

The Catholic Register

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

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PRICE FIVE CENTS

MATTERS OF MOMENT

"Saturday Night" on New Regulations—Mixed Marriages and Choirs.

The last issue of "Saturday Night" has upon its front page a very fine and doubtless very true cut of Pope Pius X. and Monsignor Bisleti, who holds the office of Master of the Chamber. There is also a short article which speaks of His Holiness as one who before being called to his present high estate, had the reputation of being a charitable priest rather than a haughty prelate. "He is esteemed the world over," says Saturday Night, "as the kindest of men, and yet it is a curious fact that since Pope Pius assumed spiritual sway over the Roman Catholic world, there has been much turbulence, notably in France, while orders have gone forth forbidding marriages between Roman Catholics and Protestants and closing choirs against female singers. These and other new church regulations of a narrowing tendency are causing a great deal of murmuring in Canada and the United States." The thing that struck us most in reading the above was the curious proximity in which our contemporary places the kindness of the Holy Father and the turbulence that has occurred during his reign. One could almost see an implication in the statement that turbulence was a result of kindness, or that despite the world-wide reputation of His Holiness as a possessor of that virtue, other forces in his make-up are such as to counteract all the benignity and mildness of his disposition, so much so that the preponderance of those other forces was sufficient to obliterate altogether the usual effects of kindness. As our contemporary is usually most fair in its remarks in our regard, we take it that the expression with reference to His Holiness was just as the thing appeared at the moment of writing, and there may be others also who have formed the same conception of the situation.

To our mind the personal kindness or unkindness of the present spiritual head of the Church has little or nothing to do with present conditions. When an ecclesiastic becomes Pope, certain duties immediately attach themselves to his office, and the carrying out of these duties, especially if they touch on matters of discipline, may very often appear to be inspired by any virtue rather than that of kindness. It is so in all walks of life. The sway of the earthly head of the Church is by no means an isolated exception. Regarding lines, forms along disciplinary lines, it is a proposition very easy of acceptance, that in its course easily gathers much that must be renovated or utterly destroyed, and, too, it is easy to see that the reign of any one Pope is far too short to permit of the entire process of "house-cleaning" being accomplished by him. The late brilliant head of the Church, Pope Leo XIII., knowing this, directed his energies along certain specific lines. He did not scatter his forces. The great interest he took in labor problems, for example, and the weight of his pronouncements upon them were evidenced by his encyclicals and their effects. His present Holiness found other problems of sedition and corruption that had for years been simmering and seething in France, at last bubbled over, and it was only when that Napoleonic and Church contract known as the "Concordat" was broken by a one-sided wrench, that duty rose superior even to kindness and His Holiness reminded his bishops in France that as bishops and children of the Church their first duty was to their Chief Bishop and their common spiritual father. Kindness is not always evidenced by indulgence, and the firm attitude of His Holiness which met with the unanimous response of allegiance from the hierarchy of the one-time eldest daughter of the Church, was exactly the same attitude that would have been assumed by any judicial Pontiff irrespective of his character for kindness or the reverse, and the response of the bishops would have been the same whether the issuer of the slogan cry to allegiance was by nature of the most kindly constitution, or on the contrary, a martinet of the most pronounced type. Men of each class have sat on the Chair of St. Peter, but in matters of either dogma or general discipline, the natural virtues or the lack of them in the personal make-up of him who holds the Keys counts not at all.

The statement that the rules regarding mixed marriages and women singers in choirs have a "narrowing" tendency is on the part of Saturday Night rather a hazardous one. Mixed marriages in any age have never been considered a benefit to society. In the Old Testament we are told that God's people were forbidden to marry with the daughters of the nations about them. In our own time thoughtful pastors of any denomination will not counsel marriage between persons of different religious persuasions. The fact that one party to a marriage contract was a Baptist and the other a Methodist, was, we know from personal observation, the source of years of discord in a certain household. Instances similar to this could be enumerated without end. The Church, then, is only acting within the scope of a reasonable and reasonable institution when she adopts means to prevent her children from placing themselves in positions which will unfailingly surround them with special difficulties, in addition to those by which the path of life is inevitably strewn from other sources. The "new laws" as they are called, are not new in principle. The Church has always discountenanced mixed marriages, and all thoughtful people must admit that to enter upon the

married state with a difference in religious belief facing the participants from the very beginning and at the very moment of the contract, does not argue well for harmony. Thus, even on domestic grounds, a mixed marriage is to be avoided. The reasons from a religious point of view are too many to be touched upon here. Enough has been said, however, to show that the attitude against mixed marriages is as old and long prior to Christianity itself, and that the new laws are only slight deviations in the path which the Church has always followed. The point which states that a mixed marriage will only be recognized by the Church when it has been performed by a priest, is perhaps the most telling of the new clauses. Heretofore a marriage between a Catholic and a non-Catholic was recognized as a marriage, though not countenanced or blessed by the Church, when performed by a minister or magistrate. In future no such recognition will be given. Far from these regulations having a "narrowing" effect, their adoption points the way to a broad, clean road with no back-door marriages, but with everything open and above board, when not the marriage contract alone, but the preliminary espousals also, will be regulated and carried out with the dignity and decorum befitting the seriousness and sacredness of the occasion. Here again we have but a matter of discipline. Schools and colleges the world over find it necessary to adopt changes in this regard from time to time. So it is with the Church. Not to do so would be to leave itself open to the charge of non-advancement. In business relations similarity of religion is unessential, but in marriage the ideal oneness is that which embraces unity of soul and mind, and these are impossible when dissimilarity exists in the nature of the food upon which the soul and mind find their substance. Objections to mixed marriages arise from a reasonable view of things as they are, even without alluding to the many points which might direct our thoughts to things as they will be.

The matter of "closing choirs to female singers" is without doubt something that looms large in some quarters, and perhaps as Saturday Night says, is causing a good deal of murmuring in the United States and Canada, but even where this is the case it will take but a proper understanding of the meaning of the regulations concerning choirs and a short time of working under reformed conditions to show that His Holiness is wise in his regard as in others. It should be remembered that the custom of confining the choir proper to male voices is by no means new. On solemn occasions in Rome none but men ever took part and it is just possible (though of course we cannot speak of this with certainty) that His Holiness never heard women singing in any choir, and so is incapable of fully understanding the cause he has provided for "murmurs" amongst his people, whose lot has cast them far afield. Mixed choirs have been and are largely a matter of convenience. Many districts and churches have found, and still find, it impossible to equip themselves with a satisfactory choir of men or boys. Women oftentimes have more leisure and more enthusiasm to attend to the study of music than men, hence their services in choirs have at times been invaluable, inasmuch as without them music would have formed no part of many church services. In drawing attention to the subject in his now famous "Motu Proprio," His Holiness was but asking for a return to the days when the Church was an honor which for many reasons too numerous to reflect upon here, and none of which reflected upon her, was confined to the men of the congregation. The decree, however, is not arbitrary and is understood as applying only to those places where it can reasonably take effect. Many parishes and even entire dioceses, have not yet found it to be workable, but where it has found a good footing, as in our own diocese, results are beginning to prove a good case for His Holiness, especially where Plain Chant is largely used, for in this class of music the male voice is decidedly preferable, the soprano not adapting itself to the requirements of the Chant.

It is beginning, too, to be understood that women are by no means debarred from a share in the musical services of divine worship. Congregational singing, all meetings of women's societies, or sodalities, low Masses and many other occasions still open to them. It is only when the choir may be considered as an extension of the sanctuary, as it is on all solemn occasions that His Holiness has decided that men alone should be the occupants of the stalls. If the choir were in reality a part of the sanctuary, as it is in spirit, it would require a great readjusting of our ideas even from an aesthetic point of view, to imagine women as a part of those who serve in the sanctuary. Instead of the new regulations being "narrowing" they belong rather to a system of grading, which places where voices and music in the places where both nature and good taste suggest they properly belong, and the doing away with conditions which had their origin doubtless in the necessities of pioneer life or sparsely settled communities. This being understood people will soon adjust themselves to the so-called "new" regulations. In concluding we would amend the statement of Saturday Night when it says "but while the followers of the Church may murmur, they will in the main obey," by saying that we know it without possibility of contradiction that whenever and wherever it is found possible for the decree of His Holiness to be carried out with all suitability that attaches itself to all liturgical music, that then and there will the followers of the Church obey and that, too, without murmuring.

INTERESTING ADDRESS

"Something About Ireland"—Told by David Battle of Thorold, on St. Patrick's Night.

The following interesting address was given before the Young Men's Club of Thorold on St. Patrick's night, by Mr. David Battle, who said:

Rev. Father Sullivan, Mr. Chairman, Ladies and Gentlemen: I feel that my appearance on this platform to-night requires something in the way of an explanation, as it is a little out of my usual line. At the regular monthly meetings of our Club, debates take place and readings are given for the instruction and entertainment of the members. On several occasions it fell to my lot to read a paper, and so it was suggested that I should read at our regular annual St. Patrick's Day entertainment, a paper suitable to the event and this accounts for my presence here to-night. As I do not make any pretence to be a lecturer, I do not want my effort to be considered a lecture, and as it is being given in our Club Building by a member of the Club, for the time being I would like the audience to consider themselves as members of the Club, listening to a paper being read.

While matters relating to Ireland possess a paramount interest to Irishmen and their descendants, yet I feel they should be of interest to every British subject, as Ireland forms and to my mind will always form a part of the Great British Empire, and anything that tends to strengthen or weaken our great Empire should be a matter of concern to all its subjects. Now, as a preliminary or introduction to my paper, let me first pay a small tribute to our illustrious Apostle of Ireland, St. Patrick, by repeating for you a few lines from a beautiful hymn entitled "All Praise to St. Patrick," sung in our churches to-day and which many of you know:

"All praise to St. Patrick, who brought to our mountains The gift of God's faith, and sweet light of his love, All praise to the shepherd who showed us the fountains That rise in the heart of our Saviour above. For hundreds of years in smiles and in tears Our Saint has been with us, our shield and our stay, All else may have gone, St. Patrick alone, He hath been to us light when earth's lights were all set, For the glories of faith they can never decay, And the best of our glories is bright with us yet In the faith and the feast of St. Patrick's Day."

As you all know, and as I might say, all the world knows, Ireland has been struggling for many long years to secure for herself a Parliament of her own, to manage purely Irish affairs, the same as we here in Canada manage our purely Canadian affairs. This struggle evidently will be prolonged until this right is secured, and I consider the sooner it comes the better it will be for all concerned, and then the British Empire will possess a strength in the good will of the Irish people that it does not possess at the present time. So much information about the condition of Ireland, is carried to America, through the agency of London News Association, which newspapers on this side of the Atlantic sometimes print in good faith, that serious annoyance is felt by Irishmen and their descendants in this country who are in touch with the real situation in Ireland.

At the present critical period in the affairs of Ireland a portion of the English press is flooded with long dispatches telling that a "reign of terror" exists there. Graphic word pictures are drawn of the "carnival of crime" as it is sometimes described. Strangely, but significantly enough, very little of this matter includes any actual statement of fact or specific incident of a criminal or terrorizing character.

The whole object of this sudden outbreak appears to be an effort to stop the progress of the feeling of consideration for Ireland's rights, that is steadily but slowly forcing itself into the minds of liberal Englishmen. Most of those horrible doings in Ireland are based on what are described as "cattle-driving outbreaks." If one should not read between the lines of those despatches he would picture to himself bands of desperate men, masked and armed like the "Night Riders" of Kentucky, or the "Whitcaps" of the Eastern States, swooping down on some guileless landlord or big cattle grazer, shooting him up, or otherwise scaring him into fits, preparatory to driving his herds of cattle and sheep off their rich pastures.

But it does not happen just that way. There are in Ireland at the present time about thirty large estates, the landlords of which refuse to sell to their tenants under the provision of the Land Purchase Act. The tenants of these estates were long ago evicted from the choicest lands, which were later devoted to the fattening of cattle and sheep for the English market. The tenants finding that all reasonable offers for the purchase of these estates are declined, have determined to bring pressure to bear on the landlords, and accordingly there are occasional demonstrations, during which cattle are driven off the grazing lands to the accompaniment of the village band, the great joy of the small boys of the district who are often the active agents in the demonstration. Next day half a dozen young men may be arrested and taken before a magistrate, who is usually a landlord, and they are set free in nine cases out of ten.

But there is pathos back of some of these cattle-driving incidents. Here is the latest one recorded in the Mayo News:

"On Saturday night the Mallow farm, midway between Swinford and Foxford, was cleared of some forty-seven cows and eight sheep. The farm, which runs along the shore of the lakes, was formerly the site of a number of comfortable homesteads which were wiped off the map at the whim of one of the Joynt family of landlords, and it is now occupied as a grazing farm. The old occupants, some of whom still live up among the rocks of Carne Hill, are looking forward with hope to the restoration of their old holdings. The cattle were found the next morning. There were no arrests in this case. Nobody in that region takes these affairs seriously except the wretched but still hopeful tenants who were turned out on the roadside to make room for the cattle, and who still live among the rocks and who look forward to the restoration of their old holdings."

Ireland suffers considerably from the effects of what may be called "blatant shillite commissioners," who are rushed across the channel by some English newspapers to write long and harrowing articles on the condition existing there. The idea is, to show that the Irish are a vicious and a shiftless race. Sometimes some American correspondents do the same. They all follow a well-defined routine. They go into the most poverty-stricken districts; they picture the wretchedness of the most hopelessly poor old peasant men and women and they photograph some tumbled down old thatched cabin. All of this is dished up later in their papers as typical of Ireland and the Irish. Now if wretchedness or misery is sought as a subject on which to regale their readers, those correspondents do not have to leave the cities of London, Liverpool or Manchester. And pictures of want and poverty can also be found in the most prosperous of American cities.

In eleven of the Assize Circuits in Ireland during last November the Judges were presented by their respective Grand Juries with pairs of white gloves, emblematic of the fact that no felonious crime was upon the Calendar. In many of the circuits one or two cases of simple assault were to be tried.

It was the knowledge that Ireland is the most crimeless country under the sun that drew forth from the conservative Earl of Dudley, a former Lord Lieutenant of Ireland, in the House of Lords, only last month the following remarkable statement in answer to the clamor for coercion: "The leaders of the present Liberal Government are not going far enough in their conciliatory methods to please me. The policy of coercion will mean war to the knife and in the long run it would make the governing of Ireland impossible. The only real solution of the Irish question is to be found in the prompt, consistent remedying of admitted grievances and such a policy would gain the adherence and support of a majority of the people."

Referring to the same subject in the British House of Commons, the Secretary for Ireland, Mr. Birrell, refused to put the Crime Act into operation. He said:

"The Government proposes to continue its present policy of trying to gain the good will of the Irish people. The reason for this cattle raiding and other crimes was disappointed hopes, and it is my opinion that there never will be peace and content in Ireland until the untenanted lands have been divided among the people. The Government wants compulsory powers to break up the untenanted lands, but the landlords are holding out for unreasonable high prices."

Nearly every visitor to Ireland views the country from a different standpoint. There are those who through long years of residence in America return to the "Old Sod" with the hope of finding a land, in some measure at least, as progressive, and as contented as they had pictured in their day dreams. Of course they are disappointed when they land on the wharf at Queenstown. They find the strange, dull quietness of the place and its surroundings a stinging shock. It wakes them up from their pleasant thoughts in which they had hoped to see the busy thronging of a happy people, and the clatter and bustle of the wheels of national wealth, and the employment of the brain and sinew of the land. The disappointment is accentuated in the city of Cork, where the numerous pathetic groups of idle men along the quays or wharfs tell their story of lack of labor, and consequent lack of the wherewithal that means comfortable homes and contented lives.

However, a change for the better has begun to show itself. Small industries that have been started and fostered through the devotion and self-sacrifice of the men of the newer Ireland, are making steady but very slow headway. The competition of the "shoddyites" of Manchester and Nottingham in England, and of Dresden, and Nuremberg in Germany, is so well organized and in strength that in many cases it calls for the exercise of strong, patriotic sentiment on the part of the purchaser of Irish articles to invest in the home product, when he can procure a plausible imitation of it for less money. This is a material handicap to the struggling industries of Ireland, which have not as we have in this country, a tariff or duty to curia the competition of foreign manufacturers. But withal, the makers of tweeds, jaces, linens, hats, shoes, agricultural implements and other necessities or luxuries, show a spirit of optimism as inspiring as can be expected. They look with cheerful anticipation to the good times that are always coming, even though they have not any conception of when the good, or through what sources the good times are to be realized. This is particularly true, of the great majority of Irish business men.

As I have now referred to the Irish business men, let me present a few facts and figures of business taken from the latest obtainable official re-

SUBJECT OF THE HOUR

Desire for Union of Some Sort Amongst Christians is a Distinctive Sign of the Times.

(The Boston Pilot.)

A few weeks ago we wrote, in connection with a brief account of the fifteenth centenary of the great Greek doctor, St. John Chrysostom, celebrated in Rome according to the Greek Rite, Pope Pius X. presiding, of the intense desire expressed by His Holiness to accomplish Church Reunion at the point of least divergence; and the assurance which he conveyed to the separated Orientals through the Uniates before him, that their cherished Rites would be scrupulously safeguarded, quoting the words and actions of his predecessors in testimony to the facts of the case. The object lesson of the carefully preserved Rites of the Orientals in communion with Rome has been gradually taking its proper effect, and beginning in the days of Pope Leo XIII., a steady movement Romeward in a notable individual reconciliations, and in some instances in the reconciliations of a whole village at a time has been going on.

At the same time, another phase of the desire for Christian reunion is shown in the Anglo-Roman movement in America. It began in October 28, 1900, when the Society of the Atonement, an Anglican community following the Franciscan rule, at Graymoor, Garrison, N.Y., officially committed itself to the advancement of the cause of corporate union of Anglicans, at least "the Catholic-minded Remnant" of them, with Rome. The Living Church, though representing the "High Church" element, scoffed at the "Romanward" movement, declaring that the Rev. Paul James Francis was absolutely alone in it.

Two years later appeared that remarkable book, "England and the Holy See," by the Rev. Spencer Jones, with its Introduction by Lord Halifax, president of the English Church Union. As these men were as well known in America as in England, and as they held absolutely with the Rev. Paul James Francis, the position of the last-named was immensely strengthened. The following year, on Candlemas Day, he began the publication of perhaps the most remarkable religious magazine in the language, "The Lamp, an Anglo-Roman Monthly," whose main object is to set forth the prerogatives of Peter forever preserved in the Papacy, and the duty of all who are seeking the reunion of Christendom in earnest to admit these and work for corporate reunion. The Rev. Arthur Lloyd, president of the standing committee of the missionary district of Tokio, Japan, and of St. Paul's College, promptly sent in his adhesion to the movement. Four years later appeared a notable book, "The Prince of the Apostles," by the Rev. James Paul Francis and the Rev. Spencer Jones (reviewed last week in The Pilot) the main purpose of which was "to accentuate the de jure divino character of the Roman Primacy and that therefore it must be reckoned with as the divinely ordained centre of unity." Well has the book fulfilled its purpose.

The Society of St. Thomas of Canterbury had meantime come into existence in England to work for the same end. The Living Church and other anti-Roman organs had by this time wakened up to the knowledge that something was happening on the main line, so to speak. The Anglo-Roman movement could no longer be scoffed at as the procedure of one man. Said the Living Church: "There are not wanting indications that the pendulum can no longer be held at the extreme anti-Roman end. When men differing from each other as radically" (we do not believe that they do) "as Lord Halifax and Dr. Briggs agreed in saying that the common view of Rome is at least an unbalanced one, it is hopeless to attempt to hold the pendulum back from swinging. . . . It is not strange that there should have arisen an avowed pro-Roman party in the Anglican Communion. . . . It is the party now in advance of the pendulum in its inexorable backward swing. It is going to swing, the only question for us to determine is, How far?"

In February, 1908, the Anglo-Roman Union was formed in New York, and the Churchman, of that city, a journal by no means so "advanced" as the Living Church, treated it with respect. It said, among other things:

"The disunion of Christendom was brought about by no one party of men, by no one consistent plan. To repair this long series of disasters by which Christians have been parted will require effort along many converging lines. The good will and the prejudices, the weakness and the strength of varying types of men, can all be brought to bear to accomplish Christ's purpose for the union of His Church. In weakness and in strength the separation of Christendom was brought about. In weakness and in strength its reunion will also be accomplished. The Anglo-Roman Union is not the sign of a revolution, but in a double sense it is a sign of the times, however insignificant its numbers. The desire for union of some sort is becoming universal among Christians and publicity is a distinctive sign of the times. The members of the An-

glo-Roman Union in proclaiming their desires and their methods to the world, protect themselves from any charge of treachery or treason. The importance of what they are trying to do lies in the fact that Churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for. It is a most encouraging sign that Churchmen, no matter who they are, should get together to try to do away with the isolation of the Anglican Communion. It is a good thing for men to recognize that that isolation is not natural and is not final in any direction. The desire for unity with Rome is nothing new in the history of the Anglican Church. It has from age to age been taken for granted that the division between Anglican Catholics and Roman Catholics was not final. Statements, therefore, that Roman Catholics and Anglicans as such cannot find or ought not to wish for the accomplishment of Christ's purpose for the reunion of His whole Church are not only superficial and false in the abstract; they are directly contrary to the long expressed aspirations of the past efforts of leaders in these communions. The best expression of Catholic feeling on the subject above noted that we have yet seen is "The Romanward Movement in the Anglican Church," by the Rev. Henry Vincent McNabb, O.P., in the Ecclesiastical Review. That a Dominican priest of Irish blood, should discuss the movement with profound sympathy in an American magazine which reaches American priests of every race-line, is in itself a circumstance of deep and happy significance. Father McNabb fills what he believes to be the first duty of a writer on this subject with a confession of faith, and then passes on to a confession of hope and love. He shows convincingly that the Oxford movement which "began in a common-room at Oriel can end only under the dome of St. Peter's." Especially impressive is his demonstration that what was held by the "Tractarians" and regarded as dangerously "Roman" is now the matter-of-course attitude of all High Churchmen.

That they may be one?"

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Became Converts

The names of three thousand converts are given in Mr. Scannell O'Neil's recent book, "Converts to Rome." One was an Anglican Bishop, 372 Protestant clergymen, three Jewish rabbis, 115 physicians, 126 lawyers, 125 United States army officers, 52 U. S. A. army officers, 23 United States navy officers, 45 United States Senators and Congressmen, 12 Governors of States, eight Mayors of cities, 21 members of the diplomatic service, 28 educators and 206 authors, musicians and painters.

Twenty-five members of Anglican religious orders, one of these a founder of an Anglican community, took their way to Rome. Twelve Anglican nuns entered the fold, and six of them established religious orders. The statistics also present the names of 260 nuns to whom the grace of conversion came.

It is interesting to observe the latter course of these converts. Two hundred and two of them were admitted to the priesthood. One hundred and thirty-five, who had been preachers of the word in non-Catholic denominations, later brought the word of life to their new-found brethren in the Catholic pale. Four of them were raised to the purple, and four wore the pallium.

There are omissions in the present list, no doubt. Subsequent revision will provide corrections. The compiler, be it remembered, is dealing only with prominent converts. The list would be stretched to amazing length, were reckoning made of all who followed the voice that bid them seek peace and consolation in the Catholic Church. The convert whose name does not appear in the volume under consideration will not complain because he has not measured up to the standard of distinction adopted by the compiler. It needs no ennobling act to give many unmentioned converts all the credentials of practical Catholics, which sometimes means more than being Catholics who may have won prominence in other than distinctively ecclesiastical circles.

What stories are hidden under these three thousand names, as well as under these ruled out under the compiler's exclusion act! Let one of their number, Percy Fitzgerald, the well-known Irish author and lecturer, tell us something of the neophyte's passage from one church to another: "What agonizing wrestlings and torture of mind, unseen and unknown! What readings and bendings of the conscience! What struggles and calls resisted and finally obeyed! What tearing of the heart strings! How awful the almost cruel disregard of family ties and interests!"

The Catholic people of Arthur were favored on the Feast of St. Patrick by having as the speaker of the occasion Rev. Father Treacy of Dixie. Father Treacy, in his well-known scholarly and brilliant manner, preached on the day and all it means to the people of Ireland and indirectly to the Christian world. His sermon was listened to by a large concourse of the people of Arthur and surrounding district.

(Continued on page 7.)

The HOME CIRCLE

THE HOME THAT IS HAPPIEST.

Our burdens are lightened That many hands bear, And pleasure are brightened That many hands share, And that is happiest, Brightest and best, Where they all labor, A-2 where they all rest.

WHAT IS A FRIEND?

The following definitions were given in answer to this question, propounded by an exchange: The sunshine of calamity. The essence of pure devotion. The ripe fruit of acquaintanceship. One who understands our silence. Friendship, one soul in two bodies. A star of hope in the cloud of adversity. A volume of sympathy bound in cloth. A diamond in the ring of acquaintance. A safe in which one can trust anything. Friendship is the personification of love and help. The jewel which shines brightest in the darkness. One who considers my needs before my deservings. The link in life's long chain which bears the greatest strain. The first person who comes in when the whole world has gone out. One who loves the truth and you, and will tell the truth in spite of you. The triple alliance of the three great powers—love, sympathy and help. A jewel whose lustre the strong acids of poverty and disaster cannot dim. One who, having gained the top of the ladder, won't forget you if you remain at the bottom. A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love. One who smiles on our misfortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble.

FOR DAYS OF ABSTINENCE.

Fish Steaks.—Take about two pounds of fresh cod, halibut or other large fish and cut into steaks about three-quarters of an inch thick; flour and fry it. In the same fat as that in which the fish was browned add a teaspoonful of chopped lemon peel, a tablespoonful of flour, and brown well. Pour in about half a pint of hot water, stir well and simmer the gravy five or ten minutes, then strain it. Place the fish in a clean pan, cover with the gravy and stew for thirty minutes. Arrange on a dish, pour the gravy round and scatter chopped capers and parsley over the steaks. Potatoes au Gratin.—Put a pint of cold mashed potatoes in a saucepan; add half a cupful of milk, stir and beat until the potatoes are hot and smooth. Take from the fire, fold in the well-beaten whites of two eggs, heap in a baking dish, and brown quickly in a hot oven. Chocolate Sandwiches.—Cut some thin slices of bread and butter, take a cake of sweet chocolate, grate it thickly on each slice and make into small sandwiches. Pile nicely on a dish. It will be found very appetizing to all who are fond of chocolate. Apple Pudding.—Two cups flour, two teaspoonfuls baking powder, salt and one-half cupful sugar mixed together. Beat one egg light, add one cup milk and mix. When well beaten add three tablespoonfuls hot butter, which has been melting in the pan in which you are to bake the pudding. Beat well and pour in baking tin. Now cover the top closely with pared and quartered apples, wedge side down, pushed them into the dough a little. Sprinkle over with sugar. Bake one-half hour. Serve with hot sauce. Sauce: Cream one-half cup butter, add gradually one cup powdered sugar, beating till light and foamy; add one cup boiling milk or water, stirring rapidly till it foams.

A CENTURY OF MARRIED LIFE.

Diamond weddings are very rare indeed, yet there has just been celebrated in the little Hungarian village of Isenbolgi the anniversary of a wedding which it is declared occurred just one hundred years ago. All the country is intensely interested, and the Emperor has asked the authorities to forward to him particulars so that he can personally congratulate the couple.

THE INVENTION OF BLUE PAPER.

"A woman," said a papermaker, "invented blue paper. It was by accident that she did it, though. Before her time all paper was white. She was the wife of William Eastes, one of the leading papermakers in the eighteenth century. In passing through the paper plant one day she dropped a big blue bag into a vat of pulp. Eastes was a stern chap, and so, since no one had seen the accident, Mrs. Eastes decided to say nothing about it. The paper in the vat, which should have been white, came out blue. The workmen were mystified, Eastes enraged; Mrs. Eastes kept quiet. The upshot was that the paper was sent to London marked 'damaged,' to be sold for whatever it would bring. But the selling agent in London was shrewd. He saw that this blue tinted paper was attractive. He declared it to be a wonderful new invention, and he sold it off like hot cakes, at double the white paper's price. Eastes soon received an order for more of the blue paper, an order that he and his men wasted several

High-Grade Flower Seeds. 20 PACKAGES FOR 10c. Cedar Nursery, Winter Hill, Mass.

THE CROWN BANK OF CANADA

We have a small number of our Diary Pocket Banks left. These will be loaned to persons opening an account for one dollar or more. The account must grow or we will be compelled to ask for the return of the Pocket Bank.

WOMAN'S LOOKS.

Someone once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interests. And this was her answer: "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bother other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe 'every man a liar' and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness, and a peaceful old age."

FLOWERS BY THE WAYSIDE.

A young girl visiting the country was following the farmer's wife along a winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their variety and beauty, "I mean to gather all I can carry when we come back and I have a little more time," she said. "Better pick them now if you want them," said the elder woman. "Taint likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightnesses and blessings that we so often push aside, but mean to find leisure to enjoy sometime—we must take them day by day as they come, or we shall lose them altogether; we never can turn back to find them.

FLOWERS FOR THE SICK.

When choosing flowers to send to sick friends remember that the two necessary qualifications are that they have only a faint odor and that they are a variety of flowers that is lasting.

DON'T WHINE.

Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things, even the funny side of the mishaps you cannot help. Strangle complaints with a laugh—a cheery laugh is good for heart and brain, and clears the mists from the eye of faith. Endure what must needs be endured, go forward bravely. A day is not a day well spent unless you have tried to send a ray of sunshine into some clouded life. What will you do today? You may be busy here and there with your household cares or the vexatious details of your business, but you should take time to make some one happy. "Taking up one's cross" means simply that you are to go the road you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can; without complaining or calling

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WHAT FRIENDSHIP DEMANDS.

"It is surely not necessary," says some one, "to be on one's best behavior at all times; one does not need to wear company manners at home or in the office, the factory, the store, with those with whom one is in constant association; is that not in danger of becoming affectation?" Listen to what the "Autocrat of the Breakfast Table" has to say on this point: "Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell him. Good breeding never forgets that amourpropre is universal."

THE IMPATIENT MAN.

No man is more constantly unhappy, or makes others more so, than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience; and he does lose, so far as he indulges it, the true dignity of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonor; his garment perhaps is not soiled, but it is burned through, in a thousand spots, by the ever-dropping little sparks of petulance; and it is in tatters and disorder with the ever-crossing furies of angry passion; and he seems to himself to others as one who scrambles through life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and fault-finding and breaking out into sarcasm and anger may bereave a house of all honor, peace and comfort, almost as effectively as glut-tony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.

KEEP YOUR HEALTH.

"If a woman of average ability can keep her health she will be a success if she has a fair amount of perseverance and capacity, but the point is that the average woman neglects her health shamefully," said a woman physician whose hobby is the observance of the natural laws of health rather than tonics and medical prescriptions. The commonest ailments of young women who work in shops and offices are indigestion, headache, de-

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The Children's Page

THE FAIRY'S GIFT.

"Too bad that tooth isn't out," said Aunt Lizzie.

She was seated in a small, old-fashioned rocking-chair that sort of surrounded her, and which was called by the children the "nut chair."

The ceiling of the room was so low that a grown-up person could touch it with their finger tips.

There was a large open fireplace on one side of the room with a wide, red brick hearth. Here on fall and winter evenings apples were roasted and nuts cracked in the firelight.

Aunt Lizzie used always to sit with the children on the floor and tell stories, but those about the time she was a little girl pleased them best.

Aunt Lizzie had never married, but she understood children and had a way of making them do things when other people sometimes failed.

Betty was just coming from the most fascinating cupboard which was built into the wall beside the fireplace. It reached from the floor to the ceiling, and was divided in the middle.

The upper part was where Aunt Lizzie kept her sewing and work basket. Candy and peanuts were always on hand for the many children who stopped on their way home from school.

Down below it was Betty's doll house and was furnished with beds, chairs, and tables that had once belonged to Aunt Lizzie.

Betty crossed the room and seated herself in a tiny chair. She was six years old. Apparently her doll needed a great deal of attention, for she never answered her auntie's remark.

Betty's mamma had been to Aunt Lizzie a few hours before with a worried look on her face and had said, "O Lizzie, I don't know what I shall do. That tooth is so loose I am afraid to have her go to bed for fear she may swallow it, and she won't let me touch it."

"Leave her with me a little while and I will see what I can do," answered Aunt Lizzie.

There was silence in the room. Aunt Lizzie sewed, placing her threads on the deep window sill, and watched Betty as she stood on the sofa holding her dolly up to examine a highly colored picture of a baby-yard scene.

A plow horse coming home from the fields, driven by a small boy with very blue trousers, was receiving a hearty welcome from hens, chickens, ducks, kittens, and a noisy dog. A bare-footed boy was pumping water into a trough for some extremely red cows.

Betty loved to look at this picture and many years before Betty's mother had liked to look at it, too. Aunt Lizzie said it had been bought for Betty's grandmother when she was a little girl.

After every animal had been pointed out, the dolly was put to sleep on an old-fashioned pillow with a wreath of flowers embroidered on it.

Except in books that told him what G. W. had done? And when I got through asking him more questions similar He said he "thought 'twas goin' to rain," and ran home to his mar.

To Prevent is Better Than to Repent.—A little medicine in the shape of the wonderful pellets which are known as Parmelee's Vegetable Pills, administered at the proper time and with the directions adhered to often prevent a serious attack of sickness and save money which would go to the doctor. In all irregularities of the digestive organs they are an invaluable corrective and by cleansing the blood they clear the skin of imperfections.

MY MOTHER'S PLACE.

Some pretty stories are told in Norway about the King and Queen's little son, Olaf.

One day the boy received a visit from a friend of his own age, who, on entering the room, sank into a luxurious armchair.

"You can't sit there!" exclaimed the prince, determinedly; "that is my father's place!"

King Haakon entered the room at this dramatic moment, and solved the question by sitting down in the disputed chair, and taking the visitor on his knees.

This, however, suited Prince Olaf still less, and with tears in his eyes he exclaimed: "You may not sit there, either, for that is my mother's place!"

The question was amicably settled by King Haakon taking both the little ones on his knees.

There is no medicine on the market that can compare with Bickle's Anti-Consumptive Syrup in expelling from the system the irritating germs that colds engender in the air passages. It is suicide to neglect your cold. Try the cheap experiment of ridding yourself of it by using Bickle's Syrup, which is a simple remedy, easily taken, and once used it will always be prized as a sovereign medicine.

UNSPOKEN WORDS.

(By John Boyle O'Reilly.) Unspoken words, like treasures in the mine, Are valueless until we give them birth; Like unfound gold their hidden beauties shine, Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand Strike glorious notes upon a voiceless lute; But, oh, what pain, when at God's own command, A heartstring thrills with kindness, but is mute!

Then hide it not, the music of the soul— Dear sympathy, expressed with kindly voice; But let it like a shining river roll To desert's dry—to hearts that would rejoice.

Oh, let the symphony of kindly words Sound for the poor, the friendless, and the weak, And He will bless you! He who struck these cords Will strike another when in turn you seek.

LITTLE DOLLY DIMPLE.

Little Dolly Dimple, In her green wimple, Knows all the philosophers know: That fire is hot And ice is not, And that sun will melt the snow. She has heard that the moon is made of green cheese; But she's not quite certain of this. She knows if you tickle your nose you will sneeze, And a hurt is made well by a kiss. I wish I were wise as Dolly is wise, For mysteries lie in her deep, clear eyes.

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

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

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

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

Against Secret Societies

The following report is from the Hamilton Times, dealing in part with the Lenten letter read in the churches of the Hamilton diocese: Another warning against secret societies is contained in Bishop Dowling's annual pastoral letter, with the Lenten regulations, read in the Catholic churches of the Hamilton diocese yesterday.

Although the Masons, Oddfellows, Sons of Temperance and Knights of Pythias are named in the letter, it was explained that every society was under the ban, which exacted an oath of blind and absolute obedience from its members, preventing them from revealing to the authorities of Church or State secrets of the organizations.

Dean Mahoney, rector of St. Mary's Cathedral, commenting on the letter yesterday, said the papers were in the habit of making sensational headings out of these warnings against secret societies, as though they were something new. On the contrary, they were the old, solid truths and principles which the Church was always preaching. It was the same stand as taken by such an eminent statesman as Edward Blake, who arose in Parliament and spoke against granting a charter to a secret society, when Parliament was not in a position to know whether it would effect the stability of the empire or not.

Secret societies, with their ritual, their high priests and priestesses, he declared, were a travesty on religion and none of these organizations could be tolerated by the Catholic Church. For any man to sell his liberty by taking an oath of blind and absolute obedience was ridiculous. The Catholic Church did not exact that of its clergy or the members of any of its religious orders. They seek an oath to obey the commands of the Church, but they were not obliged to obey any command contrary to conscience. Catholics who might have unknowingly joined these societies are urged in the letter to sever their connection at once notwithstanding any insurance or other matters involved.

Another point emphasized in the letter was that it was necessary to secure the Bishop's permission to establish a Catholic society in the diocese, and that the chaplain must be appointed by the Church authorities and not elected by the society. Dean Mahoney referred to one so-called Catholic society, which had been knocking at the doors of the diocese for several years, and which reserved the right to elect its own chaplain, just like the secret societies. To expect that the priest would be obliged to join every Catholic society to become its chaplain was absurd. He was glad to say that the Catholic societies in Hamilton were all in harmony with the Church and were doing good work.

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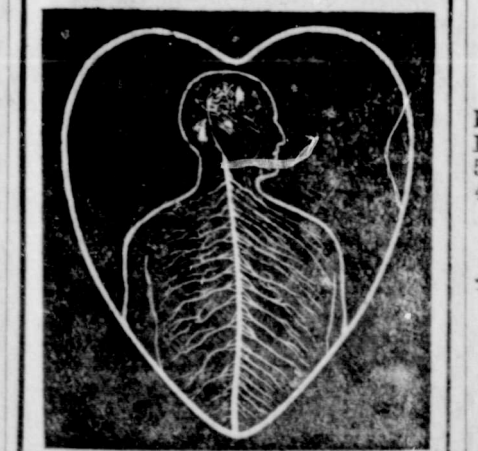
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JACK AND THE CLOCK. "Why is it that I am like the clock?" Said laughing Jack to me. "Because I have two hands and a face, As any one can see." The difference 'twixt the clock and Jack Is quite too plainly seen; I wish they were alike in this: Its hands and face are clean. Hard and soft corns cannot withstand Hollow's Corn Cure; it is effective every time. Get a bottle at once and be happy.

THE UNBELIEVER. I know a boy who don't believe in fairies 'cause he said He never saw one anywhere except in books he'd read; And then I ast him if he'd seen the coast of Afrikee, Except when he was study'n his book on joggaphy? I ast him if he'd ever seen old Greenland's icy cap Except when he was lookin' for the North Pole on the map? I ast him if he'd ever seen great Gen'ral Washin'ton

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TORONTO, MARCH 26TH, 1908.

THE ANNUNCIATION.

Next Sunday we solemnize the most momentous event in the history of humanity—the Annunciation. The hour for which patriarchs prayed and prophets prepared the way—the hour in which God Himself would lay His healing hand on the brow of humanity sick unto death and replace its weakness and ravings by sanity and strength—the hour in which the people who sat in darkness would see a great light—had at length come.

It is at this scene far more wonderful than that of Creation, that the mystery of the Annunciation invites us to assist. We behold a ray of dazzling light dart from the throne of the adorable Trinity, pierce the gloom of earth, and fall upon the kneeling figure of a young maiden in a humble home in Nazareth. In that pathway of light, swiftly as a falling star descends one of the brightest of the glorious spirits who stand around the Throne.

And as that Name is pronounced hell trembles, earth rejoices, Heaven applauds. But Gabriel's mission is not yet completed. The work of Redemption has not yet begun. The Archangel has had reason to admire Mary's humility; he presently is to admire even more her virgin purity. Mary asks how she is to conceive and bring forth a Son, since a virgin she is and a virgin she has vowed to remain.

Then indeed Mary gives her consent in the words: "Behold the handmaid of the Lord; be it done unto me according to thy word." And at that moment "The Word was made flesh and dwelt amongst us"—the Eternal Son of God linked Himself to our human nature, took upon Himself our weakness, our sorrows, our sins, in order that we would be participants in His glory.

Well may the Church put off the penitential garb of Lent and solemnize the Feast of the Annunciation with the utmost joy. Well does she order her priests to prostrate themselves before the altar as the words of the Nicene Creed, in which the Annunciation is set forth, are being sung. Well does she remind her children of this mystery of love in the Angelus, every morning, noon and night, and in the Hail Mary by which the Annunciation was ushered in.

dignity of children of God, to which they have been raised by the mystery of the Incarnation, to show at all times their gratitude to the Most High for His infinite condescension and love, and to imitate those virtues of humility, purity, prudence, obedience, of which the Virgin of Nazareth gives us so bright an example, and which won for her the honor of being the mother of the Redeemer.

NON-CATHOLIC IDEAS OF MORALITY.

Fearful and wonderful are the workings of the non-Catholic mind when it ventures into the field of moral principles. An example of this is to be found in a letter to one of our evening papers in which the writer, discusses the action of the Archbishop of Kingston in forbidding theatre-going during Lent. "If it is wrong," writes this moralist, "to attend the theatre in Lent, it is wrong all the time." Wonderful! The writer of this sapient remark seems not to be aware of an elementary principle in religious and civil government alike, namely, that a thing which is not wrong in itself may be forbidden at special times or for special reasons.

Furthermore this casuist finds no justification in the Bible for the keeping of Lent. Has he never read there of our Lord's fast of forty days? Has he never come across the words of the Saviour: "The days shall come when the bridegroom shall be taken away from them and then they shall fast." (Matt ix., 15.) And these other words: "Whoever man shall bind upon earth shall be bound also in heaven." (Matt. xviii., 18.) If our non-Catholic friend will put these passages together, and ask some person with a little grasp of thought to explain the matter, he will find in them a very good justification in the Bible for the keeping of Lent. And then he might wrestle for some time with the problem: What justification does the Bible afford for the rejection of the seventh and the observance of the first day of the week as the Sabbath? Truly the efforts of our Bible-mongers to deal with the simplest moral questions are pitiable.

THE CATHOLIC CHURCH AND MAN'S DIGNITY.

An incident which occurred within the last few days in the German Reichstag shows that Catholicity is to-day, as it ever has been, the one steady friend of man's true liberty and dignity. In the awful days when the Pagan civilizations of Greece and Rome rested on the foundation of the trampled bodies and souls of helots and slaves, she proclaimed that at her altars bondman and freeman stood on the same level of brotherhood in Christ. In the Middle Ages she struggled hard and successfully against powerful barons and autocratic kings to emancipate those reduced to a state of serfdom. Successive Pontiffs hurled their anathemas against the infamous slave trade. And now we find a prominent member of the Centre or Catholic Party in the great Parliament of the German Empire, protesting against the ill-treatment of negroes in German colonies.

In the course of his condemnation of the misconduct of Government employees in this matter, the Centrist orator used the words: "The negro also has an immortal soul." The moment these words sounded through the chamber jeering expressions were heard from the galleries, particularly from the division assigned to the Press. These jeers came either from Government supporters, or from followers of the brutal materialism which is unfortunately prevalent in so-called scientific and Socialistic circles in Germany, or more likely from both. The incident throws a lurid light on the respect for humanity that prevails amongst the followers and adherents of Materialism. They jeer at the idea that the Negro has an immortal soul—the idea on which human rights, liberties, dignity, ultimately rest. If man be not immortal then so-called scientists may experiment on him, and tyrants treat him as the beasts of the field.

Something of this kind was done in the German colonies and it was a protest against it on the part of a member of the Centrist Party that evoked the jeers with which we are dealing. In a moment every member of that party leaped to his feet, whilst the leader, pointing indignantly to the quarters whence the jeers proceeded, shouted the word "swine." The well-earned term created a great uproar, which was quieted only by the threat of the presiding officer to clear the

galleries. All honor to the noble Catholic representatives of Germany. They show that their Church is, after all, the one barrier between man and bestiality, the one upholder of human rights and dignity.

THE NEW ENGLISH EDUCATION BILL.

The struggle now being maintained by the Catholics of England for the purpose of getting equality with their fellow-countrymen in the matter of education for their children, puts them before us in somewhat the same light as were the people of Ireland in the penal days of its history. The technical environment of educational matters is proverbially hard for the lay mind to grasp, and the new Bill is no exception to the rule. The main features, however, as gathered from the Catholic papers of the country interested, are that Board schools, known as Council, or as we call them here, public schools, are to continue in their method of giving religious instruction, that is by the Cowper-Temple system, which reduces itself to "simple Bible teaching," such schools to continue in receipt of a full Imperial grant, and in addition the local rates for their support. For these schools there is to be no religious tests for teachers.

Provisions for Catholic schools are as follows: Every school to have an Imperial grant of 47 shillings per head per annum for all children attending, and must give efficient education; they must satisfy the Inspector of the Education Department as heretofore. The difference between the grant and the sum needed for the maintenance of the schools must be made up from voluntary sources, and no school of this class will get the Imperial grant unless it has at least thirty pupils. All denominational (parochial) schools are to be excluded from receiving any share in school rates.

In all voluntary schools fees may be charged, but they must never exceed 9 shillings per week per head. While free to teach any religion they like at their own cost, the secular education of these schools is to be under Government inspection and approval.

Commenting on the proposals of the Bill, the Catholic Herald says: "The grant of 47 shillings per child provided for in the Bill seems very inadequate for the needs of the Catholic children. It is estimated that the cost per child in counties is 51 s. 10 d.; in county boroughs it is 73 s. 4d., while in London it is 118 s. 9 d. It will be seen that 47 s. per child will not go very far towards the maintenance of the schools. The Bishop of Liverpool has made a calculation on the 47 s. per head basis, which shows that in that city alone the Catholics would be obliged to pay £20,000 a year to keep their schools up to their present efficiency under the proposed changes.

When we consider conditions as above and compare with those of the Nonconformists who are to receive both Imperial Grant and local rate, and in addition may teach their religion in their schools, the opposition of the Bishops and clergy to the Bill is no matter for surprise. Catholic opinion in England was voiced by His Grace Archbishop Bourne, in an address at Leeds, when he said, "Our claim is for equality and that claim, no matter what comes, no matter what arrangements we may be forced to tolerate for a time, we shall never relinquish."

ORANGEMEN AND PROTESTANT MISSIONS.

At a recent Orange Convention one of the speakers appealed to his fellows to subscribe to the Protestant missions to Quebec. Montreal, especially, came in for hard knocks. Atheism and anarchy prevailed there as in no other city of Canada, according to this speaker. The only salvation of the people from these twin monsters was to make them Protestants. The man who gave vent to these vile calumnies against the largest city of Canada was probably unaware that the English workmen, notwithstanding that Protestantism in all its glory prevails amongst them, have gone over almost in a body to Socialism. Furthermore, he had evidently heard nothing of the riots in Vancouver, and other cities on the Pacific coast. Socialism and anarchy find much more congenial soil in these strongholds of Protestantism than they do in Montreal, where whatever disorder occurs is to be found exclusively amongst recent foreign immigrants, and amongst the vagrant characters always hanging around a great shipping centre.

There are unfortunately some atheists in Montreal, generally birds of passage from European centres. If Orangemen are better off in that respect it is because a large portion of them do not know what atheism is. It requires a good education to be an expert forger, and it requires something more than the dense ignorance of the Orange rank and file to make an atheist.

The calibre of the speakers and audience at the Orange gathering in which the above remarks were made, may be learned from the manner in which utterances made on that occasion were handled in the Senate and Commons at Ottawa. Dr. Sproule, Grand Sovereign of the Orange Order, was taken to task in the House of Commons for his speech at Mount Forest. "Colonel Talbot scored the

Doctor for his statements about Roman Catholics getting jobs at Ottawa and said he could use strong language, but he preferred to treat such statements with the greatest contempt and scorn." In reply Dr. Sproule could only sputter out something concerning the gallant Colonel's private life, and was met by a defiance to make good his words on that score. In the Senate, Senator Watson refused altogether what was said at Mount Forest about the number of pages and messengers in that chamber, and declared that he knew nothing of the religious opinions of the pages and messengers for whose appointment he was responsible.

This incident reveals the present standing of the Order which wants to send Protestant missionaries to Quebec. It is so abominably mean that it hunts up the religious opinions of every floor scrubber in the public employ. It is so utterly regardless of truth that the statements which set the rank and file cheering would be regarded as a downright insult to the honor and intelligence of any average audience.

Would it not be well for the leaders of the Orange Order to send a few missionaries amongst the lodges? Some years ago during the Ross Bible campaign, a brother of the purple challenged a dozen out of a big audience of the saffron: hue to say the "Lord's Prayer." According to T. W. Russell, the well known Ulster Protestant leader, the public house is the Orangeman's temple and the publican his god, in the Old Land. A few missionaries would be useful in Orange circles there. Leaving the question of religion aside for a moment, we ask: Could anything be more dastardly and unpatriotic than this infamous policy of calumny and insult towards a large body of fellow-citizens? Evidently the Orange Order has degenerated sadly since the present management took over the show; or perhaps its true character is cropping out now that the big form which covered its defects has disappeared.

LORD ROSEBERRY AND REVOLUTION.

In our last issue we quoted with approval a criticism of Socialism by that brilliant, if somewhat erratic star of British politics, Lord Roseberry. This week we gladly call the attention of our readers to a profound observation from the same quarter on the subject of "Revolutions." "Revolutions," he said, "are not made by the majority but by the minority—an earnest and violent minority, but still a minority."

The report of the speech in which these notable words were used goes on to say that the noble lord had no difficulty in substantiating them by appeals to history. Indeed the history of every great Revolution would amply bear him out. We quote his words because they have an important bearing on the present-day condition of affairs in France. The enemies of the Catholic Church triumphantly appeal to the ruthless robbery and expulsion of Religious Orders going on at this moment in France, as a proof that the Church has lost her hold upon that nation. They ask how, in a free country, could the Government proceed to such measures, if the people were not behind it. The answer is that France is not a free country, does not understand what freedom in the true sense of the word means. There is as much freedom in the true sense of the word in France as in a trainful of passengers held up by a gang of highwaymen. The latter are a handful, but they are thoroughly organized and they can tyrannize over and rob a hundred times their number who, unorganized and unarmed, are at their mercy.

The same state of affairs prevails in France at this time. A well-organized minority has gotten hold of power. And power in that country, where every petty official is at the mercy of the central Government, where a system of spying which would not be tolerated for an hour in any land having proper ideas of personal liberty, pervades every office from that of the Cabinet Minister to the village clerk, has an absolute control of which we can form no adequate conception. Unfortunately representative government has never existed except in form in France. Whether Bourbon, Bonapartist or Republican is in power the Government is alike autocratic, intolerant of everything that is not its creature.

A knowledge of this state of affairs will enable us to understand how it is that the remains of the late Cardinal Archbishop of Paris were followed to the grave by an immense concourse of devout Catholics, whilst a Government could throw him out of his residence into the streets with impunity, and how the exiled nuns were accompanied to the railway stations by weeping multitudes. This exhibition of devotion and helplessness is explained by the fact that a well-organized minority of brigands can terrorize an unorganized majority. It is to be hoped that the spectacle in France will make Catholics there and throughout the world realize that eternal vigilance is the price of liberty, and that the spirit of hostility to religion and society should not be permitted to grow unchecked, but should be fought at the very outset.

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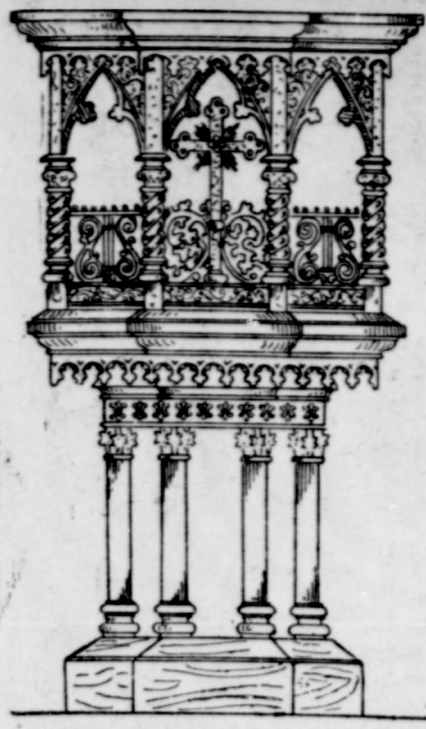
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NOTES FROM OTTAWA

(From our own Correspondent.)

Rev. Fathers Tamsier and Lalonde of the Jesuit Order, Montreal, have just concluded a most successful Mission in the Basilica.

As the proceeds of a concert recently held under the auspices of L'Institute Canadien, for the purpose of augmenting the Plains of Abraham and St. Foye project, a cheque for \$100 has been forwarded to His Excellency, the Governor-General, from that society.

The Separate School Board recently appointed a committee to inspect all the local schools as to the conditions which would prevail in case of fire.

On St. Patrick's night the pupils of the Rideau street Convent held a most enjoyable Irish concert. The attendance was large and included many of the local clergy, while the programme varied pleasingly and the numbers were rendered in the usual capable manner of the pupils.

Under the auspices of the County Board, Ancient Order of Hibernians, a most enjoyable children's concert was held in St. Patrick's Hall on St. Patrick's Day. The orphans of St. Patrick's Asylum, under the direction of Mrs. A. McGarr, contributed a part of the programme.

His Grace the Archbishop visited St. Patrick's Orphans' Asylum on St. Patrick's Day and was welcomed by the Sisters and the little ones, whose appearance and singing were favorably commented upon by His Grace.

A well-known official of the Province of Quebec has passed away in the person of Magistrate J. T. St. Julien of Aylmer.

At a recent meeting of local Irishmen in St. Patrick's Hall, a resolution urging upon the Federal Government the necessity of adequate Irish Catholic representation in the Cabinet was adopted.

Mr. Arthur Cummings of Boston, who is National President of the Ancient Order of Hibernians, stated in an address recently that an effort would be made to erect a Celtic Cross on Grosse Isle, near Quebec city, over the graves of the some twelve thousand Irish immigrants who died of ship fever and famine during 1848.

The twenty-fifth annual banquet of the Ottawa University Irish students, this year undoubtedly surpassed all former ones. The attendance was large; the concert programme interesting and much enthusiasm prevailed throughout.

The death of a nun of the Ursuline Order, Mother Patrick Tracey, is published at the request of Rev. W. J. Keilly, of Douro, Ont., whose cousin she was.

Many sad deaths have been recorded in Thurles of late, but none could be sadder or more regretted than hers whose loss we mourn this week—Mother Patrick Tracey of the Ursuline Convent, Thurles.

For almost twenty years Mother Patrick was head mistress of St. Angela's Academy, and in this position became generally known to the people of Thurles and the surrounding districts.

At the conclusion of a splendid open lecture, he was the guest of a banquet tendered him by the Ancient Order of Hibernians. The lecture was especially well attended, and on the platform were many of the most prominent local Irishmen as well as a large number of the clergy.

J. J. M. LANDY

Religious Goods

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thy, '09; "United States," T. O. Linke, '09; "Soggarth Aroon," Rev. W. J. Stanton, O.M.I.; "Our Guests," Rev. J. P. Fallon, O.M.I. Among those present were His Excellency, Mgr. Sbarretti, Papal Delegate, His Grace Archbishop Duhamel, Rev. Dr. McNally, Chelsea; Rev. W. J. Murphy, rector of the University; Ald. W. Foran, Dr. J. L. Chabot, Dr. S. M. Nagle, Dr. A. Freeland, E. P. Gleeson, L. J. Kehoe, R. Devlin, Rev. Canon Poli, O.M.I., and Rev. Fathers G. Fitzgerald, J. T. Fallon, D. Finnegan, W. J. Stanton, Wm. Kelly, T. P. Murphy, G. O'Toole, M. Murphy, P. J. Hammersley, O.M.I., S. Murphy. Mr. J. F. McDonald '08, presided as toast master and many rousing choruses were rendered by the students' glee club.

Despite the fact that a steady rain fell all afternoon, the annual church parade of the local Irishmen, which was held on the preceding Sunday, was a success, there being over seven hundred in attendance.

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Lecture by Very Rev. J. R. Teely

On St. Patrick's Day at the Church of the Sacred Heart, Paris, Very Rev. Dr. Teely of Toronto, lectured before a large and interested audience, including many of the priests of the surrounding district.

I have chosen you that you should go forth and should bring forth fruit and that your fruit should remain.—St. John.

My Dear Brethren: Every religious feast hinges upon some past historical person or event, whose mystery, life or fact bears deeply upon the present.

So we may go through many a golden day of the Christian mysteries which spring from the depths of Him who is at once the source and origin of all grace, and at the same time the advocate and mediator of our praise and prayer, to find in them the principle of our conduct and the type for our imitation.

For three hundred years the church erected by St. Patrick flourished with all the witnesses of holiness and faith and devotion, which formed the glory of both Ireland itself and Europe.

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Disowned His Daughter

Florence Lister-Kaye, of England, has become a convert to the Catholic faith in order to marry Captain Vaughan, nephew of Father Vaughan, the famous Jesuit priest.

At the conclusion the pastor, Rev. Father Crinion, thanked the Bishop, Dr. Teely, the choir, and the excellent talents which so ably assisted, and Rev. Father Cummings, P.P., St. Mary's, Brantford; Rev. Father Gehl, P.P., Preston; Rev. Father Ferguson, St. Basil's, Brantford, and the large audience for their presence.

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faith which he planted remained; the seed which he sowed fructified, and by the blessing of God continued to be a light not in Erin alone, but to Europe itself.

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MARTYRS' SHRINE

Correspondence in Orillia Times, Between A. F. Hunter, Barrie, and Rev. A. E. Jones, S.J., Archivist of St. Mary's College, Montreal.

(Continued from last week.) SOLUTION BY DISSOLUTION.

How long the plateau itself was in use or when the lodges were first set up within the enclosure, is a matter of conjecture. That Furcraean workmen would not tolerate the presence of families, with their troops of children, in too close proximity, as long as the more active operations were in progress, it is but reasonable to suppose. The lodge fires burned on the hilltop but a few months at most, and the layers of ashes were necessarily thin. On the other hand, all around the brow of the hill, the soil had been loosened and turned up, and before it could have time to harden, or even before one spring could begin to protect it with a covering of sod, the whole village with its lodges and palisades were utterly destroyed. The downpours of summer and the drizzling rains of other seasons began then in turn to accomplish their work of obliteration. The hydrates of potassium, lithium and ammonium, contained in the ashes, were during the long lapse of years from 1439 to the present time, washed into the ground. The minute particles of carbon remaining on what Mr. Andrew Hunter aptly terms "the breeze summit," were dispersed by the four winds of heaven, or carried down by the water to the lower levels, until a new forest growth had time to spring up and cover the plateau. Where, on the contrary, villages had stood for eight, ten or fifteen years the conditions were different. The fires of the several families within the lodges were adding continually to the thickness of the ashbed, which, trodden down by the inmates into a mere or less compact mass, formed a dry, warm flooring in winter and a hygienic one in summer. It was only when the accumulation became inconveniently high that the redundancy was transferred to the ash heap. When the village community moved elsewhere, the ashbeds of the old site were undisturbed. The surrounding surface had been hardened, and the soil quickly forming around the beds, prevented the washing away of the minute particles of charcoal, while the salts in the ashes, dissolved by the rains, percolated through the soil.

Such is, in as few words as possible, the reason why we cannot expect to find such debris on the plateau of the Martyrs' Hill, the site of old St. Ignace II., though they exist in profusion at many other sites and are sufficiently plentiful on the first lower level at the very foot of the hill.

THE "PARABLE" RECALLED.

Recalling once more our "Parable of the Hollyhocks," I would ask the first comer: When John had found a house with a green verandah, the only one in the settlement where his uncle resided, was he acting the part of a reasoning mortal in concluding that the house must be his uncle's residence, though there were no red hollyhocks in sight? The answer would certainly be yes. The absence of the hollyhocks might be explained in various ways, but the disappearance of the verandah could not be accounted for so easily. It was something more essential to the house in question than were the hollyhocks in the front yard. The yard might have been dug over and sodded that spring and before the showers were set out the farm hands might have been called elsewhere. Meanwhile to give the shoot a start they might have been planted behind the barn; or if the seed had been sown late, after the sodding, it had not yet had time to sprout. Or, who knows, how many other explanations might be found.

Of course the red hollyhocks, in the parable, are the ashbeds, etc., of the reality; the green verandah, the physical features or conformation of the ground at St. Ignace II., something far more important than the ubiquitous ashbeds in distinguishing one position from another, and which cannot be explained away any more than could the disappearance of a mountain. Farville, at the proper distance and in the right direction from John's home, stands for the whole region, with reasonable limits, within which area the Huron village must be found, if the distances given in the old records are at all to be considered. I say "with reasonable limits," for as the distances were not measured by the missionaries, with the rigid exactness of a survey, and seeing that the figures given were qualified by them as "about," "not more than," "thereabout," a certain reasonable elasticity of measurement must be allowed.

Once the site (the green verandah) is found it is for the historian to find a reasonable explanation, founded on historical facts, for the absence of ashbeds (red hollyhocks) on the crown of the hill, and their presence on the lower levels of fertile land at the very foot of the plateau. This has been done, as may be seen in what goes before. And now, with all due reference to Mr. Andrew Hunter's every superior knowledge, am I not justified in concluding that the position of the Martyrs' Hill is the correct one, and that it stands on the very ground once occupied by St. Ignace II.? I think, Mr. Editor, your readers will admit that this has been established above, by irrefragable proof, and that every objection urged against it has been shown to be either fallacious, or easily disposed of by explanations founded on historical data.

May I presume now, think you, Mr. Editor, to give a word of advice to Mr. Andrew F. Hunter—but I fear it is a great piece of presumption on my part—so perhaps it would be better to formulate it in general terms. A WORD TO THE WISE. The owl has always passed for a very wise bird. This judgment of mankind is not based so much upon what it ever did say, but rather upon what it did not say, coupled with that exterior of wisdom and reserve so characteristic of its species. Not having ever spoken, it has never had anything to unsay, and has never had to deplore any blunder committed, which the crafty and unscrupulous Talleyrand denounced as worse than

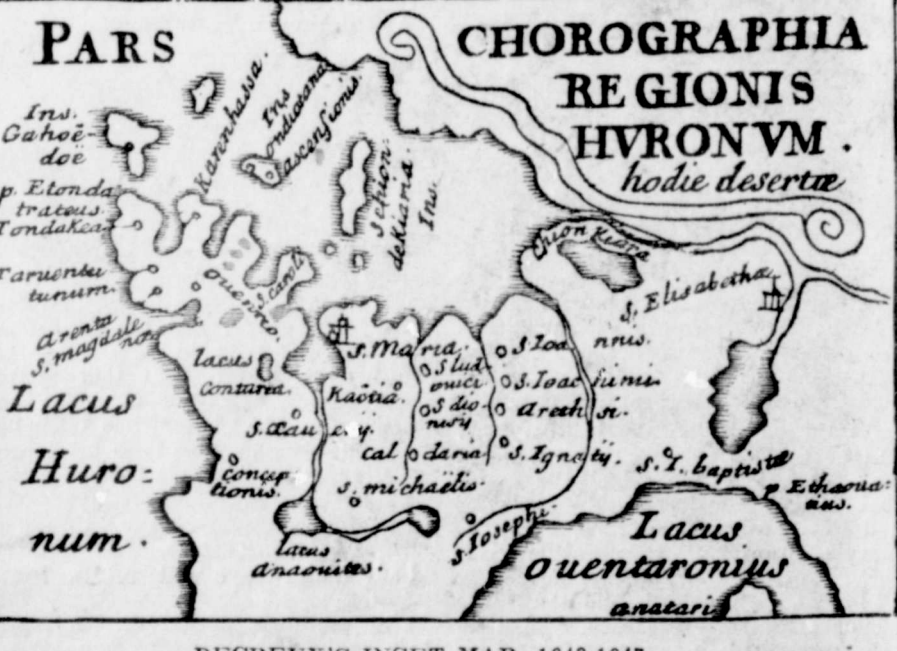
a crime. Now, when a man is not well up in any particular matter he can do no better, when that subject is broached, than to state that dignified fowl, give a blink or so perhaps, but maintain on the whole a discreet silence. Then nobody will be the wiser as to the true state of affairs. When an unassuming man, a diffident man, a man who does not know too much so as not to be able to learn a few things more, when such a man makes a mistake, people will think very little of it, and will be inclined to pass it over unnoticed, and forget. But when a man assumes the air of an all-intelligent expert, and haughtily passes judgment on the competency of other men, let such a censor beware, for he will find few outside his "very own" little circle to condone any ridiculous mistake. A FEW GEMS. To give an instance of what I mean. Let any one take a small cork, gauging, say, a quarter of an inch, and on the end cut at right angles two shallow incisions diametrically across its smooth surface, rub lampblack on it, and take the impression; he will have one of the familiar shop-marks with which the French blacksmiths stamped the iron axes, found so plentifully throughout northern Simcoe county. Turn now to page 11 of Mr. Andrew Hunter's Monograph on Tiny, and you will find an excellent cut of one of the old French axes stamped as above described. But you will find more in the letter-press: "Upon this site and on some farms in this neighborhood, many iron tomahawks of early French pattern have been found. The triple Fleur-de-lis always to be seen on these French hatchets, is a sign of the country whence they had origin, not less certain than the ubiquitous "made in Germany" of our day." The blunder itself should be labelled "Made by Mr. Andrew Hunter" lest there should be any mistake about "whence it has its origin." The veriest school urchin could put his finger on the fleur-de-lis emblazoned on the armorial bearings of the Dominion. And this is the "competent person" who tells you, Mr. Editor, "such objects (i.e. of spurious and mistaken origin) can always readily be detected (as to their make and alleged place of finding) by any one expert in such matters." Now, this is a matter of archaeology, and a very simple matter. It is sad to think how the mighty have fallen.

But Mr. Andrew Hunter must be skilled in interpreting old-fashioned abbreviations, at least the simpler ones, which occur so often in any document, or on any map of the seventeenth century? I thought so too, but on page 24 (Mon. Tay) I find "the scattered village that we have just finished describing may have been the mission marked Kaotia on Ducreux's map." But it is not marked Kaotia on that map, but Kaotia, for the bar over the "o" would tell any one with any knowledge of the article that an "h" is omitted. This same mistake is to be met with again on page 26. But could not this be the printer's mistake? The thing is possible, so let us take an instance, where the thing is certain, openly acknowledged and persistently maintained, and in a matter of the greatest consequence for those who have at heart the successful reconstruction of the map of Old Huronia.

A PRECIOUS HEIR-LOOM. If there be one thing precious more than another among the historic relics bequeathed to us by the past, and without which the reconstruction of the map of Old Huronia would border on the impossible, it is Ducreux's inset map, defective though it be in some of its outlines. A photo-engraving of it, slightly enlarged, is given in the Ontario Archaeological Report for 1902, at p. 96 and an engraving, about the same size as the original, on page 56 of Mr. Andrew Hunter's monograph on Medonte. The names have not come out well in the western portion, but are quite distinct in the eastern, together with the outlines, which is all we need for present purpose.

When a serious author states that he had identified a place, or geographical feature, hitherto indeterminate, a serious reader takes him to mean, not that he himself pronounces the thing evident, but that he makes good the identification by conclusive proofs, especially when his new theory is subversive of what has previously been received as exclusively correct. Mr. Hunter has a different way of appreciating his own merit, and thinks it amply sufficient that he should so far condescend as to assure the reader that it is as he says, that is, evident. That I am in no wise exaggerating or mistating the case, let us see what Mr. Hunter advances in the reference given, to justify the statement that he has identified the smaller lake on Ducreux's map with Bass Lake. "St. Jean Baptiste was almost, if not quite, identical with the Cahigue described by Chaplain. Ducreux places it near a small lake, evidently that now called Bass Lake, in the north-east part of Oro township, the outlet of which is North River; in the vicinity of this lake are many remains of Huron villages. Martin and Tache identify St. Jean Baptiste with Cahigue, but mistake Bass Lake and North River (as indicated on Ducreux's map) for Lake Couchiching and the Severn. But the latter are several miles further east (no proof given.—Fr. J.); the vicinity of those waters was less habitable from a Huron point of view; and they do not correspond so well with the references in the text (no references vouchsafed.—Fr. J.)." (Relations, Cleveland edit., vol. 20, p. 305). There are seven more lines in the paragraph wherein Raguenau is quoted as stating that the Aredaenonnons were forced by the Iroquois to abandon their country, and then this final statement by Mr. Hunter appears: "One of their villages in the vicinity of Bass Lake even shows indications, in its remains, of having been attacked."

And this is Mr. Andrew Hunter's famous "identification" of the smaller lake on Ducreux's map as Bass Lake, referred to with his wonted self-sufficient assurance, in more than one passage of his writings! Simmered down, it amounts to this: "I say that it evidently is the one now called Bass Lake; I say that Lake Couchiching and the Severn are several miles farther east than the river and lake set down by Ducreux; and that they do not correspond so well with the references in the text; it is superfluous to go to the trouble



A glance at either will show us, towards the west, "S. Maria" (the Old Port), on what is now Mud Lake, and a stream, the modern Wye, draining into it the waters of two lakes, Cranberry and Orr's. To the east of this stream are three others, bearing at present the names of Hogg, Sturgeon and Coldwater. Thus far all cartographers agree; but beyond this point, Mr. Hunter parts company with all those who, to my knowledge, have ever touched upon the subject. This he has a perfect right to do, for one solitary authority may bring forward more cogent reasons to support his opinions than a host of others taken singly or collectively. Just as it is not the will of the majority which constitutes right, so also it is not the mere word of the many which constitutes truth, either historical or otherwise. All depends upon the nature of the facts established and the validity of the inferences drawn. Mr. Hunter's contention is that the fourth stream, in the order above followed, is the North River, and that the lake it drains, as marked on Ducreux's map, is Bass Lake, while Lake Couchiching is omitted. Those with whom he does not agree hold that on Ducreux's map, the North River and Bass Lake are ignored, and that the smaller lake, lying north of "Lacus Ouentaronius" (L. Simcoe), is Lake Couchiching, while the river draining it is no other than the Severn. They moreover hold that if the Narrows are not marked it was owing either to an oversight of the en-

graver; or because if marked, it would blur the lettering of "S. I. Baptiste," which extends squarely across the neck of land between the two lakes.

TWO CONTRADICTIONARY "EVIDENCES." It is not an easy matter to prove what seems plain enough to be self-evident, for one is puzzled how to find anything more convincing than the mere inspection or consideration of the thing itself. And it is much the same in the present case where one would naturally suppose that a mere typo in map reading, would even at first sight pronounce the lake, lying north of "Lacus Ouentaronius," Couchiching Lake and the river that drains it the Severn. But when one is confronted by an assurance that the very opposite is evident, surely there must be some criterion existing by which a decision may be reached, of this later on.

When Mr. Andrew Hunter advances a statement or makes a declaration unsupported by proof, which not infrequently happens, it can legitimately be met with a flat denial: "quod gratis assertur gratis negatur." On page 10, in his monograph on Oro, Mr. Hunter gravely informs us: "In the Burrows Re-issue of the Jesuit Relations, vol. 20, p. 305, I identified Bass Lake with the small lake on Ducreux's map, which may have been confused with Lake Couchiching. The small lake mentioned in Champlain's narrative as lying near Cahigue, also becomes identical with Bass Lake."

MR. ANDREW HUNTER "IDENTIFIES." When a serious author states that he had identified a place, or geographical feature, hitherto indeterminate, a serious reader takes him to mean, not that he himself pronounces the thing evident, but that he makes good the identification by conclusive proofs, especially when his new theory is subversive of what has previously been received as exclusively correct. Mr. Hunter has a different way of appreciating his own merit, and thinks it amply sufficient that he should so far condescend as to assure the reader that it is as he says, that is, evident. That I am in no wise exaggerating or mistating the case, let us see what Mr. Hunter advances in the reference given, to justify the statement that he has identified the smaller lake on Ducreux's map with Bass Lake. "St. Jean Baptiste was almost, if not quite, identical with the Cahigue described by Chaplain. Ducreux places it near a small lake, evidently that now called Bass Lake, in the north-east part of Oro township, the outlet of which is North River; in the vicinity of this lake are many remains of Huron villages. Martin and Tache identify St. Jean Baptiste with Cahigue, but mistake Bass Lake and North River (as indicated on Ducreux's map) for Lake Couchiching and the Severn. But the latter are several miles further east (no proof given.—Fr. J.); the vicinity of those waters was less habitable from a Huron point of view; and they do not correspond so well with the references in the text (no references vouchsafed.—Fr. J.)." (Relations, Cleveland edit., vol. 20, p. 305). There are seven more lines in the paragraph wherein Raguenau is quoted as stating that the Aredaenonnons were forced by the Iroquois to abandon their country, and then this final statement by Mr. Hunter appears: "One of their villages in the vicinity of Bass Lake even shows indications, in its remains, of having been attacked."

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"We left the village on September 1, and passed on the margin of a little lake three leagues distant from the said village, where extensive fisheries are carried on, the fish being stored up for the winter. There is another lake adjoining, twenty-six leagues in circumference, emptying into the small one at a place where the taking of the said fish is effected by means of a number of stakes (i.e., a weir) which all but close the narrows, leaving only a few small openings where they set their nets and the fish are caught. And these two lakes are discharged into the fresh water sea." (pp. 522, 523). This is not an elegant, but literal translation, just such as needed.

(To be Continued.)

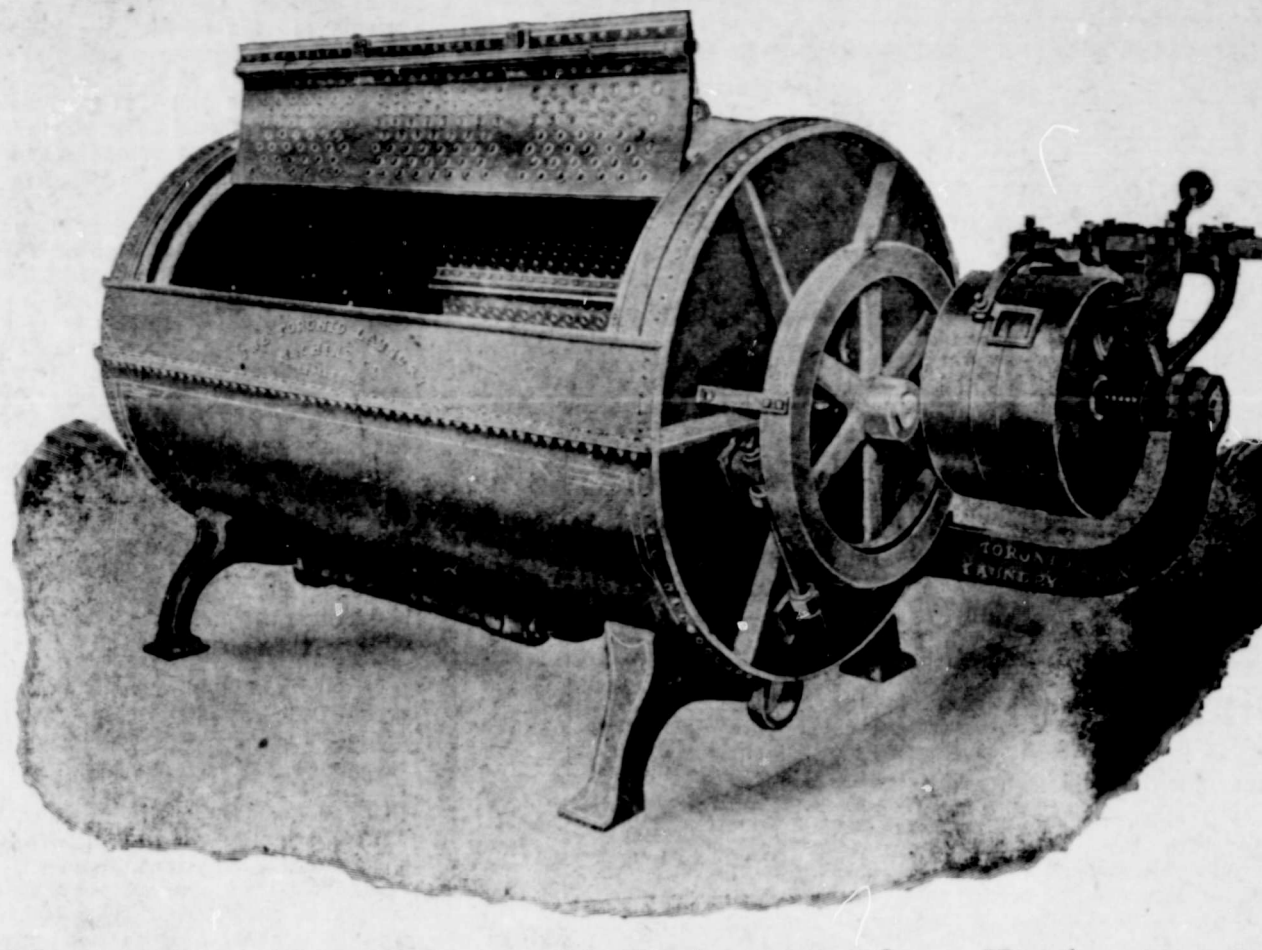
In Favor of Catholic Foresters

(Ottawa Citizen.) Judge MacTavish yesterday gave judgment in the case of St. Bridget's Court, C.O.F., against E. Butterworth in favor of the society. The result of this case has been watched for with considerable interest. Ernest Butterworth defaulted the payment of dues and his dues were paid by the St. Bridget's Court, No. 376, for some time, as it is customary to carry members over. The amount of the dues paid the High Court of the Order by the local Court, together with the local Court dues, amounted to \$44.94. Mr. Butterworth refused to pay these, as he claimed from the time he defaulted a payment he became no longer a member and was not enjoying any of the benefits of the order afterwards. He had never instructed the local court to pay his High Court dues for him. The judge found that he was enjoying the benefits of the society and was insured during the time his dues were being paid by the local court. While the plaintiffs had failed to establish that they had been instructed by Mr. Butterworth to pay his fees, the request was implied by law. He therefore gave judgment for the full amount of the plaintiffs claim and the costs.

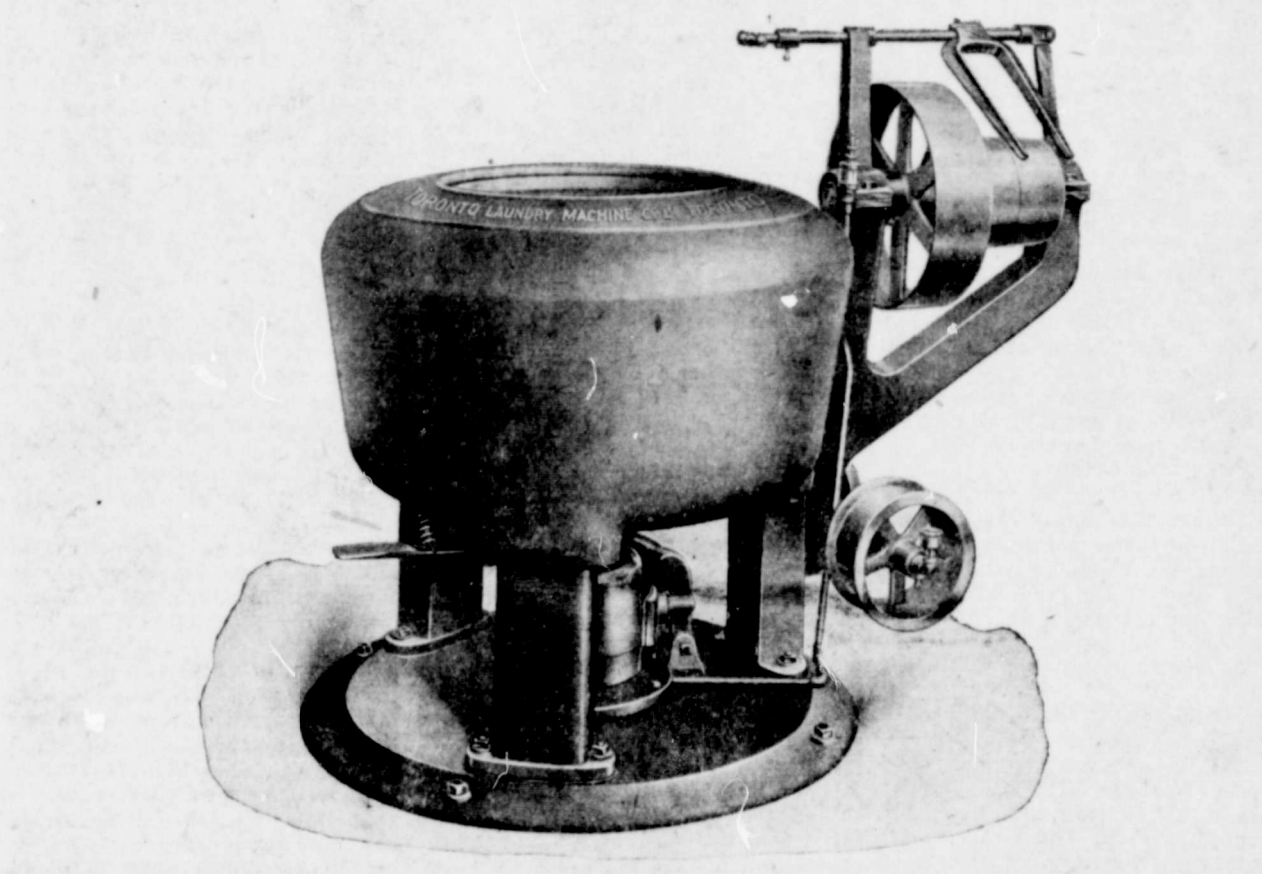
There are said to be a large number of similar cases pending the result of this one. Napoleon and the Irish Catholics "Is it not a little curious," asks the Pittsburg Observer, "that Napoleon I. should have addressed to Count Maurice Lacy, then in the service of Russia, a letter invoking his aid and co-operation in behalf of Ireland and the Catholic faith. Napoleon was seeking at that period to combine against England the Continental powers and interests. Hence the unusual sympathetic tone of his letter to Count Lacy. Here is the document: 'General—Your illustrious master permits me to address you. Your country and your faith have all my sympathies. The noble devotion of Ireland's sons which has produced such

THE EXPERT'S "EVIDENT" GEOGRAPHICAL ABSURDITY. If ever Mr. Andrew Hunter made an unparadise blunder, for a "competent person," you have it here rightly set in the short phrase of his justly quoted. It is a gem of the first water, and commands our wondering admiration. What does Champlain say? "On August 17, I arrived at Cahigue (Laverdiere's "Oeuvres de Champlain," Quebec, 1870, vol. 4, lower pagination, 520). At this village Champlain took up his quarters and started to give time to the Huron warriors to assemble. He continues:

LAUNDRY MACHINERY



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



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

"We left the village on September 1, and passed on the margin of a little lake three leagues distant from the said village, where extensive fisheries are carried on, the fish being stored up for the winter. There is another lake adjoining, twenty-six leagues in circumference, emptying into the small one at a place where the taking of the said fish is effected by means of a number of stakes (i.e., a weir) which all but close the narrows, leaving only a few small openings where they set their nets and the fish are caught. And these two lakes are discharged into the fresh water sea." (pp. 522, 523). This is not an elegant, but literal translation, just such as needed.

sacrifices through so many ages, inspires the hope that you will seek to benefit your country and your faith, and restore her proscribed sons. Your name will inspire confidence, thousands would flock to your banner, and the ancient enemy of our common faith would be humbled to the wishes of both your royal master and myself. Think of this, and, if favorably impressed, let me hear from you. Accept my high consideration of your renown and your ancestry. Napoleon."

The Retort Courteous

In the course of a recent lecture on the heart at the Chicago College of Medicine and Surgery, Dr. Alfred de Roulet was discussing the mitral and tricuspid valves. Student (interrupting): "Pardon, Doctor! I used to have a hard time remembering which of these valves

was on the right and which on the left side, until my physiology teacher at—College told us that if we would remember the mitral valves were named from their resemblance to a bishop's mitre, and consequently never on the right side, we should never have any trouble remembering. Don't you think that's a good way?" Dr. de Roulet (calmly): "I think I can suggest a better one. If you simply allow the tricuspid or triple valve to suggest to your mind the triple crown of the Holy Father, who is always right, you will have even less trouble."

WISE WILLIE.

Teacher—Willie, why don't you keep your hair combed? Willie—Cause I ain't got no comb. Teacher—Why don't you ask your mamma to buy one for you? Doctor! I used to have a hard time remembering which of these valves

Advertisement for Purity Flour. Includes text: 'WHEN YOU BUY FLOUR it is just as easy to get the BEST as to get the next best. The most skilful baking can't make good bread out of poor flour, but any housewife by using PURITY FLOUR can bake bread that will come from the oven JUST RIGHT. If you want "more bread and better bread," bake with Purity Flour. Try it to-day. At all grocers.' Features an image of a flour bag with the 'Purity' label and 'WESTERN CANADA FLOUR MILLS CO. LIMITED' text.

The QUIET HOUR

A THOUGHT FROM THE PSALMS. When I beheld the heavens, O my God, How petty seems the things of this brief life!

neyed toward their distant destination. Can we not picture them? The Blessed Virgin seated on a humble beast of burden, bearing in her arms, her God and Maker and yet her Son, and looking down so lovingly on Him, and dear St. Joseph, so tender and thoughtful, walking by her side, ever trying to make the way easier. And can we doubt but that myriad angels attended their way and paid sweet homage to their Infant King.

THE PRECIOUS BLOOD. (By Ignatius.) Thy Blood that once was trodden on the hill Where stood the Cross that looked to Heaven in woe For pity on the hand that struck the blow

At a little distance apart from His Apostles the Master knelt in prayer, under the wide spreading trees of Gethsemane. The deep darkness and solitude his His heart-rending agony from the eyes of the world, as He entered on His bitter passion.

ANGELS OF THE NEW TESTAMENT. (Sacred Heart Rev.) The Annunciation. In an humble cottage of Israel knelt a little Jewish maiden rapt in prayer. The day was far spent and the mellow radiance of the setting sun cast a glory of softened color into the tiny room.

Early at the Tomb as were the holy women, they could not precede the angels of God, who had watched all the long night through, that they might welcome with joyous Hosannas, their King's triumphant victory over death. O happy angels! God's closest friends, His constant adorers before the great White Throne! How blest are you, ye thrice blessed, to be so favored by God Almighty!

ONLY A Common Cold BUT IT BECOMES A SERIOUS MATTER IF NEGLECTED. PNEUMONIA, BRONCHITIS, ASTHMA, CATARRH OR CONSUMPTION IS THE RESULT.

LAST FRENCH NUNS. After thirteen centuries of charitable ministrations the last of the nuns left the Hotel Dieu of Paris on Jan. 1, 1908. The foundation of the Hotel Dieu goes back to the earliest Christian ages, and was practically established at the same time as the See of Paris, for in those days every Bishop had a hospice for the poor and infirm attached to his residence or church.

Dr. Wood's Norway Pine Syrup. Obsolete coughs yield to its grateful soothing action, and in the racking, persistent cough, often present in Consumptive cases, it gives prompt and sure relief. In Asthma and Bronchitis it is a successful remedy, rendering breathing easy and natural, enabling the sufferer to enjoy refreshing sleep, and often effecting a permanent cure.

THE WICKEDNESS OF ANTI-CLERICALISM. (Liverpool Catholic Times) There are many aspects under which wrong and infamy are disclosed when the Continental campaigns against the clergy are closely examined. But we venture to say that no phase of that detestable proceedings is so hateful to Catholics of every nation as their attempts to besmirch the characters of the clergy.

INTERESTING ADDRESS

(Continued from page 1.) At the end of June, 1907, the estimated amount in the Post Office Savings Banks in Ireland stood at £10,637,000 as compared with £10,459,000 for the corresponding year of 1906, showing an increase of £178,000.

When, as observed, the taxation in Ireland per head is £2 3s 3d, nearly double some of the countries mentioned, and yet out of the revenue raised in Ireland no portion is expended on the maintenance of an Irish Government, civil service, consular service, army or navy.

Now what a wonderful little country this Ireland must be to stand such a drain as this. Instead of being a vicious, idle, easy-going people, as some unfavorable critics say they are, what a plodding, driving, digging and sturdy race the Irish must be, to be able to meet this strenuous situation not only year after year, but century after century.

THE FACT IS THAT THE IRISH PRIEST The fact is that the Irish priest possesses the secret of Irish life and so entirely is the key in his possession that it is doubtful if any one could give an adequate rendering of Irish life without including the priest.



The EDISON PHONOGRAPH

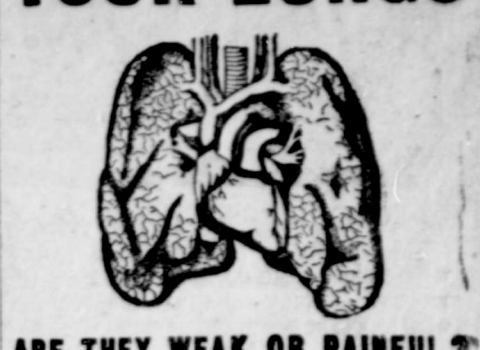
THE one thing for which young folks leave home is amusement. If you give them the best form of amusement in their own homes, they will stay there. The best form of amusement is furnished by the Edison Phonograph.

able feuds or quarrels and wars of a former period of her history. But legislative independence is not impracticable, because she has without going to England, both the lords and commons. With the lords she could not be a democracy, and with the commons she could not be an aristocracy, and with these two without royalty to mediate between them she could not maintain a government.

The denial to Ireland of the rights of self-government, side by side with the concession of these rights to so many portions of the Empire, a concession which has without exception led to prosperity and contentment, is one of the strangest anomalies in British history.

Why was it granted in the cases mentioned. It was granted in the hope of averting the disintegration of the Empire, and that hope has abundantly fulfilled. As the granting of Home Rule to Canada resulted in Canada becoming the most prosperous and loyal of all the dependencies of the Empire, so I maintain the granting of similar concessions to Ireland would place her in a similar position to our own beloved Canada.

YOUR LUNGS



ARE THEY WEAK OR PAINFUL? Do you spit yellow and black matter? Are you continually coughing and hacking? Do you have night sweats? Do your lungs ever bleed? Have you pains in chest and sides? Do you have pains under your shoulder blades?

Here is Evidence From One Case Under date of Mar. 11, 1907, William Schmidt, 1304 Coleman St., St. Louis, Mo., writes: "It is now nearly four years since my cure of Consumption was made complete by your Lung-Germine, and I am happy to say that I remain as well and strong today as the day I was cured."

You Pay No Duty

Pending low in their prayer to God For succor and help at the Midnight Mass.

Slowly, solemnly tinkles the bell, Raises the priest the Host on high; Rises upward with surging swell, A sorrowful people's prayerful cry: "Save us, O God, from the blood-hound's tooth, The ogot's wrath and the scaffold's doom; Keep us, O God, in the paths of truth, In our woful journey toward the tomb."

Down in the glen of the Golden Gorse— His altar stone for a rigid rig— A saintly sogaorth lies a corpse, His bosom pierced with a trooper's spear, But the angel who bears his soul away And sees his heart's blood pour on the grass, Will witness bear on the Judgment Day For the priest and his flock at the Midnight Mass.

DOES YOUR HEAD Feel As Though It Was Being Hammered? As Though It Would Crack Open? As Though a Million Sparks Were Flying Out of Your Eyes? Horrible Sickness of Your Stomach? Then You Have Sick Headache!

BURDOCK BLOOD BITTERS

will afford relief from headaches no matter whether sick, nervous, spasmodic, periodical or bilious. It cures by removing the cause. Mr. Samuel J. Hubbard, Belleville, Ont., writes: "Last spring I was very poorly, my appetite failed me, I felt weak and nervous, had sick headaches, was tired all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood medicine. You may use my name as I think that others should know of the wonderful merits of Burdock Blood Bitters."

Home Rule is the only remedy for the ills of Ireland. The constitution of Ireland is not, never was, and never can be, republican. Royalty and nobility are essential elements of it. Ireland cannot subsist if she throws off even the authority of the crown of Great Britain, for she would have left only an incomplete constitution, only two elements out of the three which are essential to it. She cannot supply from herself the element of royalty for all the island, and she would divide into several petty principalities each under the representative of its ancient chief, with no lord paramount and would thus revive the intermin-

Advertisement for St. George's Baking Powder. "There's nothing like St. George's Baking Powder. It keeps its strength—the last spoonful is as good as the first."

Let me now say something about the Irish people and their priests. Only a short time ago no less a person than Mr. George Bernard Shaw, the famous novelist and dramatist, stated that "the Irish Catholics hate their priests with an intensity of which Englishmen have no idea." It is certainly most satisfying to see that so well-known an Irish writer as Katherine Tynan responds to his unwarrantable statement in the pages of the London Fortnightly Review, and says that this Mr. Shaw is not to be taken too seriously in his statements, as he afterwards himself admitted that the object of his remarks was to disarm Protestant opposition to Home Rule.

Advertisement for DODD'S KIDNEY PILLS. "CURES ALL KIDNEY DISEASES. BRIGHT'S DISEASE, GRAVEL, CALCULI, NEURALGIA, MIGRAINE, RHEUMATISM, GOUT, DIABETES, BACILLARIA, AND ALL AFFECTIONS OF THE URINARY TRACT."

In and Around Toronto

FORTY HOURS WILL OPEN. The devotion of the Forty Hours will open at St. Joseph's church tomorrow-Friday-and at the church of St. Francis on Sunday next.

AT ST. MARY'S. The Forty Hours which began at St. Mary's on Sunday last were attended by large congregations, the usual sermons on the Blessed Sacrament, and the beautifully adorned altar, together with the appropriate music and large numbers who approached the Sacraments, making the occasion successful in every particular.

BUCKLE-FORBES. On Feb. 19th the marriage of Mr. Evodius Buckle, only son of Mr. H. Buckle, and Miss Elsie Forbes, daughter of Wm. Forbes, both of Toronto, took place at Crow's Nest, Rev. Father Nacey, cousin of the groom, officiating. On their return from a trip embracing Cuba and many points of interest in the United States, Mr. and Mrs. Buckle will reside in Parkdale.

DEVOTION AT HOUSE OF PROVIDENCE. The inmates and staff of the House of Providence had the benefits of the Forty Hours which began on the Feast of St. Joseph and terminated on Saturday. Rev. Father McCabe preached a touching sermon at the opening and the Sisters of the House took part in the procession of the Blessed Sacrament which inaugurated the devotion.

OLD PIONEER GONE. One of the old pioneers of the city was called away when on Sunday, the 22nd inst., the death occurred of Mr. John Shea of 375 Sorauzen avenue. Mr. Shea, who was in his 94th year, was a native of Kerry, Ireland, and came to this country about sixty three years ago.

DEATH OF MR. CHARLES DOHERTY. On Thursday last at his home, 78 Gerrard street east, the death occurred of Charles B. Doherty, son of the late Charles B. Doherty and brother of Rev. Father Doherty of this city.

SUNDAY AT ST. PATRICK'S. The congregation of St. Patrick's on Sunday last had a day in ideal harmony with the feast which they were commemorating. The church, in keeping with the occasion, was decorated with green, festoons of the same gracing every available point of vantage, while groups of Irish flags floated from every pillar.

GIFT OF SANCTUARY LAMP. What is claimed to be the handsomest sanctuary lamp in Canada has just been presented to St. Michael's Cathedral. It is purely Gothic in design, and made in conformity with the general architecture of the Cathedral. It is ninety-five inches in height, and is suspended sixty-five feet from the ceiling.

WORK OF THE C.Y.L.L.A. In addition to the regular work of the C.Y.L.L.A. at the last meeting the members had the privilege of listening to the fine playing of Miss Belle Sneath, whose execution as a pianist is exceptionally fine.

THE SCENE OF MANY ASSEMBLIES. The popularity of Mrs. Meyer's Parlors at Sunnyside is ever on the increase. This season has broken all previous records in the number of gatherings at this favorite resort.

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DEATH OF MRS. JOHN LAXTON. Mrs. John Laxton died early Friday morning at her home, 1457 West Queen street. She was 58 years of age, and was born at Whitechurch. Mrs. Laxton had been a resident of Toronto for the past thirty years.

DEATH OF MR. JOSEPH CORCORAN. Mr. Joseph Corcoran, formerly of this city, was accidentally killed in the yards of the "Soo" line of the C.P.R. at Gladstone, Michigan, where he had been employed since last July.

TORONTO MARKETS. Grain: Wheat, spring bush 0.95 0.00; Wheat, fall, bush 0.96 0.00; Wheat, goose, bush 0.90 0.00; Rye, bush 0.84 0.00; Peas, bush 0.90 0.00; Buckwheat, bush 0.70 0.00; Barley, bush 0.60 0.00; Oats, bush 0.54 0.00.

Ottawa's Tenor. Mr. J. MacCormack Clarke, Ottawa's famous tenor, and one of the popular young Irish-Catholics of Canada, has added another link to a long chain of successes as a singer.

Mr. Charles Murphy of Ottawa was the chief speaker at the St. Patrick's Day festivities in Montreal. His address was both patriotic and eloquent.

Mgr. Montagnini, who was left in charge of the Papal Nunciature in Paris after the rupture between France and the Holy See, but was subsequently expelled by the French Government, has been summoned to Rome.

Monuments. Prices Reasonable Work the Very Best Thomson Monument Co., Limited 1194 Yonge Street Toronto, Ont.

Confidence. when eating, that your food is of highest wholesomeness—that it has nothing in it that can injure or distress you—makes the repast doubly comfortable and satisfactory. This supreme confidence you have when the food is raised with ROYAL Baking Powder Absolutely Pure.

A Crown and Wings. These made of gold and imbedded with pearls, constitute one of our popular brooch designs. In 14k. with the best gems, the price is just \$20. Our stock is new and complete, and our salesmen courteous. WANLESS & CO. (ESTABLISHED 1840) 168 Yonge Street, - Toronto

Tenders for Steel Plates and Shapes. TENDERS addressed to the undersigned at Ottawa and endorsed on the envelope "Tender for Steel Plates and Shapes, Sorel," will be received at the Department of Marine and Fisheries, Ottawa, up to noon of the FIFTH DAY OF APRIL NEXT, for the furnishing of about seven hundred and fifty tons of Steel Plates and Shapes required at the Government Shipyard at Sorel, P.Q.

Tribute to Rev. Father McColl, Peterborough. Before setting out on a four months' leave of absence, in order to recuperate a constitution much impaired from a too close attention to duty and work, Rev. Father McColl, P.P., of St. Peter's Cathedral, Peterborough, was the recipient of many testimonials of the high esteem in which he is held by his people.

A Bank which has conducted a conservative business since 1872, and has steadily increased its assets until they now amount to over thirty-two million dollars, is surely a safe institution to be entrusted with your savings. BANK OF HAMILTON

The Home Bank of Canada. General Banking Business Transacted. HEAD OFFICE: 8 King Street West, Toronto. Branches in Toronto: 78 Church Street, Queen Street West, cor. Bathurst, Bloor Street West, cor. Bathurst. Branches in Ontario: Alliston, Belle River, Cannington, Everett, Ilderton, Lawrence Stn., London, Melbourne, Sandwich, St. Thomas, Tecumseh, Thornedale, Walkerville, Winnipeg, Man. Fernie B.C. JAMES MASON, General Manager

STAINED GLASS MEMORIAL WINDOWS. We guarantee the durability and artistic workmanship of all our windows, of those moderate prices as well as the most expensive, and all are made of English Antique Glass. The N. T. LYON GLASS CO., Limited 141-143 CHURCH ST., TORONTO. Established 1862.

TRULY A STRUGGLING MISSION. In the Diocese of Northampton, Fakenham, Norfolk. HELP! HELP! HELP! For the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out post at Fakenham is only a GARRET. But it is an outpost it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk.

IT RESTS WITH YOU. to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal. Don't Turn a Deaf Ear to My Urgent Appeal. "May God bless and prosper your endeavours in establishing a Mission at Fakenham."

THE NEW MISSION IS DEDICATED TO ST. ANTHONY OF PADUA. Constant prayers and many Masses for Benefactors.

PROTECT YOUR VALUABLES AT HOME. Why should you further neglect protection of valuable papers from fire and thieves when protection is so cheap? A small safe is a cheap insurance policy; lasts a lifetime and you pay but one premium. Fire insurance will not protect your jewelry and valuables against sneak thieves. Mellink's Home Deposit Vault protects against both fire and thieves. It is the cheapest insurance you can buy. Made in fifteen different sizes. Combination and key. Prices from \$8.00 to \$105.00. RICE LEWIS & SON LIMITED VICTORIA and KING STREETS - - - TORONTO

YOU WANT a hatcher that does not require watching; A hatcher in which the heat is perfectly, automatically regulated. THE MODEL contains the most perfect heat controller in the world—strong, yet active, sensitive, yet positive—perfect in action. The Patent-office has decided in my favor in the interference suit on this perfect-acting regulator the Model Corrugated Leaf Compound Thermostat. This Thermostat has three corrugations in each leaf, is exceedingly strong and rigid; is not easily damaged; and is so positive in action that the entire movement given off by the different co-efficient of expansion between the two metals of which it is made is transmitted to the controlling device without any loss of movement. The Model Incubator gives a perfect heat control, which stimulates and holds the germ development uniformly constant and normal, as under a hen. This wonderful hatcher has almost a perfect balance in ventilation and humidity and supplies all the vitalizing principles found under the incubating hen. The Model Incubators and Brooders are used on the biggest money-making commercial Poultry plants in the world. The Model Double Indoor Brooder is just what you want for winter work. Broiler men pronounce it the most successful rearer yet produced. At the Model Farm where we raised over 80,000 birds the past season, the Model double indoor Brooder did the best winter work. Buy your incubators and Brooders of the man who knows how to hatch and raise poultry, who is doing it successfully on a commercial basis, and who can help you to be successful. Your success is my success, write for my printed matter. CHAS. A. CYPHERS President Model Incubator Co. 191 River Street, Toronto, Ontario, Canada.

Mind This. It makes no difference whether it is chronic, acute or inflammatory Rheumatism of the muscles or joints. St. Jacobs Oil cures and cures promptly. Price, 25c. and 50c.

THE ONE PIANO. That's the expression used by the greatest musicians to mark the exclusive place held by the Heintzman & Co. PIANO. Ye Olde Firm of Heintzman & Co. For over fifty years we have been giving experience and study to the perfecting of this great piano. Pianos: 116-117 King St. W., Toronto

WE KEEP THE FINEST STOCK OF FINE LEATHER GOODS. Ladies' Bags, Portfolios, Wallets, Pocket Books, Letter and Card Cases, etc. NEWEST STYLES—BEST VALUE. BROWN BROS. Limited 51-53 Wellington St. West, Toronto.

The Sample Shows. What we can do in the line of laundering. We could print pages of description, but the shirts, collars, cuffs and the rest of men's garments that are washable as well as wearable, will tell our story better than the type of our friend, the printer. Don't bother about coming around here — New Method Laundry Limited 187 and 189 Parliament St. Phone M. 3289 4546

ROYAL MAIL TRAINS. VIA INTERCOLONIAL RAILWAY. Canada's Famous Train THE Maritime Express. Leaving Montreal 12.00 noon Friday carries the European Mail and lands passengers, baggage, etc., at the Steamer's side, Halifax, avoiding any extra transfer, the following Saturday. When inward mail steamers at Halifax do not connect with the regular train, the Maritime Express, west-bound special train with through sleeping and dining cars attached, for passengers baggage and mail, will leave Halifax for Quebec and Montreal, connecting with trains for Ottawa, Toronto and all points west. For further particulars apply to Montreal City Office, 141 St. James Street. JOHN DEE House Painter and Decorator 709 Bathurst Street Phone Colgate 1710 ESTIMATES ON APPLICATION. WANTED. At once, a house-keeper for one preist in Ontario town. Reply sending references to Box 2 Catholic Register, Toronto, Ont.