Opinion on Some Celebrated Marriages.

Dr. Chas. C. Starbuck, a Congregationalist clergyman, writing in the Sacred Heart Review about the marriage of Protestant ministers, says: "Roman Catholics are exposed to the danger of being indiscriminate in their judgment of the Reformers' marriages. Of course they must condemn as invalid the marriage of Cranmer, and of Knox, since these were both priests; Latimer, and I think Ridley, never married. A good share of the elder companions of Luther who married were priests. Catholic, of course, must regard Luther's own marriage as doubly, trebly, invalid and sacrilegious, as he was a priest, a monk, and his wife was a nun. They will have a Christian satisfaction in being able to salute Calvin's and Melancthon's marriages as undoubtedly valid, as Calvin was only in minor orders, and Melancthon was not in any orders at all. "The later German Reformers, at least, were largely such as had only ordination from Luther, so that their marriages were not barred by any law Melancthon, who celebrated the bigamous nuptials of the Landgrave, kept his master in good heart by marrying three wives without divorcing any."

Indeed, the reports of the Lutheran church visitors show that Melancthon and various imitators among the ministers of the new religion. They were so exuberant in their new liberty, that they did not know how to put a term to it. We Calvinists may boast that, so far as I know, no such scandals occurred among us. The Lutheran ministers at last got more or less in a way of exchanging wives, like B. de la Arca.

"It is curious and amusing, that even the Lutheran lawyers refused to own Luther's marriage as genuine, or his children as legitimate. This naturally exasperated him greatly, but the jurists were inexorable. Neither Church nor State, they declared, neither canon nor civil law knew anything of the marriage of a priest. Had Luther died intestate, it would seem that the law would have given his children nothing, even in Protestant Saxony. "Queen Elizabeth, too, although she had put up with married priests, never would own them for married. We remember how once, having been kindly entertained at Lambeth by Archbishop Parker, on taking leave she thanked him warmly, and then, turning to Mrs. Parker, said, 'and as for you Madam I may not call you Mistress, I will not call you, but yet I do thank you.' "I do not wish to be overheard upon poor Cranmer, who had many excellent parts, of which I shall speak by and by, not to say that the free parties all things. Yet certainly this first Protestant prelate does not cut a figure more droll than dignified in carrying his wife about in a host, before it was safe to own her. Once his prudence failed him when the lady was turned the wrong way, and had to scream out to save her life. As this story is given in the dictionary of national biography, I suppose we may believe it. "As Protestants, of course, we all maintain that ministers may lawfully marry, as indeed the Catholic Church owns of us, since she does not know sure our orders. Nor are we

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likely to dispute that marriage is the duty of most men, while from our point of view we shall hardly object to saying that it is, with us, the duty of most ministers. Yet it does sometimes seem as if Protestantism not only held marriage as a sacrament, but as a chief sacrament. A Baptist minister, as I remember, somewhat pathetically asks if Protestantism imposes marriage on every minister as an absolute obligation. He pleads that a poor fellow ought to have freedom and that there is such a thing as a providential call to a marriage ministry.

CHILDREN FOR ADOPTION.
Catholic families of Ontario desiring a boy or girl for adoption or to apprentice, would do well to apply to Wm. O'Connor, Parliament Buildings, Toronto, Inspector of Neglected and Dependent Children of Ontario.

DISTRIBUTION OF SEED GRAIN AND POTATOES.

To the Editor, Catholic Register:
During the past twelve years samples of those varieties of grain, etc., which have succeeded best on the several Experimental Farms have been distributed on application in 3-lb. bags, free through the mail, to farmers in all parts of the Dominion. The object in view in this distribution has been to add to the productiveness and improve the quality of these important agricultural products throughout the country, by placing within reach of every farmer, pure seed of the most vigorous and productive sorts. This work has met with much appreciation, and a large measure of success.

Under instruction of the Hon. Minister of Agriculture another distribution will be made this season. Owing to the very large number of applications annually received, it is now practicable to send more than one sample to each applicant, hence if an individual receives a sample of oats, he cannot also receive one of wheat, barley or potatoes, and applications for more than one sample for one household cannot be entertained. These samples will be sent only to those who apply personally, lists of names from societies or individuals cannot be considered. The distribution will consist as heretofore, of samples of oats, spring wheat, barley, field peas, Indian corn and potatoes.

Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent any time before the 1st of March, 1901, after which date the lists will be closed, so that the samples asked for may all be sent out in good time for sowing. Parties writing will please mention the sort of sample they would prefer, naming two or three different varieties of their choice. Should the available stock of all the varieties named be exhausted, some other good sort will be sent instead. Two samples of grain will be sent early, but potatoes cannot be distributed until danger of injury by frost is over. No provision has been made for any general distribution of any other seeds than those named. Letters may be sent to the Experimental Farm free of postage. W.M. SAUNDERS, Director Experimental Farms, Ottawa, December 27th, 1900.

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H. C. TOMLIN,

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On February 26th, 1901, the Wabash Railroad Company will run their second personally conducted and select party of sixty people for a grand thirty-day tour to Old Mexico, the Egypt of the New World. This will be by far the grandest and most comprehensive tour ever run by any railroad company in the world. This will be a chance of your life to see this grand old land of the Montezumas. All principal points of interest will be visited.

The train will be the finest ever seen in this country, consisting of dining, sleeping, observation and baggage cars built specially for this trip. The route will be over ten different railroads, covering 7,000 miles of travel.

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THE STATUE.

Eda Wheeler Wilcox.

The marble waits, immaculate and rude,
 Beside it stands the sculptor, lost in floods.
 With vague, phantasmic forms, his vision teems,
 Fair shapes pursue him, only to elude
 And mock his eager fancy. Lines of grace
 And heavenly beauty vanish, and behold!
 Out through the Parian luster, pure and cold,
 Glares the wild horror of a devil's face.

The clay is ready for the modelling,
 The marble waits; how beautiful, how pure,
 That gleaming substance, and it shall endure
 When dynasty and empire, throne and king
 Have crumbled back to dust. Well may you pause,
 Oh, sculptor-artist! and, before that mute,
 Unshapen surface, stand irresolute!
 Awful, hushed, are art's unchanging laws.

The thing you fashion out of senseless clay,
 Transformed to marble, shall outlive your fame;
 And when no more is known your race, or name,
 Men shall be moved by what you mold to-day.

We are all sculptors. By each not and through,
 We form the model, Time, the artisan,
 Stands, with his chisel, fashioning the Man,
 And stroke by stroke the masterpiece is wrought.

Angel or demon? Choose, and do not err!
 For time but follows, as you shape the mold,
 And finishes in marble, stern and cold,
 That statue of the soul, the character.

By wordless blessing or by silent curse,
 By act and motive, so do you define
 The image which time copies, line by line,
 For the great gallery of the Universe.

—Success.

L'ALIGLON.

Very picturesque are the long cloaks of winter. They cover, yet do not wholly conceal, and as for revealing the figure they do it with a grace and persistency not to be expected of them, says Augusta Prescott in the Brooklyn Eagle.

All coats with little capes are called the Alglon. You see them as long as Prince Albert coats and curiously like them, with the addition of little cloth capes coming from the neck to the shoulders, and you see them of shorter length, without sleeves, and more like the circulars of familiar memo. y.

Any thing passes as l'Alglon that has the shoulder capes, but the term belongs properly to the Prince Albert coat shape cloak, and to the cape, which is only of military length and is rather full around the hips in good military fashion.

The long coat began with the automobile. Last season, if you will recall, it had a perfectly straight front and back, and consequently, some of the situations in which it found itself were ludicrous. For instance, the very slim girl walked in it like a broomstick in a pudding bag, and the fat woman swelled forth in it until it fell below her ample stomach like a curtain from a mantlepiece. A few, of medium build, wore it and looked well, but, oh, so few!

This season we have the automobile in many lengths and styles. One of these is the half-fitted coat, or more than three-quarter length. The front falls quite straight, but the back is slightly gored. It reminds you of the ulster, but it is double-breasted and the skirts are very full. The automobile collar is a turnover of the style that can be turned up, and so it is warm and comfortable for winter wear. It comes in dark colors, tans, blacks and greys being most popular.

MANICURING.

To manure the hands properly, they should be soaked in tepid water for about five minutes before they are touched with a steel instrument. Then the nails should be clipped with a nail clipper, and the savage gently pushed back with the orange sticks. These sticks are also used to clean the nails. Never clean them with a steel instrument, as the steel roughens the nail, and dust can accumulate easier. Be very careful in cleaning the nail

not to injure the quick, also in pressing the savage back, do not bear too roughly on the nail, for this bruises the cuticle and the result is the little white spots which are so disfiguring. When the nails have been clipped and cleaned the file may be taken up. File the nail gently, only enough to remove any rough corners that may have been left by the clipping. Touch the nails then slightly with the nail cream, rub off, dust with powder and use buffer. Do not polish highly, as a highly polished nail is not considered in good taste just now, though the style changes in this matter. Ten minutes a day will keep your hands in good condition, and the articles used in the manicuring of them are very inexpensive. They can be bought for a few cents, though a great deal may be spent upon them if one wishes.

HOW TO SHAMPOO.

If soap is used for the shampoo it should be melted. Rubbing a cake of soap over the head by a bad plan, since particles will adhere and no amount of rinsing will remove them. The result is stringy, oily, unbecomingly locks. Directions for egg shampoo. Use as many eggs as len necessary—an ordinary heavy head of hair will need eight or even nine eggs. Beat for a moment with a fork and add a half cupful of hot water. Put the stopper in the wash-basin, hold the head over it and rub the eggs well through the hair. Fill the basin with hot water and shampoo well. Rinse in several waters, add a pinch of borax, and finish with a brisk rinsing with a bath spray.

BLACKHEADS IN THE FACE.

Are not growths, as some suppose, but are merely the union of natural oil of cuticle, imbedded in the pores and colored by dust. The larger the pores, the larger the blackheads. To remove them simply scrub the face with pure soap suds applied with a small camel's hair or even an India-rubber brush, having the suds extremely warm. To be successful it must be thorough and repeated. Then wash with cold water to contract the pores. By stimulus the relaxation of the skin may be overcome. When it must be kept clean. Nothing, however, will give a fine complexion except good habits, good, plain, digestible food, and attention to the excretory system. An occasional dandelion pill, or the extract of that plant, the use of salts, and due exercise are all valuable. After rubbing with the face brush and hot suds, a plunge of the face into cold water, of a temperature of 45 or thereabouts, will stimulate and contract the surface.

GLOVES.

Gloves of reindeer skin, soft and warm, are worn for travelling and outdoor use, and gray dogskin gloves with black stitching for the street. For evening and similar purposes a glove kid in straw, biscuit, pearl gray and similar delicate tints is preferred, replacing the pure white glove, which for a time was universally worn, although universally unbecoming to the hand. Evening gloves are exclusively of suede, but even there white is abandoned. The custom of appearing in public with bare hands, which for a short time was adopted by fashionable women, has been summarily dropped. It was never in the best of taste, although the hands were literally covered with rings and the long median sleeves of the bodice extended to the knuckles. Gloves are the appropriate finish to a formal toilet of any kind, and their lack is always felt.

PARIS FOR TROUSERS.

A committee, as you doubtless know, was formed in Paris for the purpose of bringing about a reform in the matter of woman's dress, says a correspondent of the New York Journal, and the woman who is the guiding spirit of the movement has ever taken pains to have the programme published in the daily papers. Now, this programme, in the opinion of many persons, is rather vague.

A woman who has written to "Charivari" on the subject, maintains that the only reform which is possible, practical and immediately possible, is the definite abolition of the dress or gown.

Here are some extracts from her letter: "There is no reason why a dress should be worn in this age, when swiftness is the order of the day. It is an inconvenient, ridiculous and an uncomfortable garment. Furthermore it is very inconvenient from a feminine standpoint, and for the reason that it creates between the two sexes a distinction which is essentially detestable. As for the claim that the shape of a woman's body requires such a garment it need

only be said that it is utterly fan-tastic. I know very well the answer that will be made to this, namely, that any other garment except the dress-trousers, for example—would be immoral, or, at any rate, immodest. This, however, is a monstrous error, and is simply the result of stupid prejudice, for that prejudice must be stupid which sees any connection between modesty and dress. "What is modesty? A natural instinct, people say. Never! Never! Modesty is merely a result of education, and therefore it is necessarily the slave of usages and customs and must pass through the same modification as they do. "The science of ethnography teaches us that originally the clothing had no other pretext except to attract attention to that very portion of the body which it pretended to conceal. "The long, hypocritical modern dress has no better excuse for its existence than this. "It simply serves to perpetuate the indecency of our ancestors. "The modern woman, who desires to raise herself to a level with man, will, in the end, wear the same style of clothes as he does. That is to say, she will wear either considerably short ened, or puffed trousers, which will be a sort of compromise between the horribly ugly trousers worn by men and the long dress, which has long since become odious in the eyes of women who care anything for modern sports."

VANITY IN DRESS.

Women, as well as men, require variety in dress in order to be happy, not only for their moods, but for their work. Work is easier when we come to it with a dress that makes it possible. Pleasure is not pleasure without the element of festivity. Into the sanctuary a good woman likes to come, clothed with the grave, spotless garments of worship. As an adjunct to happiness, dress has an importance we hardly realize. It is a conservative, not only of good temper and self-respect, but also of love. The woman who dresses herself to please those she loves wears an enchanted robe, embroidered with affection. The dress may be of ordinary stuff, but it has been touched by her life thought and embalmed in her love. A different colored dress, a bow of fresh ribbon, a bit of white lace! Such little things as they are! Such great things as they are!

"Vanity, vanity!" is an old worn-out cry with regard to dress. Men and women both have a right to make the most and the best of themselves. It is not vain to clothe the body suitably, according as we can afford it, with beauty and grace. A woman without the art lacks one of the greatest of moving forces. She neither does herself nor her husband nor her family justice. We are constantly told that beauty is only skin-deep—that beauty is vain—and so on. But there are twenty things just as vain as beauty. As far as domestic satisfaction goes, the pleasure of being beautiful is just as keen a pleasure as that of being clever, and perhaps the more amiable of the two. It is no more sin in a woman to thank God for the fair looks and pretty clothing which enable her to delight others, than it is for a man to thank God for his accumulation of money, and his ability to use it in making others happy.

The value of dress does not diminish with age. Not only for the young is recognition of this necessary. In clothes clean and fresh there is a kind of youth with which age should surround itself. There are men and women who are more beautiful in their age than in their youth. Beautiful the faded hair and complexion, the softer smile, the tender eyes! The white hair may be shaded with jacks water still, and the neck covered with a snowy kerchief, and the fading form draped in soft, dark colors. This perfect harmony is as fair in its order as that of the most buxom youth; it is the autumn of life, and its loveliness lasts until heaven's eternal spring begins.

A Recognized Regulator.—To bring the digestive organs into symmetrical working is the aim of p. yachts when they find a patient suffering from stomach irregularities, and for this purpose they use a pleasant-tasting, but powerful, vegetable pill which will be found a pleasant medicine of surprising virtue in bringing the rectory organs into subjection and restoring them to normal action, in which condition only can they perform their duties properly.



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All cases of DEAFNESS or HARD-HEARING cured by the use of the International Antral Clinic. Write for a free copy of the International Antral Clinic. 1121 Bloor St. W., Toronto.

CHILDREN'S CORNER.

THE DUNCE.

By "Quillan."

Bertie Brennan lives at Wadsworth, Half a mile from Clapham Junction, Seven miles from the Common, in a handsome stucco villa. There his father and his mother, Bertie and his little sisters. Passed their undisturbed existence. Bertie went to school in Putney. Walking thither with his satchel Thirty minutes in the morning. And returning to his supper Thirty minutes in the evening; For the school was situated At some distance from his villa— From his residential villa.

Bertie simply hated lessons. Hated them with all his being. Reading, writing, mathematics, French, geography and Latin; And he very seldom did them If he thought he could avoid it.

Consequently little Bertie Was particularly stupid. And, although his father lectured And his mother wept profusely, Bertie didn't care a button. But grew up an ignoramus. Till, at twelve, a simple problem In addition or subtraction (Not to speak of long division) Was as hard for him to master, Was as difficult to tackle, As the missing books of Euclid Are for young geometers; While a page of simple printing In the Children's Reading Primer Was to Bertie like a puzzle. An acrostic or a rebus. Harder than the hardest rebus, Ten times tougher than the toughest. —Cassell's Little Folks.

PERILOUS WORK IN HIGH AIR.

The Hazards Taken by Men Who Repair Church Steeple.

A remarkable series of papers entitled "Old Adventures in Queer Callings" are being published in the Saturday Evening Post, and tells of the hairbreadth escapes of the steeple-jacks. They are gathered by Mr. Forrest Cressy from the men themselves. The article says, "The journeyman steeple-jack in the employ of a contractor generally receives a wage of five dollars a day, work or play, the year round. Employers of steeple-jacks generally insist upon training their own men, preferring to have their apprentices begin when little more than boys. Lads who are taken into the service in this manner are first put upon buildings of moderate height, and great care is taken not to force their progress too rapidly. "One of the main things persistently impressed upon his mind is the necessity of never making an unconscious movement. He is taught to be wide awake to the nature and consequence of every step he takes, of every gesture of his arm or turning of his body. Scores of fatal accidents have, according to the men in this calling, resulted from a failure to observe to the letter, this vital rule. In almost every other line of work, physical action is, to a large degree, automatic, but in this perilous pursuit the worker who allows himself to become so concentrated in his task that some phase of his action is performed unconsciously, is almost certain to meet with accident. Perhaps the most remarkable feat of steeple-jack work recently accomplished in this country was that of placing and stripping of its wrappings, at a height of 391 feet, a twenty-five-foot wind-vane statues, weighing 2200 pounds, on the top of the great tower of the highest structure in Chicago. To add to the gruesome peril of the situation a powerful wind was blowing from Lake Michigan. Whenever this shifted its direction the statue, mounted on double ball bearings, whirled and carried in its circuit the supports which held the steeple-jacks. The rigging of the latter had, however, been constructed to meet this particular emergency, and the movements of the wind-vane did not cause the daring workmen the slightest trepidation."

EVERY MOMENT PROPERLY USED. People often make the excuse for not trying to improve themselves, by reading and study, that they cannot find time. We may not "find" time, but we can "make" time for the thing that really interests us. If Gladstone, with the weight of an empire on his mind, thought it necessary to make time for self-improvement, always carrying a book in his pocket, let an unexpected spare moment slip from his grasp, what should we common mortals not resort to to save the precious moments? The fact is, most people manage,

conceivably, to make time for the thing which lies nearest their hearts, and there are very few of us who lead such busy lives that we cannot spend, systematically, at least a few minutes, half an hour, or an hour, out of twenty-four, for the mind's improvement. Even half an hour a day, systematically and faithfully devoted to study, will do wonders in a few years. Every young person should start out with a determination to invest just as just as much as possible in himself. This self-improvement is the best one can ever make, for no pain, bankruptcy or failure can destroy it. Every good book you read, every line of poetry you treasure up, every conscientious visit to an art gallery or museum you make, every glimpse of beauty, art, or nature you get, will add just so much to your personal value and will be worth more to you than silver or gold. Gladstone said, "Believe me when I tell you that thrill of time will pay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning."

Scarcely anything else seems so positively wicked as waste of time. If you lose money you may be able to restore it; if you lose friends, you may get others, but lost time can never be restored.—Success.

NEVER—FOR BOYS.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head. Never use intoxicating liquors as a beverage. You must never become a drunkard, but beer, wine and whiskey will do you no good and may wreck your life. Better do on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wretches; but God alone knows the stress of the storms, which drove them upon the breakers. Weep, rather than laugh.

Never tell or listen to the telling of filthy stories. Cleanliness in words and acts is the sign manual of a true gentleman. You cannot handle them without becoming fouled.

Never cheat or be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen, not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

Never lie. Even white lies leave a black spot on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no, when asked to do a thing. It will often require courage—the best kind of courage, moral courage, but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly, lock it in—if need be bite it. Never suffer it to advertise your ill temper.

Never make comrades of boys who are continually doing and saying evil things. A boy as well as a man, is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt owed them. The balance you must pay over to your own children.

Never treat other boys' sisters better than you do your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

—St. Joseph's Journal.

HOW THE MOLE TUNNELS.

Now place the wriggling and restive little creature upon the ground, on a spot where the ground is not unreasonably hard, so that he may have a fair chance for disappearing, and see what he will do. The instant he touches the earth down goes his nose, feeling nervously here and there for a place to start his drill. In about one second he has found a suitable spot. His nose sinks into the soil as if it were a beak, with a half boring and half pushing motion, and in an instant his young mole's head is buried from view. Now watch sharply, or he will be out of sight before you see how he does it. Up comes his powerful right foot, sliding close along the side of his head, straight forward, edgewise to the end

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of his nose. His five-pointed chisel cuts the earth vertically until it reaches as far forward as his short reach will let it go; then, with a quick motion, he presses the earth aside from his nose and so makes quite an opening. Instantly his left foot does the same thing on the other side, and meanwhile the gimlet-pointed nose has gone right on boring. In five seconds, by the watch, his body is entirely out of sight and only his funny little tail can be seen. In three minutes he will tunnel a foot, if he is at all in a hurry to get on in the world.

HINDERED IN PRAYER.

No man in the community was more respected than Elder Goodman. He was foremost in every good word and work, and exceedingly eloquent in exhortation. No devotional exercises were infused with so much life as those he led. So well was this recognized that he was always called upon for that duty. He was once attending a conference and had passed the night at the house of a worthy brother. At family worship, the next morning the elder was naturally called upon to offer prayer. This he was doing with his usual fervor, when the door sprang slightly ajar and in walked "Tabby," the family cat.

Tabby was at once a very large cat and a badly spoiled and self-willed cat; she ruled the household with a rod of iron. Among her prerogatives was a certain comfortable and capacious rocker, which she had long since pre-empted. She would never occupy any other chair, nor permit any one else in her presence to occupy this one.

Unfortunately, Elder Goodman had this chair. Tabby eyed the kneeling figure for a moment, and then with her easy bound leaped firmly in the middle of his back. The elder, taken wholly by surprise, and not knowing the nature of this sudden assault, hesitated and stammered for a moment, and then, deeply ashamed that anything should interfere with his duties at such a time, he went on with steady and determined accents.

Tabby, finding herself disappointed in the hope of immediate evacuation, began to reconnoitre, walking slowly and impressively up and down the good man's back, poking her whiskered nose into his neck, and sniffing with great deliberation just behind his ears.

The two boys of the family, out of the corners of their eyes, were watching the whole tableau and biting their tongues hard to save the family reputation. But their father, with eyes properly and tightly closed, saw nothing.

Elder Goodman's prayers were always full and comprehensive; to hurry or abbreviate them would have seemed sacrilege in his eyes, no matter with what hindrances he might meet, and he was determined not to resort to such a course now. But when Tabby finally settled down across his shoulders and began vigorously purring down the most susceptible part of his neck, even the good elder realized that a crisis had been reached, and, coming to an abrupt stop, he exclaimed to his startled boys:

"Brother G., if I'm going to remain any longer in the throne of grace, I must have that cat removed."

Suffer No More.—There are thousands who live miserable lives, because dyspepsia dulls the faculties and shadows existence with the cloud of depression. One way to dispel the vapors that haunt the victims of this disorder is a course of Parrelou's Vegetable Pills, which are among the best vegetable pills known, being easy to take and are most efficacious in their action. A trial of them will prove this.

General News.

ARCHDIOCESE OF TORONTO.

ST. MICHAEL'S HOSPITAL.

The Sisters of St. Joseph, in charge of St. Michael's Hospital, gratefully acknowledge the following Christmas gifts:

- Mr. Geo. Cornue, \$25.00. Mr. Wm. Fitzgerald, \$25.00. A Friend, 50c. Dr. Ross, \$10.00.

- Cosgrove Co., \$10.00. Messrs. Wm. Ryan Co., 15 pairs of stockings, 4 turkeys and 1 ham. Messrs. Christie Brown Co., one barrel of biscuits.

ST. MARY'S.

Literary and Athletic.

The St. Mary's Literary and Athletic Society held its usual meeting on Sunday last with President D. A. Carey in the chair. The attendance was somewhat larger than usual.

The officers of Court St. Charles Borromeo, No. 202, Catholic Order of Foresters, Brockville, were installed as follows last night by John Monahan, P.C. R.:

- J.C.R.—J. Gaffney. C.L.—H. Bodord. V.C.L.—E. Amund. R.S.—J. B. Hart. F.S.—J. McBrerty. G.S.—A. W. LeClair. S.C.—H. Boyd. J.C.—J. J. Prunor. S.—L. LeClair. O.S.—J. J. Stack. Chap.—Rev. J. J. O'Brien.

The Separate School Board for 1901 is made up of the following: P. Kearns, Jas. Moran, John Oliver, Wm. Crossland, A. W. Boardley, D. C. Houllahan, Jno. J. Coffey, W. McDonald, Frank McKernan, Jos. Marrin, Wm. Lawlor, Jas. Cavanaugh.

On Monday morning at 8 o'clock, Miss Margaret Squar, daughter of Mr. Alex. Squar, of King street, west, was married to Mr. James O'Halloran, of St. Basil's Parish, Miss Ruth Butler acted as bridesmaid, and Mr. Oscar Squar as best man.

The election of Separate School Trustees for the First, Fourth and Sixth Wards took place last Wednesday, with the following result: First Ward, Morris Devane, majority 3; Fourth Ward, Michael Walsh, majority 15; Sixth Ward, J. L. Wood, majority 24.

A special meeting of the Separate School Board was held yesterday afternoon, when the financial statement for the year 1900 was submitted and adopted. The statement, which was presented by Secretary-Treasurer John Hall, showed that the total receipts for the year amounted to \$64,452.34, the disbursements, \$62,801.40, leaving a balance on hand of \$1,650.94.

The first rehearsal of the Irish Musical Art Society was successfully held on Monday evening, 7th inst. The large chorus of 150 voices under the direction of Mrs. Eliza McPherson, nee Higgins, took up the work with that enthusiasm which was found only where the Irish temperament prevails.

The directors in introducing the music to be studied by the members attached to the recognized position attained in music by the Irish Nation before the days of the first English invasion had quoted authorities of the 17th century to the effect that the Irish people regarded only that art of writing music, correctly on paper had not been in their possession that more of the rich store of Irish music might have been ours.

and accompanied at the St. Patrick's convent, in Jersey Hall, on the eve of St. Patrick, March 10th, under the auspices of the I.C.B.U. Full rehearsals will be held regularly every Monday evening at 8 o'clock, in the I.C.B.U. Hall, corner King and Jarvis streets. Separate rehearsals of the different parts on Thursdays at 8.30 p.m., beginning this Thursday, January 10th with the Bass.

These desirous of joining the Society are invited to apply to the Secretary Mr. H. Hall, or to the Director, Mrs. McPherson, 5 Sussex Ave.

HOUSE OF PROVIDENCE.

The Sisters of St. Joseph, in charge of the House of Providence, desire to acknowledge the following Christmas offerings: Friend, \$10; Friend, \$25; D. of C., \$5; Mr. Philip Kennedy, \$10; Mr. F. H. Cosmo, \$10; Canada Printing Ink Co., \$5; Mr. W. J. Fitzgerald, \$20; Mr. J. C. McManus, \$5; Miss M. A. Crawford, \$1; Mrs. Cooper, \$1; Mr. C. Gannon, \$15. In addition the Sisters wish to thank all who sent eatables, flowers, clothing and books at Christmas time and during the year.

Mount Hope Cemetery.

The Board who have the care of the Mount Hope Cemetery met this week and the treasurer presented his report as follows:

Table with 2 columns: Item, Amount. For Plots, \$5,475.50. Sale of timber, 230.00. For graves, 27.00. Foundations, 10.00.

Total, \$5,742.50. Total expenditure, \$17,050.25. This leaves a balance of \$13,337.50 against the cemetery, the money to meet which has been borrowed.

BROCKVILLE C.M.B.A.

The Separate School Board for 1901 is made up of the following: P. Kearns, Jas. Moran, John Oliver, Wm. Crossland, A. W. Boardley, D. C. Houllahan, Jno. J. Coffey, W. McDonald, Frank McKernan, Jos. Marrin, Wm. Lawlor, Jas. Cavanaugh.

BARRIE.

The Barrie branch of the C.M.B.A. has elected the following officers for the current year: President, Wilfred Firth. 1st. Vice-Pres., Arthur Owers. 2nd. Vice-Pres., P. J. Moore. Chancellor, M. J. Shanahan. Rec.-Sec., P. J. Moran. Fin.-Sec., F. F. O'Meara. Treasurer, Jno. J. Coffey. Marshal, Jas. Malloy. Guard, Geo. Byrnes. Rep. to Grand Council, E. Sovigny. Alternate, Wm. Crossland. Spiritual Adviser, Very Rev. Dean Egan.

CLINTON.

Rev. D. P. McMenamin Remembered by His Parishioners.

Rev. Father McMenamin, having been appointed to the new parish of Clinton and Blyth, preached his farewell sermon at St. Augustine last Sunday.

The congregation, taking advantage of the occasion to manifest their deep affection for their worthy pastor, presented him with an address and purse. Following is the address which was read by Mr. Richard Phelan and signed on behalf of the congregation by Thomas Cummins, P. O'Connor, M. Leidy, P. Kearney, Ed. McGuire, John Moran, W. Bradley and others.

Dear and Reverend Father,—This being the eve of your departure, we profit by the present occasion to offer you a slight testimony of our esteem and deep affection. It is only one year and a half since you came amongst us a stranger, but with a golden character, which has only increased in lustre and merit. We have listened with great pleasure to your most eloquent sermons and marked your untiring zeal and earnest efforts in the interests of our Divine Master, and the sanctification of our souls.

You have been our true model, our guide, our friend and worthy pastor. It is right, then, that we regret to lose you. But rest assured that the people of St. Augustine will never forget you.

We respectfully ask you to accept this testimonial of our love and the accompanying purse. It is little compared to what we would like to make it and our words we find are weak indeed in the expression of our good wishes.

We wish you success and pray God to bless you and your efforts in your new field of labor. Father McMenamin responded in his usual happy style, but with emotions of pain in leaving, he said, a congregation so dear to him, and a home where he spent the most peaceful and happiest days of his life. He thanked them sincerely for their worthy testimonial and generous gift, but he assured them that he would treasure far more the fond remembrance of the good and kind people of St. Augustine. He hoped they would ever remain faithful to God and His Holy Church, and prayed God to bless them and theirs.

OTTAWA PROFESSION.

Twenty-Two Young Ladies Take Final Vows.

At a religious profession in the Watford street convent twenty-two young women took their final vows as Sisters of the Order of Gray Nuns. About the same number took the religious habit. The Archbishop of Ottawa presided at the ceremony and was assisted by the Rev. Father Nillos, chaplain of the convent, and Rev. Father Groulx, of the Basilica. A sermon in English was preached by the Rev. Father Stano, of Falloufield, and the Rev. Father Latulippe, of Pembroke, preached a French. The chapel was beautifully decorated and there was an elaborate musical programme. A reception for the friends of the newly professed sisters followed the service.

Those who took the final vows were: Choir sisters—Fedella Goumalre, Plantaganet, Ont., M. Georgiana Gagnon, St. Epiphane, I.Q. M. Collina Piplin, La Balo du Fovre, P.Q.; Albina Frappier, Ville Marie, P.Q.; M. Louise Cameron, Buckingham, P.Q.; Josephine Garceau, La Pointe du Lac, P.O.; Alexandrine Alaire, La Pointe du Lac, P.Q.; Anastasia Breon, Douglas, Ont.; Bridget Duff, Allumette Island; Florence Cox, Allumette Island; Emma Larocque, St. Andre d'Argenteuil, P.Q.; Florida Latourneau, Lowell, Mass.; Emma Garceau, La Pointe du Lac, P.Q.; Alice Laraine, St. Francois du Lac, P.Q.; Valerie Whissel, Rochester, N.Y.; Bridget Whalen, Allumette, P.Q.; Georgina Moreau, Maniwaki, P.Q.; Lay Sisters—Eugenie Racine, St. Thomas d'Alfred, Ont.; Clara Dubois, Lowell, Mass.; Corinne Jutra, Lowell, Mass.; Pamela Chalifoux, Clarence, Ont.

The following postulants took the religious habit:—Euphrasia Ceroneau, St. Eugene de Grandham, P.Q.; Gertrude Barrette, St. Vincent de Paul, P.Q.; Elsie Condon, Lowell, Mass.; Florio Dubois, Lowell, Mass.; Charlotte Label, St. Epiphane, P.Q.; Elizabeth Lemon, Lowell, Mass.; Catherine Griffin, Buffalo, N.Y.; Agnes Dupuis, Hintonburg; Mary E. Storey, Brudenell, Ont.; Madeline Clark, Falloufield; Eugenie Bouchard, La Pointe du Lac, P.Q.; Mary E. Beaulieu, La Pointe du Lac, P.Q.; M. Louise Bouchard, La Pointe du Lac, P.Q.; Laura Sarrazon, Cyrville, P.Q.; Elizabeth Ray, Buffalo, N.Y.; Catherine Le Blanc, Lowell, Mass.; Valerie Bartheleme, Lowell, Mass.; Rose Alma Paquet, Cyrville.

DOUGLAS C. M. B. A.

Branch No. 335 of the C. M. B. A., Douglas, have elected the following officers for 1901: Chancellor, Peter Dooling. President, John McEachern. First Vice-Pres., Patrick Helferty. Second Vice-Pres., Michael Rice. Financial Sec., A. F. McDonnell. Recording Sec., Thomas Enright. Asst. Rec. Sec., John Agnew. Treasurer, John McEachern. Marshal, M. H. Conroy. Guard, Wm. Lynch. Trustees: T. Enright, E. Windle, J. Agnew. Delegate to Grand Council, John McEachern. Alternate, M. H. Conroy.

The branch meets on the second and fourth Fridays of every month and will commence the new century by inaugurating a debating society in connection with the branch, at which questions of local and general interest will be argued and discussed by the members.

CLINTON.

Rev. D. P. McMenamin Remembered by His Parishioners.

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RECEPTION AT HAMILTON.

Several Young Ladies Make Profession.

A ceremony of reception and profession took place at St. Joseph's Convent, Hamilton, last Friday. Mass was celebrated at nine o'clock by the Right Rev. Bishop Dowling, and at its conclusion his lordship formally received the following young ladies into the sisterhood: Miss O'Reilly, of Alliston, in religion Sister Ethel; Miss Honsberger, of Allumette; in religion Sister Demetria; Miss St. Denis, of Pembroke, in religion Sister Sylvia; Miss Scario, of Elora, in religion Sister Mildred.

After the reception ceremony two novices, Sisters Ignatia and Euphrasia who have completed the required two years' probation, advanced to the foot of the altar and pronounced the vows of perpetual poverty, chastity and obedience, by which they became life members of the Congregation of St. Joseph.

Besides the Bishop there were present in the sanctuary Rev. Fathers Holden, Brady and Mahoney, and the chapel was thronged with the friends and relatives of the new sisters. Appropriate music was furnished by the convent choir.

HAMILTON PRESENTATION.

The sanctuary boys of St. Patrick's church, Hamilton, past and present, gathered in large numbers in St. Patrick's Club parlors for the purpose of expressing their good will towards, and making a presentation to, one from among their number, Rev. Father Crofton. Rev. Father Craven, of Galt made the presentation on behalf of the boys, and spoke feelingly of the good example the young priest had always given to the boys of St. Patrick's. Rev. Father Crofton modestly expressed his thanks in a few words. Encouraging addresses were also given by Rev. Fathers Coty, Donovan, and O'Reilly, of Oakville, after which a short musical programme was given.

PETERBORO SCHOOL BOARD.

The inaugural meeting of the Peterborough School Board was held last evening, the full Board being present. The recently elected members filed the necessary declarations and took their seats.

The Board consists of Messrs. Goselin and Henry for the first ward; Messrs. McGrath and Murty for the second ward; Messrs. Dr. Mohor and Killo for the third ward; and Messrs. Hickey and Clancy for the fourth ward.

The secretary took the chair and asked the members to elect a chairman of the Board for the year 1901. Mr. James Murty was elected chairman.

Mr. Murty having taken the chair thanked the members for the honor conferred on him.

The following officers and committees were then elected: For Secretary-Treasurer—John Corkery. For Local Superintendent of Schools—The Ven. Archdeacon Casey. For High School Trustee—Mr. L. M. Hayes.

For Auditors—Messrs. T. B. McGrath and A. J. Gough. The standing committees appointed were as follows: Finance Committee—T. B. McGrath (chairman), Jas. Clancy and Jos. Goselin. School Management Committee—John Killo (chairman), M. L. Henry and T. B. McGrath.

Property and Supplies—Dr. Mohor (chairman), Joseph Hickey and Joseph Goselin. The property committee was instructed to make the necessary arrangements for purchasing a supply of wood. The Board then adjourned.—Review.

PETERBORO ABSTINENCE.

At the last regular meeting of St. Peter's Total Abstinence Society, of Peterboro, the following officers were elected, the installation taking place at the next regular meeting: Spiritual Adviser—Rev. Dr. O'Brien. President—J. Starop. 1st Vice-President—Geo. Ahern. 2nd Vice-President—J. T. O'Connell. Rec. Sec.—Jas. O'Brien. Treasurer—T. B. McGrath. Fin. Secretary—J. Primeau. Marshal—Jos. Dufresne. Asst. Marshal—J. Donahue. Guard—P. Kane. Trustees—Messrs. S. Coughlin, L. Lano and F. Duracher.

The members will observe the anniversary of the society by attending Holy Communion in a body on Sunday, January 14th. A temperance sermon will be delivered in St. Peter's Cathedral the same evening.

MIDLAND.

Christmas was observed, with due solemnity at St. Margaret's church, Midland. High Mass was sung by the Rev. Father McEachern at 10.30, while the choir gave an excellent rendering of Leonard's Mass in E, and the able leadership of the pastor, Father Barcelo.

The entire church was prettily decorated with holly and evergreen. Opposite the altar of St. Anthony was erected a crib in which our infant Saviour was laid, surrounded by angels, and shepherds objectively reminding us of the humility of our Redeemer.

Confederation Life Association. HEAD OFFICE, TORONTO. A PROSPEROUS AND PROGRESSIVE CANADIAN COMPANY. POLICIES ISSUED ON ALL APPROVED PLANS OF INSURANCE. HON. SIR W. P. HOWLAND, K.C.M.G., C.B., PRESIDENT. W. H. BEATTY, ESQ., W. D. MATTHEWS, ESQ., VICE-PRESIDENTS. W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR. INTERESTING PAMPHLETS. Giving full information as to the Association's different Plans of Insurance will be sent on application to the Head Office, Toronto, or to any of the Association's agents.

RENFREW REJOICES. A Purse Presented to a Popular Young Priest. Previous to the arrival in Renfrew of Rev. Fathers Ryan and Quilty, committees of the members of the parish were formed to collect a sum sufficient to make a suitable presentation to Father Ryan on his arrival in that town. After Benediction on Sunday evening in St. Francis Xavier church Mr. Arthur Gravelle read an address on behalf of the congregation, and presented the young priest with a purse of \$36.50. The Rev. gentleman was completely overcome by what he termed his surprise and utter unworthiness to receive such a gift at the hands of the parishioners of Renfrew. He thanked them for their kind remembrance of him and of the endearing terms of which they had spoken in their admirable address of his career through his literary and theological course in the halls of learning of which he had the honor and happiness to have passed through till at last he had reached the goal of his ambition in the priesthood. He asked the prayers of the congregation to assist him in his sacred calling. It might be added that Rev. Father John Ryan deserves much praise and appreciation and well deserved the purse with which he was presented, and even a much greater reward, for his has by his own unaided exertions, but himself through his classical and theological course till he has finally triumphed and reached the goal of his ambition in the priesthood. He will remain to assist his brother in his parochial work for a time at least. Rev. J. J. Quilty is a son of Mr. Nicholas Quilty, of Ashdod. He is a very young man, and one who has had a brilliant career both in his classical and theological course. He holds many medals as evidences of his ability and scholastic attainments. In the athletic sports of the University he always took a leading part and was one of the stalwarts of the Rugby football team of the University that won so many brilliant victories in past years and held the championship of Canada for several years. He most favorably impressed the congregation in St. Francis Xavier's church on Sunday by his demeanor and bids fair to be an ornament to his church and an honor to his parents who strove strenuously and difficulties to put him through his course till their fondest wishes were at length realized in seeing their son a priest. Rev. Father Quilty celebrated midnight Mass at Mount St. Patrick on Christmas night, whose vocation he received a handsome testimonial from the members of his native parish. He will be sent to Eganville as curate to Rev. P. S. Dowling.—Eganville Star.

LOCAL LIVESTOCK. Report Cattle—Choice lots of export cattle are worth from \$1.50 to \$5 per cwt., while lights are worth \$1.25 to \$4.50. Bulls—Heavy export bulls sold at \$3.85 to \$4.35 per cwt., while light export bulls sold at \$3.40 to \$3.60. Loads of good butchers' and exporters, mixed, sold at \$3.40 to \$4.40. Butchers' Cattle—Choice picked lots of butchers' cattle, equal in quality to the best exporters, weighing 1000 to 1100 lbs., each, sold at \$4.25 to \$4.50. Loads of good butchers' cattle are worth \$3.85 to \$4.10, and medium butchers', mixed, cows, heifers and steers, \$3.20 to \$3.50 per cwt. Common butchers' cows \$2.75 to \$3.10, while inferior rough cows and bulls sold at \$2.50 to \$2.75 per cwt. Heavy Feeders—Heavy steers, weighing from 1600 to 1750 lbs. each, of good breeding qualities, sold at \$2.90 to \$3.00 per cwt., while those of poorer quality, but same weights, sold at \$3.40 to \$3.60 per cwt. Short Keep Feeders—Steers, 1100 to 1200 lbs. each, that are in good condition and require finishing, for export, sold at \$4.15 to \$4.25 per cwt. Light Feeders—Steers, weighing from 900 to 1000 lbs. each, sold at \$3 to \$3.20 per cwt. Feeding Bulls—Bulls for the byres, 1100 to 1200 lbs. each, sold at \$2.75 to \$3.25 per cwt. Buffalo Stockers—Yearling steers, 500 to 600 lbs. each, sold at \$2.25 to \$3.00 per cwt., and those of inferior quality at \$1.75 to \$2 per cwt. Stock Bulls—Yearling bulls, 600 to 1000 lbs. each, sold at \$2 to \$2.25 per cwt. Milch Cows—Twenty milch cows and springers were sold at \$30 to \$45. Calves—A few calves sold at from \$3 to \$10. Sheep—Deliveries, 75; prices easy, at \$2.25 to \$2.35 for ewes and \$2.50 to \$3 per cwt. for wethers. Spring Lambs—Spring lambs sold from \$1 to \$1.50 each, and \$1.50 to \$1.75 per cwt. Hogs—Deliveries, 618, best select bacon hogs, not less than 160 nor more than 200 lbs. each, unfed and unwatered, of cars, sold at \$6 per cwt., lights \$9 and fats at \$8 per cwt. Good lots of hogs sold at \$6.25 to \$6.37 1/2 per cwt. Crawford and Hunslett bought a few lots of export bulls and cows at \$3 to \$4 per cwt. Dunn Bros. bought 8 export bulls at \$4.35 per cwt.; 4 bulls and 2 cows for export at \$1.35 per cwt. B. J. Collins bought 10 butcher cattle, 1010 lbs. each, at \$2.50 per cwt. on the lot; 21 cattle, 1100 lbs. each, at \$3.00 per head. Halligan & Rountree bought 1 load mixed butchers' and exporters, 1125 lbs. each, at \$3.00 per cwt. for export; 1 load common butchers' cows at \$2.80 per cwt. John Henderson bought 1 load feeders, 1000 lbs. each, at \$4.25 per cwt. James Harris bought 25 sheep at \$4.50 per cwt.; 76 sheep at \$3.25 per cwt., and 10 calves at \$8 each. F. Marton bought 11 butcher cattle, 1000 lbs. each, at \$4.25 per cwt. Alex. Gerack bought 35 good to choice butcher cattle at \$4 to \$4.50 per cwt. H. Marbee & Co. bought 27 butchers' cattle, 820 lbs. each, at \$3.75 per cwt. W. B. Leveck bought 35 sheep at \$3.25 to \$3.35 per cwt.; 50 lambs at \$1.50 to \$1.75 per cwt. James Ryan bought 4 milch cows at \$30 to \$40 each. James Armstrong bought 12 milch cows at \$37 to \$41 per head. W. E. Molloy sold 22 cattle, 1120 lbs. each, at \$4 per cwt.; less \$10 on the lot; 28 lambs at \$1.50 per cwt. William McLeod bought 1 load butcher cattle at \$3.50 per cwt.; 1 load at \$3.50; 1 load at \$1.25, and 1 load at \$1.25 per cwt. A. Stone sold 2 bulls, 1415 lbs. each, at \$12.25 per cwt.; 3 cows, 1300 lbs. each, at \$23 per head; and 1 milch cow at \$37. W. G. Wood, cattle dealer of Bedford Park, had a fat cow killed by the Metropolitan Railway at York Mills this morning. E. Kewick, cattle dealer of Calgary, Alberta, was on the Cattle Market today, renewing old acquaintances. Thomas Bryden, also of Calgary, after an absence of 15 years, is at home, 1511 Parley Avenue, for a 3-months visit, and was a visitor at the market today. Joseph Wilson, cattle dealer of Yorkville, left for home to-day, after spending the Christmas holidays with relatives and friends in this city. Dunn Bros. shipped 10 loads of export cattle via G.T.R. to Portland on Sunday last.

FARMER'S MARKETS. TORONTO. We quote: FARM PRODUCE WHOLESALE. Hay, baled, car lots, per ton, \$9.50 to \$10.00. Straw, baled, car lots, per ton, 4.75 to 5.00. Butter, dairy, lb. rolls, 0.21 to 0.22. Butter, large rolls, 0.19 to 0.20. Butter, creamery, lb. rolls, 0.22 to 0.23. Butter, tubs, per lb., 0.19 to 0.20. Butter, bakers' tub, 0.17 to 0.18. Eggs, per doz., 0.17 to 0.18. Turkey, per lb., 0.09 to 0.10. Geese, per lb., 0.06 to 0.07. Ducks, per pair, 0.45 to 0.45. Chickens, per pair, 0.20 to 0.25. Honey, per lb., 0.15 to 0.16. Dressed hogs, car lots, per cwt., 0.75 to 0.77. Price list revised daily by John Hallam, 111 East Front Street, dealer in hides, skins, tallow and wool.