# Catholic Register.

"Truth"

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

**Vol.** IX.-No. 8.

# TORONTO, THURSDAY, FEBRUARY 21, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday-Seven Founders, Confessors. Friday-Thorns and Crown of our Lord. Saturday - St. Peter Damien, Bishop,

Sunday—Quadrigessima.
Monday—St. Felix III., Pope, Confessor. Tuesday-St. Margaret of Cortona. Wednesday-St. Author, Pope, Martyr.

# Current Topics.

Of the Asylum population last year, 4,498 were lunatics, and 654 idiots. Of the lunatics 2,198 were males, and 2,800 females. Their nationality is given as follows:--Canadians, 2,989; born in Great Britain or Ireland, 1,821; born in British color as other than Canada, 17; foreign born, 221. Eighty-four came to this country from the British Isles through philanthrophic agencies. Last year 254 patients recovered, being 28 per cent. of the number of admissions. There were 292 deaths, being 5.80 of the asylam population, compared with 4.87 during the previous year. The number of patients employed was 8,878, or 76 per cent. of the population. The London Asylum had the largest number of inmates, 1,152. There were 1,149 at Haceilten, 848 at Toronto, 704 at Mimico. 651 at Kingston, and 645 at Brockville. The expenditure last year for asylum maintenance was \$684,977.42. The per capita cost from 1898 to 1900 was \$120.20, compared with \$182.07, from 1891 to 1895. Among the causes of in-sanity in the 722 patients admitted last year; d1 cases were ascribed to worry, 86 to domestic trouble, 10 to religious excitement, 82 to drink, 84 to adverse circumstances and business broubles, 261 to hereditary tendencies, 5 to love affairs, and 26 to overwork-

Thirty Catholic Poers Catholies ginoluding the Duke of Protest, Norfalk, have protested agains, the soleron de-claration made by the King in the House of Lords of his disbellef in the doctrines of the Roman Catholic Church. The tone of the oath, which was prescribed by an act passed in the reign of Charles II., is distinctly provocative. The King declares that he believes that in the Secrement of the Lord's Supper there is not any transmissantiation of the ele-ments of bread and water into the body and blood of Christ, at or after the cor secration thereof, by any person whatscever, and that the invocation or adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass as now used in the Church of Rome are superstitious and idolatrous. In making this declaration the King swears that he has not received any dispensation from the Pope. Similiar oaths by which private persons and ordinary officials were bound have been modified so as to do away with offensive and conten-

From the details of the expenditure in the Audi-Money tor-General's report it annears that the expenditure on the Paris Exposition was \$260, 165. The expenditure for the mainten ance of dairying service was \$47,000, 000. Last year \$10,000 was paid in compensation for hogs and sheep slaughd, and the expenditure for the pre vention of the spread of tuberculosis in sheep totalled \$19,991. The sum of \$2,000,000 was voted to defray the exness of the Canadian contingents, and up to the end of the fiscal year \$1,429, 358 was paid out: The expenditure or capital account for arms, etc., artillery, and rifle ranges, was \$280,850, out of an appropriation of \$589,900. The mainoe of a guard at the Welland Canal cost \$1,006, and \$178,266 was expended on the Yukon contingent. The Halifax provisional garrison entailed an expenditure of \$118,265, out of an appropriation of \$180,000. The expiceatory aux vey for the Klondike district entailed an expenditure of \$24,457. The expenses in connection with the arrest and wiel of counterfeiters cost \$8,894, and in connection with the arrest and trial of the Banque Ville Marie officials

Simultaneously with the holding of a convention in Ottawa for the prevention of tuberculosis, a number of cattle importors are seeking to get rid of the tubecoulin test. They have had a conference with the Minister of Agriculture, among those

present being Mr. Edwards, M.P.: Prof. Adams, Prof. McEachron, Montreal : Dr. Bryce, Toro. to; Dr. Coventry, Windsor; Mr. David McCrae, Guelph, and others. Mr. Edwards championed the present regulations, which required a strict test by tuberculin on all imported cattle, while in quarantine. Mr. McCrae was in favor of the total abolition of the test in every case, but if this could not be done the regulations should be modified so as to remove the present injustice which exists regarding the test of thoroughbred cattle for breeding purposes. Mr. Fisher is opposed to the abolition of the test, but was willing to make changes in the regulations as to the menner in which it should t applied. It was agreed that legislation should be introduced abolishing the law, which now prohibits selling the hides of tuberoulous stock, and scientists agree that there is not the alightest danger of contagion in the hides.

A few days ago Coun

Affairs in to Von Waldersee wrote to China. the generals under his supervision, notifying them to have all their available troops ready in two weeks for an expedition lasting 80 days. Gen. Chaffee and Gen. Voyron the French commander, have received letters eaking for their co-operation, and expressing a desire to know what forces they can spare. In commencing his letter Count von Waldersee says:--"Owing to the unsatisfactory nature of the negotiations for peace, and also to circumstances rec such a course desirable, it will probably be necessary to resume military oper ations on a large scale, especially toward the west." It is not thought likely that General Chaffes will ages to such a plan without instructions from Wash ington. The French commander, however, is expected to do so. Count you Waldersee's plan contemplate offering the command of the expedition in the first instance to Sir Alfred Gasales; the British commander, but it is believed String commander, our terms of the that, in view of his recent illness. Gen. Gasales will inform Count von Walderies that he is unable to accept the command. In that event, it will be effored to Gen. Voyron, provided the Fre nob tell in with the arrangement, which Count von Walderson believen will be the case. Such an offer; to Gen. Voyron would have the effect, it is thought, of overcoming the differences which have existed between the French and mountration of Count von Waldersee's confidence in the military ability of the French contingent. Ere long, an announcement is expected that the destination of the proposed expedition is Sian-Fu. The foreign envoys believe its object to be to compel the Chinese to accept the terms of the powers. It is thought when is becomes known that the expedition has started the Imperial court will hasten to comply immediately with all the demands of the joint note. The spect of active service. Many believe the Chinese army will strive to the nimest to protect the province of Shensi against invasion.

The hope is expressed Imperial in England that the reference in the King's speech to the intention of the Government to propose certain changes in the constitution of the Court of Final Appeal, may mean that the Ministers are about to attempt the formation of a final tribunal that would have and deserve the confidence of the whole Empire. At present the Judicial Committee of the Privy Council supplies the want, but its methods of pro cedure are halting to a degree, and important portions of the empire are without direct representation upon it The auggestion is made that a Court of Imperial Justice should be constituted centing the Empire's highest legal intellect and experience, and including among its members a leading lawyer of Australasis, another from Canada a third from India, and a fourth from South Africa. To these might be added two for England and one each for Scotland and Ireland. Such a court would probably do as much as anything else to bring about Imperial Federation.

I. N. Ford cables to the Tribune: Reer One of General Buller's brigade commanders in the Natal campaign asserts with an air of confidence that notilities will be at an end by July 1, and that the final skirmishes will occur in the Standarton district. This forecast may not be more trustworthy than scores of guesses which he ve preceded it, but a spirit of optimism now prevails among British officers here

and the end of the war is currently believed to be in sight. They explain that General Kitchner has been massing his infantry along the lines of communi cation, and organizing two large mounted forces, with a flying system of transports. for following Boths and DeWet. Time: has been required for the various concentrations and equipments, but mobile columns are now available for beating wide districts and driving the game before them. General French is clearing the eastern district of the Transvaal, forcing Botha's scattered commandos back upon the Swarziland frontier, and General Kitchener himself is at Da Arr directing the series of large mounted columns in pursuit of DeWet, French's operations, while not decisive, are most harassing, for he has captured a portion of an ammunition convoy and droves of cattle and many horses, and in clear ing the country he has out a wide swath; from Belfast to Ermelo. De Wet, with Plumber's Australian bushmen close; behind him, has struck the railway north of De Aar, and lost a portion of his am-munition and supplies. His object in invading Caps Colony has probably been to attempt to concentante Hertzog's Kritzinger's and his own ferces, and in stigate a general uprising among the Dutch by the capture of some important stronghold on the lines of communication tion. Kitchner is where he can man his mounted forces and the colonial defence troops; and set cas column after another in motion against De Wet. Old soldiers bere do not believe that the Boers will escape, but De Wet is a .. wily

The town of Cumb Mining land, which lies soroes Bisaster. from Union Bay, B.O. where the Alaskan liness call to fill their coal bunkers, was shaken by a most terrific explosion at 10.80 on Friday morning. The so was located at No. 6, which is situated right is the mining town. In a very fair, minutes crowde gathered at the pitchead, and willing workers hurried pare and there, the majority learning making great excitantant, delay steakers could he dener which; and to say, were little. After the explosion there came fire, and entombed in this hell of fallen oorl, broken and crushed mining timbers, and debris are sixty-five men, forty of whom are whites, and the remainder Asiatie. The staff of workers known to be in the mine are computed at that number, and since the explosion, none have reached the surface. From the force of the ex. plosion, which covered the ground in the vicinity of the pit-head with a layer of orushed and broken mine timber, men of experience fear the worst. Little hope is expressed that any of the unfortunates imprisoned below will be brought out alive. Number 6 shaft is nearly 600 feet deep, and the workings are connected with the shaft of No. 5, which is a mile and a half away. A mounted man dashed across at once to the place, and a search party was sent down into the workings from No. 5. After getting near the doors between the two shafts this party was forced back, having encount. ered fire-damp, and they had to race at all speed backward in order to avoid being overcome by the quick-travelling games. Retween the two nits fire was found to be raging, but whether this is because coal has been fired or the broken Recons parties ineffectually tried, also, from the pit of No. 6, to get down to the buried men, but they were unable to get to the bottom, the cage not being lowered with safety more than two-thirds of the way down. The fan and hoisting gear is intact. All hope, has been about abandoned that any men would be taken out alive. The scene on the top floor of No. 6 baffies description. Twisted pipe, scraps of iron and wood, splinters from several younds' weight down to newdust. ome being blown clear from the botom, the whole being govered with black damp. Of the white man dead in the mine, twelve have widows in sore dis trees, with twenty six boys and girls made fatheriess. A second explosion of fire damp occurred at the Cumberland mine of the Hojon Colliery Company. where sixty miners have been entomb since Friday morning. The second explosion occurred in the No. 5 shaft. through which repeated efforts had been made during the day to reach the entombed men, who are in No. 6 shaft. There were no fatalities from the second explosion, as the danger of that part of the mine going became so apparent that the men were ordered out of it a

half hour before. Everything within a

radius of half a mile from the that

heads is covered with a deposit of black

dust to a depth of several inches, like a

pall for the desolated village. The rescue party which hastened to the mine on Friday are at work, but there is no hope now that any of the miners are still alive. The cfficial report states that there were 61 men in the mine at the time of the explosion, of whom 20 were whites, nine Japanese, and 82 Chinamen.

# FREEDOM OF THOUGHT.

This is the Principle on Which the Creeds

A correspondent of the New York Sun writes; You said, last Sunday; "In the last quarter of the last cen-tury the very foundations of religious faith were destroyed in the great mass of the thoughtful minds of the Protestant world, and, as the case of the late Professor Mivart indicated, were shattered in those of many intelligent Catholics, though the Pope makes their preservation essential to salvation."

Many, to be sure, is a relative term and not easy to criticize; but you might rother have cited Mivart's case might rother have cited Mivart's case as an isolated one, standing apart from any class. He was mourned by the church, but simply as one of her children falling away; but in guiding souls to heaven, she does not weight but number, or rather, all are of equal weight, being cast at the same mint. What made Dr. Mivart's defection notable to her was the chance that it might be manifolded in others. It. happened however that he had no following, not even a corporal's guard. He had no school.

#### VAUGHAN AND MIVART

VAUGHAN AND MIVART

It might be noticed, too, that it was Cardinal Vaugnan who quietly insisted that Dr. Mivart should not fight religion and wear its uniform. If you bring up this case, you might contrast it with examples of Protestant bodies permitting attacks on religion even from their clergymen. It is a matter of open, undenied report that the rector of a prominent institutional church of this city had spoken sheringly of the holy apostles, scoffed at the doctrine of hell, and taught his hearers to desanctify their Bibles to a level of profane writers, such as Kipling. Yet he holds his pulpit undistanted.

surbed.

Let a priest preach thus and he would only with empty pews, as when the congregation of Arian rushed away in hope of the congregation of Arian rushed away in hope of it would be his last serthe contregation of Arias rushed away is horror. It would be his last sermon in the parish, and eventually sermon in the parish, and eventually sermon in the parish, and eventually sermon in the parish, and the sermon in the parish and the sermon in the sermon part of the sermon parish the fatth more vides wead and solid. Whatever the attitude of others, we Catholics accept our creed unswervingly, unhesitatingly, gladly. We have no private judgment in the face of what we believe is Christ's living personal oracle.

# THE GREAT DIFFCRENCE.

THE GREAT DIFFERENCE. And just here, Mr. Editor, is the great (subjective) difference between the two religious ideas—a distinction that your acumen does not seem to have touched. We believe—it is so patent—that Christ founded a society; that it was un organized, organic hody, not a mere aggregation; that body, not a mere aggregation; that He made it the depository of His revelation and its infallible expounder; that He commissioned it to teach as His representative (He that hears you, hears me"); that its fuaction, then, was to teach with authority; that its prerogative was to claim for its desprence of the second s was to teach with authority; that its preriogative was to claim for its doctrines their acceptance; that this church was designed, and consequently destined, to speak to the end of time in tones of pristine purity; that to think of it as having ever lapsed away into paganism would be blasphemy, for, being Christ's own institution, it is indefectible.

This may be summed up by saying that our Lord established, for all time, that our Lord established, for all time, one institution to teach religion, and requires obedience to its voice. Now, the control of the cont the Catholic church claims to be such an institution. On the other hand, the Protestant denominations do not make such claims; in fact, they put forth express declaimers. It is, then forth express declaimers. It is, then, a simple matter for us to keep our faith intact; we hear the church Loss of freedom? We are not frightened by an empty phrase. When a man learns arithmetic, he loses freedom of thought; he forever commits himself to say that nine times nine are eighty-onic. We cannot conceive how we possibly suffer a disadvantage by submitting to that ruth whose overlord-ship is our very aim and object. Not foraccept it, hot to be found and compelled by it, would be stutification. to accept it, not to be found and com pelled by it, would be stuitification And it may be added that here the unresisted bands of logic are not less welcome because they are entwined with strings that wrap the heart.

with strings that want the heart,

FOR A PROFESTANT
the matter is different. He is his own teacher for each includual tenet; he does not have to he ir his ministers; he hears just to the extent that it pleases him; it is they and their ideas that are tried, doctrine by doctrine, in his private indepent

that are tried, doctrine by doctrine, in his private judgment.

It has been sked how it is that a Catholic convert is able to change his belief on so many various points. He adheres, first to this, the identity of the Catholic church with the church of Christ; and everything then follows as an easy corollary. He does not have to change his private, judgment in detail; he increly drops it; it becomes utterly irrelevant. His first proposition accepted, he has only to let himself conform. Truly, if a man himself conform. Truly, if a man holds that, the church speaks with the

authority of God, and therefore cannot teach wrongly, wint is there for him to do by every consideration of reason and morality but to listen and believe? This is the cord that banks his fascis of doctrines, and prevents their being snapred and splintered, this is the gravitation that brings a scattered mass into round coherence, and fluctuation. mass into round coherence, not fluctumass into round coherence, not fluctuating, but fixed, not wavering, but steady; not loose, but organic; this is what gives us Catholics an unmoved equilibrium in bolief for which our neighbors, with their inconstant guide, may long, and their participation in which is the supreme wish of our friendship, the object of our prayers.

#### HAMILTON'S ORPHANS

Forty-Eighth Annual Festival a Grand : uccess.

The 48th annual festival in aid of St. Mary's Orphan Asylum, Hamilton, in the Grand Opera House on Monday in the Grand Opera House on Monday afternoon and night was a grand success, and every one connected with the worthy festival was pleased. It was evident to the most casual observer that the orphans have still all the good friends that are necessary to see that they are cared for and brought up so as to be good men and women, and that, after 18 years of giving, the people of Hamilton continue to esteem it a privilege to contribute to the noble charity of St Mary's Orphan Asylum.

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Both afternoon and night the theatre

Both afternoon and night the theatre was filled with enthusiastic audiences, the afternoon crowd being too large for the accommodation.

The afternoon portion of the festival was given largely by the orphans themselves. The program was as follows; Flag drill, orphans; two choruses, orphans; recitation, Morris Walsh; song, Leo. Nelligan; recitation, J. Padden; dance, frish lig, Chas. Hayes; comic song, J. Morrison; cumic.song, L. Vizard; recitation, Miss McGrath; farce, Claude Newton, Herbert Allen and Flora Barkls.

EVENING PROGRAM. 

ORPHANS' ANNUAL ADDRESS.

Following is a copy of the address;— My Lord, Rev. Father, Ladies and Gen-

An older boy that I should, surely, be chosen to address you on this first festival of the new century; but you see, dear friends, every boy who had a friend in the world was sont away to be cared for after the House of Providence fire; for there is little more than studies were in our present than standing room in our present quarters, for the handful of boys be-fore von. So, as the big people say, "It devolves upon me" to speak for the orphans to-right.

I have heard a great deal about this new century, but I suppose I am too young to understand all the reasons new century, but I suppose I am too young to understand all the reasons why it is thought such a great event in the life of the world. I do understand this, however; At the first orphans' festival of the next century, you, my friends, will not be seated there—I shall not be here. None of the little ones who will then stand here with outstretched hands—few of those who will then occupy your places, listening to the orphans appeal —few, if any, of them will know that

you or I have ever lived.
But, dear friends, your good influence will not die; and your example in caring for the orphans and sheltering the houseless poor will cause future generations to rise up and bless you long after your names have faded

you long after your names nave laded from the memory of men.

There is another institution in Ham-ilton that I. hope may be still flour-lashing a hundred years hence, and that is the daily press. Long life, I say, to the Post and the Herald and the Times and the Spectator! The sisters told us all about the noble work these papers did for us when our home in Dundas was burned; and I wish to-night to thank, not only the press, but all the sind, generous people of Hamilton who gave money to rebuild the House of Providence, and who sent us food and clothing when we needed both, for we had not even a bed to lie upon. Just one word more, my dear friends,

Just one word more, my dear friends, before I bid you goo-night; When we boys return to Dundas we hope you cturn to some

will all come out to see us. We were always glad to see you when we lived there before, but now we shall be doubly proud and happy to show you our new home, for which we shall, in

great measure, have to thank you. CONGRATULATORY SPEECHES. As is customary, His Lordship Bishop Dowling, at the conclusion of the read-ing of the address, expressed his chanks to the people of Hamilton for

ang of the address, expressed his shanks to the people of Hamilton for their generous support of the orphanage. He asked the mayor to read a few figures relating to the orphanage, Mayor Hendric was pleased to do so, and he informed the crowd that 4,733 children had been cared for since 1552 by the orphanage. Last year there, were 264, and the ages of the children ranged from 6 months to 14 years. At present there were 85 in the orphanage. The Government grant per day, was 2 cents, a child, and the city, grants 2 cents. The city's grant for children under the protection of the Children, and Society was 5 cents. His Worship spoke briefly of the noble work the arphanage was doing, and, Mr. Carscallen spoke briefly.

Among those who occupied boxes were; Sheriff Middleton, Rev. Fathers Mahoney, Coty, Hinchey, and Brady.—
Herald.

#### HOUSE OF PROVIDENCE.

Dundas' Charitable institution being Rebuilt.

The work of rebuilding the House of Providence, Dundas, which was totals ly destroyed by fire last September, has commenced, but it will be many morths before the new building will be ready for occupation. When it is completed, however, Dundas will have ore of the firest charitable insility tions in the Frovince. The work of preparing the plans and superintends ing the construction has been entrusta ed to Robert Chohecy, architect, Hama ilton, which is an assurance that it will be well done. All the walls of the old building have been torn down and very few of the old bricks will be used. The new home will cost in the neighborhood of \$10,000, and will comfortably accommodate 225 old people; and orphana, and 25 or 30 sisters and attendants.

The new building is being erected on the site of the old one, which is in every appear much desirable. Situate ed on the creek of a hill it commands a grand view of the historic town. The beautiful grounds make it'a, pleasant; place for those who have fought, the battles of life to spend their declina-ing years. The building with a classic in design. The outer walls will be Milton pressed brick and the trima mings cut free stone. To will cover more ground area than the eld builds ing, will be one storey higher and will be fitted in the modern style. Include ing the basement and attic the newshome will be five stotles high. The central corridors dividing the rooms. will be wide and airy, giving better, ventilation than the old home had. The roofs are to be slated, the sky line being broken by a handsome classic cuspela on the main building and dormers, and clock turnet with flagstaff. n the wing.
The building will form a three-side with

ed square, with north case and south wings, leaving a large central court yard. The lavatorics, etc., will be in yard. The lavatorics etc., will be in arnex, and the laundry and chapel will also be detached from the main building. The front or cast wing will be 140 feet long and 43 feet wide; the north wing 125 feet by 16 feet, and the south wing 126 feet by 40 feet. The laundry will be 17 feet by 40 feet. The laundry will be 17 feet by 40 feet, and the chapel 80 feet by 33 feet. There will be four general staircases reaching from the staircases to the attle, and also a private staircase, which will give ample access to all parts of the building nad provide plenty of ex-

will give ample access to all parts of the building nad provide plenty of ex-its in case of fire.

The building will be heated by the latest direct and indirect hot water system. The plumbing, both in work and fixtures, will be the latest and most improved style of sanitary plumbing, and all through the build-ing will be most comfortable and con-venient.

plumbing, and all through the building will be most comfortable and convenient.

The water supply will be pumped from a stream to the south of the building into large lead lined tanks in the attle and distributed through the building as required. The tanks will have a capacity of 6,000 galions.

The sleeping repartments throughout will be large, with high ceilings and lighted by electricity. The class and sixting rooms will also be large and well lighted and ventilated, the greatest possible care being taken to make the building not mly confortable but healthy. The outracts have been awarded as follows; J. M. White, carpenter and joiner work. James Findlay, slating and this inthing and plastering; Adam Clark, heating and plastering; Adam Clark, heating and plumbing, and K. J. Scully, printing and glazing. The contract for electric light wiring has not yet been lef. Mr. White is clark of the work.

The committee that has charge of the work hopes to be able to raise sufficient funds by subscription before the class of the Present year to clear off all indebteures. Already about \$20,000 of the required amount has been subscribed.

has been subscribed.

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# Our Weekly Sermon THE HOLR NAME OF JESUS.

#### ITS POWER AND EFFICIENCY.

Preaching at Farm-street, Rev. F. Gavin, S.J., based his discourse on those words from the Lesson of the Day-Acts IV., 8-12;-"This is the tone which was rejected by you build-118; which is become the head of the corner; neither is salvation in any For there is no other name under Heaven given to men, whereby we must be saved."

The reverend preacher said;-"His name was called Jesus." My dear brethren, we are caught by the magic of a name-the name of a general, or a statesman, of a painter, of a poet, of a physician, or even a millionaire. But those names only speak of a very limited audience. They convey no lesson. They are merely empty sounds to the poor and the uneducated, who are perhaps the best portion of the human race. In the soldier and the sailor, in the porter, in the applewoman in the street, these names arouse no enthusiasm; they enforce no lesson We want a name that will speak at once to a little child, and that will lighten the way of the old man in the shadow of death, a name that will arouse to repentance the poor sinner in the very depths of his degradation. And where are we to turni? Assuredly not to anything human, for every thing human is fallible. Even in the Saints there were defects-in all except Mary, Queen of Saints. Yet even in her there were defects of limita-

For 1900 years titles and dignities have been cried out. The name alone that can satisfy us, the personality wa want is Christ Jesus, Son of the Living God.

Every sermon should be practical. Every sermon ought to be a lesson to each person that comes to listen and to learn. We have to imitate the Apostles in their preaching. What did they do? They went everywhere preaching and teaching Jesus. There. is of verse in a hymn for the Feast of the Holy Name which, while giving a practical lesson, inspires at the same time love of Jesus Christ; "Oh, Jesus, full of hone and compassion, how good to those that seek thee, and passing all belief to those that find thee. Oh, Jesus, hope of man."

Christian hope is very different; from the sentiment apoken of by novelists, and essayists. Christian hope is Jesus Christ living, suffering, dying, rising again. How, you may ask, can a man hope who is tied down by sin li Look how Christ came to us. He came to the world from the womb of a lowly virgin, and He took to Himself the flesh of a sinner. No man can be terrified by His God on the Cross." I am amongst you, He said. "I am amongst you as one of you." In four different epistles St. Paul, a master of language, calls the Incarnation a mystery. And why? Because of the depth of the abasement that it involved which no intellectual conception of man or angel can fully fathom. That acceptance of human abasement by Jesus Christ telis us that no sin is too great for forgiveness. Only one sin seals the guid of the sunrer, nad that is the sin like to that of .he guilty man, who, rushing into the chamber with the accursed thirty pieces of silver, dashed them in frenzy on the floor-the sin of the betrayal of Christ's blood.

How we shrink from asking a favor, even from a friend, for fear of being refused. There is only one Being who granting, and that is Jesus Christ. He first and foremost, an indulgent father who delights in hearing His children's voices and wishes to know their petition. Sometimes what we ask is, in the wisdom of God, refused. Christ knows what is best for us. What you desire, ask, and He will give it to you if it be for your good; if not now, later on. Place your confidence in Him, and you will not be disappointed, because He is so full of compassion-"How good to those that seek Thee, and passing all belief to those that find Thee, O Lord." Man is so very different from God in this respect, especially if we take the highly situated ones of this world. It is hard to find them at home. They are always busy and pre-occupied. have to make appointments to meet them, and the appointments are cancelled by telegram. They have 'no time to do anything in fact, except, perhaps, to amuse themselves. How very different is Jesus Christ in Ilis dealings with His creatures. You know that picture of the gracious figure knocking timidly at the door of the heart-"Behold, I am at the gate knocking." He never enters unless the creature says. "Come in," and when that permission is granted Jesus Christ comes into the soul to fill the vacant chambers, and even in that changeful, incomprehensible, passion-

loving vessel which we call the heart,

even there He finds His habitation. In two places we are always certain to find Him-in His Taternacie and on His Crc is.

A man returns to the home of His childhood to find old spots and old figures passed away. Disappointment, sickness, sorrow, and death are only the titles of the chapters of this world's change. But wherever He wanders He can enter a Church. Within the King dwells, not on a throne, but in a tomb more narrow than the tomb that may soon be his (the wanderer's) bed. God is there, living and having His being, attending and ministering to us.

For 1900 years men women, and children have been walking up the Mount of Calvary in moments when the world is heavy upon them, and whispering the burden of their hearts into the ear of that crucified Master looking at that Divine figure in its incomprehensible desolution, viewing the hands and feet pierced with nails, and the heart able to excuse and forgive, unable to condemn. They have gone down from Colvary, not with their burden taken away, but with their, hearts full of consolation.

"Passing all belief to those that find Him." Assuredly this is a magnificent description of Christ's mercy.

What a weak and human ory is that uttered by Hamlet when he says:"How weary, stale, flat, and unprofitable seem to me all the uses of this world. This is the lament of a soured, disappointed man. Put this side by side with the declaration of Solomon;--Whatsoever my eyes desired I possessed, and I gave my heart to human pleasure. Venity of vanities, all is vanity; shadow of shadows, all is shadow," except to know and to serve We have found Christ in His Tab-

ernacle; we have found Him on His oross. Is there no other place where we can worship Him't Yes, in Heaven, in that kingdom whose gates are always open to mark the secutiry that reigns in the City of the Saints. All that makes life and home sweet will be intensified there a thousandfold. Jesus and Mary there shall be Mother and Son. Peter and Andrew, and James and John shall be brothers, and Martha and Mary sisters there. And in that eternal home there will our knowledge grow greater and greater of Him who was born 1900 years ago of of virgin and a saint, to die on a cross. That is your home, that is my zhome, our eternal inheritance, that we can gain by our own efforts. The means are familiar to you. Pray fervently and frequently, frequent the Sacraments, be scrupulous in your daily examination of conscience, he compassionate to the poor; and on this the Feast of the Holy Name of Jesus, linked with that Society which has the honor to bear His name, and which has the high honor of sharing, to some small extent. His shame, His sorrow, and His travail, remember the Fathers fighting for the name of Jesus; pray for them that they may put their hope in Jesus, for He is the source of all hope; "In Thee, O Lord, I shall have hope, and I shall not be confounded for ever.

# HON. LOUIS PHILLIPPE BRODEUR.

Biographical Sketch of the New Speaker of the House.

In tracing the career of able Canadian statesmen, who, by their talents, industry, and integrity, uphold the honor of the Dominion, it adds to the interest of the recital when we have to der i with a man who is under forty years of age, a period of life at which many men of good parts scarcely get their name before the public or are known outside their own immediate is never weary of being asked and of circle. The future Speaker of the granting, and that is Jesus Christ. He Commons had, however, the advantage of coming early into professional and political life, and doubly so by the good impression he made as soon as he came upon the scene. Men of less individuality and force of character would have had to linger by the way and win popularity and preferment by slow degrees, but young Mr. Brodeur was enabled to take the "short cut" to the practical road of professional progress. When he was admitted to the har in 1884 he was scarcely beyond the boyhood stage in years and appearance, but his splendid achoiastic and legal training enabled him to enter the courts and to handle cases with as much ability and confidence as lawyers who had been practising at the Bar for years before. And it was by the exercise of legal powers, early developed, that he pushed so rapidly to the front and made his mark as a bright and able young leader, who from the very start thoroughly apprecinted his responsibilities and spared no pains to safeguard the interests of his clients. By his husiness-like methods he attracted the favorable notice of the Court and of his seniors at the Bar, and at the same time increased his practice.

> It is well understood, of course, that a professional man's success in later life depends largely upon the sort of preparatory training he has had, as well as upon his personal aptitudes

and his strong determination of putpose. The future honorable Speaker of the Canadian Commons showed from the first that he had the essentials for a successful careec. He was born of a good parentage, his father being a "patriot" of '37, and on his mother's side he came of good stock. His infantile years were passed under a pure and virtuous Christian atmosphere, wherein he learned his first lessons and his young mind was bent in the direction of what was good and honorable in life, and his home instructions were enlarged and developed in the clean and wholesome atmosphere that prevails in the Catholic college and university. Setting out with such a favorable equipment, it is hardly to be wondered at that his rise to political and legal prominence has been progressive and unusuality rapid. Owing to his recent elevation to the Speakership it we've well, perhaps, to give some minute details of his career. Hon. Louis Philippe Brodeur, K.C., M.P., Speaker of the Dominion House of Commons, and the subject of this all-too-short sketch, is the son of Toussaint Brodeur, a "patriot" of '37, by Justine Lamber, his wife, whose father was killed at St. Charles,; was born at Baloeil, P.Q., August 21st, 1262. He made his regular course of studies at the College of St. Hyacinthe, Que., and, having decided to adopt the profession of the law, he entered the Laval University to pursue and complete the higher branches of his chosen calling, and in due course he graduated L.L.B., from that famous sect of learning, and was called to the bar in 1884.

In his preparatory as well as in his higher studies he displayed an enthusiastic love of learning and a determined purpose to master whatever branches he took in hand, thus indicating the thoroughness of his character, and giving evidence in advance that he had the qualities which enable men to move quickly to the front rank when their Grd-given abilities are exercised for worthy ends and backed up by a lawful ambition to make the best use of their intellectual faculties.

He practised for some years in partnership with the late Mr. E. Lareau the well-known writer, but more re-cently has been a partner of Hon. R. Dandurand, K.C. He has written largely for the press, and in 1896 became one of the editors of Le Soir, Montreal. Previously, however, his fine abilities had been recognized beyond the courts, and his work in the ed torial chair, and in 1891 at the general elections, he was returned to the House of Commons for Rouville. It was in that wider field of political life that opportunity was given him to prove the practical knowledge, clear judgment, and ripe abilities which he possessed; nor did he disappoint his friends, for almost on his entrance into Parliament he took a prominent part in the debates in the Chamber in favor of his party, and was always listened to with a degree of respect not usually accorded to young members; but he had the power to make his speeches worth listening to, for he discussed public questions with good taste and judgment as well as with keen insight into their bearing upon the future welfare of the Dominion.

He was re-elected at the general elections of 1896, and was, on the assembling of the new Parliament, elected to the office of Daputy Speaker and Chairman of Committees. At the general elections, beld on the 7th of November last, he was re-elected to the House of Commons, and on the meeting of the House the other day he was elected to the office of Speaker.

While serving as Deputy Speaker and Chairman of Committees he did his work fairly and efficiently, and won golden opinions on both sides of the

In the h has just been called he will no doubt show an equally good record. His ten years' service in Parliament and five in the Deputy Speakers' chair have made him thoroughly conversant with the rates of constitutional and parimuertary procedure, and his quick intelligence has enabled him to store all he has gathered in the past for reference and use, now and in the future. Besides, he has the instincts of truth and justice within himself, and this important factor combined with his acquired knowledge and experience will constitute him a fair arbiter in disputed points of a critical nature.

His commanding intellect, too, will help him to reach correct conclusions quickly.

In speaking of his personal aptitudes we may add that the House has made a wise choice of an able, clean-cut, and scholarly gentleman of strong character and executive force, who will always be found maintaining the dighity of Parliamentary debate and the decorum of the House.

Statesmen and politicians in Canada will be glad of the prudent choice made by the Government, and the feel-

we may be permitted to quote the lines below ;"'Wisdom,' quoth the sage,

'Comes only with old age.' Then quacked the goose: 'What's the use ?'

In Hon. Mr. Brodeur's career we have a living and striking refutation of the dogmastic influence conveyed in the above lines. Mr. Brodeur has hardly reached the prime of his young manbood, and yet he has attained to high place and responsibility, which only wisdom and sound judgment could entitle him to.

In the space at our disposal we are debarred from speaking rauch of Hon. Mr. Brodeur's private or domestic life, but we are warranted in saving that It is as pure and honorable us has been his political and public career. He is happily married, having had the \_ood fortune to select a life-partner, who is in every respect worthy of him, in the person of Emma, daughter of Mr. I. R. Britton, M.P., of St. Boleil.

That the worthy couple may fully enjoy the marks of distinction conveyed in Mr. Brodeur's new appointment will be the cordial and sincere wish of all who have watched his upward career and the fine example it sets to the rising generation of young men, who may be fired with the determination to make their lives useful to their native country.

WILLIAM ELLISON.

#### CONFUCIANISM.

WU TING-FANG'S EXPOSITION OF THE CHINESE RELIGION.

Minister Wu Ting-Fang, Chinese Ambassador at Washington, recently delivered a lecture before the New York Ethical Society on the doctrines of Confucianism, which is the national religion of the Chinese. Minister Wu is a man of high culture and scholarly attainmen's, and gave a perfectly clear and lucid explanation of the religious beliefs by which so ma .y millions of his fellow-countrymen live, but do not die, because, as Mr. Wu

was careful to explain, Confucianism promises nothing after death.

It is doubtful if the average man, who has ever so slight a claim to Christian belief, will feel his respect for the Chinese or their religion by reading the lecture Mr. Wu makes very little effort to conceal his contempt for Christianity and its ideals. Confucianism promises nothing after death; hence the idea of having these priests-Tavisto, Buddhist, etc.,-join in the funeral rites, so as to make sure that if one religion will not bring everlasting hapriness to the dead soul, the other must do so ;-"I must confess that the immortality of the soul is a pleasing thing to contemplate. I wish it were true; but all the subtile reasonings of Plato cunnot make it amount to anything more than a strong probability." We have here explained the radical difference which exists between the ideals of Confucianism and Christianity. Christianity points to a life beyond the grave; to a place where the inequalities of this life will be rectified, where the poor will be exalted and the rich cast down; where those who suffer in this world will receive compensation. Confucianism goes not beyond this world; it says, "Do good because it is good," and "The good may is happy." Christianity has high ideals and it must be admitted very few live up to those ideals. The Sermon on the Mount says, "Do good to those who hate you, and pray for those who despite-fully use you," "Whosoever smitest thee on the right check, turn to him the other also." Christians do not live up to their ideals, but is it not better to have ideals that are everlasting -even though it be only in thoughtthan to have one's ideals bounded by this world, and circumseribed by the nride, avarice, and selfishn seems inherent in Man. Let us examine for a moment, the practical working out of the ideals of Confucianism, and those which animate the Christian. What has Christianity, done for mankind,? It has placed a hope in the hearts of the downtrodden. and is a beacon light to suffering humanity. As individuals, we may not live up to our ideals, but as communities we do try-it may be afar off, and in a halting manner-but we do try to follow the example of the Founder of Christianity. As communities, we feed the hungry, clothe the naked, visit the sick, and care for our distressed neighbor. What meant the martyrs of the Colliceum? What power tamed and subdued the barbarians of the North, who had overturned the Empire of Rome, and made of them upholders and defenders of Christianity! Men and women are to-day turning away from scemingly brilliant prospects, to take the vows of pov-city, chastity and ob-dience. What causes them to do so? Not all who

take up the religious life have the

same high motives, but we know of

our own knowledge that many relin-

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of Christ, and capact point to one hospital, to one institution for the relief of the insane, the blind, or the deaf and dumb, as the result of its teaching must not vaunt itself in the presence of Christianity The country in which children are exposed la order to get rid of them-as we know by the records that 4,000 in one year were gathered up in baskets by the Sisters of Charity in the City of Canton alone is not even living up to the low ideal of "doing good because it is good."
W. O'CONNOR.

HE HAS TRIED IT -Mr. John Anderson, Kinloss, writes; -"I venture to say few, if any, have received greatmade by the Government, and the feeling of satisfaction will be increased in Quebec Province, and will grow still warmer among the honorable Speaker's race and kindred.

As bearing upon the subject in hand,

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#### WORK IN THE PACIFIC ISLANDS.

THE RESULTS OF FATHER DAMIEN'S WORK FOR LEPERS.

Though the remains of Father Damien, the Leper Priest, have rested for more than eleven wars under the pukella tree in the cemetery, surrounded by so many of his spiritual children, yet his example has not been forgotten, and on that sad island of Molokal other devoted apostolic workers are carrying on his labors among the sorely afflicted lepers. The settlement is much in the shape of a triangle, two sides of which are bounded by the ocean, while the base is formed by the "pale" or precipitous volcanic cliffs, more than 2,000 feet Here the path communicating with the other parts of Molokai is so steep that adependently of the very atringently-enforced prohibition, few of the lepers could have the strength to climb to the top of the ascent. In the settlement there are now the Baldwin Home for men and boys, and the Bishop's Home for girls; the former founded by Senator Henry Baldwin, is under the special supervision of Brother Joseph Dutton and his assistants from the Damien Institute; the latter under the care of the devoted Franciscan nuns, who have made it, indeed, a very real home to many helpless girls and women struck down by lepro-y. The Baldwin Home, which is not far from the church built by Father Damien, stands in an enclosure of two scres and a half. The dormitories, schoolhouse, laboratories, and bathrooms are on three sides, and the fourth side is the residence of the Infirmarian Brothers. The grounds are very well kept, and a line lawn surrounds a rockery and fountain. As occupation is good for the lepers, they ers employed, as far as their malady will permit, in various household duties, as well as in other little industries. Brother Joseph Dutton's old military habits have been of great use since he was appointed head of the Home, where the utmost order and cleanliness reign. We are told he would not accept any money for his labors from the Hawaian Government and that he has changed into a garden the bare and rocky ground around and inside the Baldwin Rome. The kitchen garden, under the care of Brother Van Lil, was most successful, and it produces abundant vegetables for the Home. Exother Dominic, from the English branch of the Damien Institute, was over the tailoring department, where his boys made their clothes, for which the Government paid them a small sum, which was devoted to the purchase of little additions to the Government rations. The boys, who have their own band, which, indeed, was first established by Father Damien, who displayed wonderful ingenuity in making some of the instruments. Now they have a fine set, presented by a benefactor, and the band, is a great source of pleasure to the music-loving Hawsian lepers. The inmates of the Home arc as contented and as happy as they can be under their affliction, and the children are cheerful and much attuched to the kind Brothers, who do all they possibly can to alieviate suffering. Besides, the Baldwin Home, the hospital and dispensary, the resident physician's house, and other buildings belonging to Government are also at Kalawao, the village where many lepers reside. Though supported with the greatest generosity, and every care bestowed on them, still few of these poor people live very long; though of late years, owing to admission in an early stage, and the more improved methods of treating the disease, the death-rate has diminished among the Molokai lepers. The Bishop's Home for girls and women at Kalanpapa is kept with the same scrupulous cleanby the good Franciscan Sisters. It seems to come to them naturally, as it were, this devotion to the lepers as

part of their spiritual inheritance from their great Father, St. Francis of Assisi, who was ever zealous in his attempt; to relieve the poor lepers, who in his days were treated like parishs. As we have said before, the excellent Sisters volunteered readily for the Molokai Mission when the call came to their convent at Syracuse, in the State of New York. At Hono-lulu these nuns have their schools and the charge of the Kapiolani Home, on the island of Oaku until the eigh teenth year, when they are given their liberty if quite iree from all taint of leprosy. As it is, there have been very few cases among these children. A similar Home is much needed for non-leprous boys, in order to give them a chance of e-caping the malady. At Molokal the Sisters' service is invaluable, and besides their chanel they have a schoolLouse and the fourteen roomy cottages which form the Bishop's Home, year which is the fine granite monument erected to Father Damien's memory by the English people. Before we go further, we must tell our readers about this chapel we have just mentioued. It is a pretty

Gothic edifice, built for the Sisters by

Į.

his admiration of the humble nuns who have devoted their lives to the lepers. But although it does belong to the Sisters for their own use, they have established here a regular service of adoration for the women and girls who are anxious to henor the Sacred Heart of Jesus by theirprayers and acts of homage, in reparation for the ingratitude of men. These poor sufferers also derive from this service of love a greater resignation under their heavy cross, and are the better able to pray for their benefactors. Ever since the opening of this chapel there has been every day a regular guard of honor from eight o'c.ock in the morning till six at night; the leper girls and women constantly relieve each other. During their hour they are wrapped in a large red cloak. What a consoling spectacle. What a complete change from the horrors of that life which these unfortunate people led before dear Father Damlen came among them. —(Damien Institute Magazine.) In the Bishop's Home the Sixters do all that iles in their power to make life less unbearable to their afflicted charges, even teaching music to the girls and showing them how to play with their crippled fingers, which is a great pleasure to these very musical islanders. When the semi-annual visit is paid by members of the Board of Health a concert is given in the large hall of the Bishop's Home that is a real source of enjoyment to the lepers The grounds are very neatly kept, and also the leper village of Kalanpapa, with storehouses and other buildings all in excellent condition. In 1895 Father Damicn's brother, Father Pamphile Devenster, left Europe with the Vicar-Apostolic of the Sandwich Islands, Mgr. Ropert, and a number of other missionaries, and four Sisters for-Honolulu. Then Father Pamphile and four Brothers of the Order were encorted by the Bishop of Molokal, where a warm reception awaited them all, especially Father Pamphile, brother of much-beloved Father Damien, Phirtytwo years had clapsed since the day when illness having prostrated him, his place as Missionary to the Sandwich Islands had been taken by his younger brother. Now no longe, young, he quietly and humbly, at the call of his superiors, started for Molokai to continue his dead brother's tobors among the lepers. It was a great change in the life of a learned and studious man in his sixteeth year, to put aside the books and studies among which had been passed the best years of his existence, but a true religious, he never hesitated in obeying the call, merely telling his friends that it was his duty to obey, and that he was departing with the desire to do all the good he could to the poor lepers. Father Pamphile had the advantage of being more learned than Facher Damien. He knew Hebrew, Greek and Latin; spoke English extremely well, and also some other modern lauguages, and with his facility for acquiring languages, he was not long at Molokal before he was able to preach in the Kanaka tongue to his people. So far has been the result of Father Damien's work on the island of Biolokai, showing to the world the great charity of the Catholic Church, who never has the least difficulty in finding among her children zeatous apostolic laborers, only too willing to bring the blessings of our holy religion to their most afflicted brethren. In Curose, waile great meetings are being held and statues erected, and speeches made, and newspaper articles written in honor of Father Damien, the Catholic Church, by means of a former colleague of the holy priest, commemorated him in her own silent and practical, and, one might say, almost obscure fashion, by the erection at Aerschot, near his native village, of an apostolic school now known as the Damich Institute, where boys are trained for the Missions. It was begun in poverty, and simplicity. there were many to prophecy its failure, but, like the grain of mustard seed, and under the protection of St. Joseph it throve in a very quiet, unobtrucive manner, and now there are six branches of the Institute comprising four spostolic schools, with 220 purils, if not more, and two novitiates. There is also a scholasticate at the central house at Louvain, and in England a brauch has been established since 1894, which is doing good work in training apostolic students, though it has to struggle with poverty and other difficulties in its efforts to second the other houses of the Institute that is answering the appeal ut-

SLEEPLESSNESS-When the nerves are unstrung and the whole body given up to wretcheduess, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be abilition for a while and temporary re-lief. Partaelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake a wealthy Honolulu citizen to testify refreshed and restored to happiness.

tered by the noble rissionary whose

name it bears, "Induce others to come

and join us in the work, but train

them for a Micsionary life."-Iristr

Catholic.

#### SECULAR APPRECIATION.

The Hamilton Herald on the Good Work Done by the Sisters.

The Great Father of all alone knows the sorrow of an orphan's lot. "Ah, for the happy days of childhood !" sigh hose who have been protected by parental arms in babyhood days. a happy dream to them. How different for the fatherless! No tragenies in life are so real, so great, as the childish sorrows of those who, unsupported by the experience of themselves or others, know not of the healing power of time.

No work is so blessed as that of caring for the otherwise uncared for children. This is the work of the good Sisters of St. Joseph. Their headquarters are on Park Street north, adjoining St. Joseph's Convent. Here, in an airy, cheerful building, surrounded by delightful playgrounds, is the home of over one hundred friendless little ones. Here a visitor from the Herald found the children yesterday afternoon, their radiant, happy faces reflecting the sweet, place countenance of the sis-

"From where did you collect such a bright, pretty lot of children f" would be your first exclamation of astonishment. Mother Antoinette led the way into the nursery first. Here are the tots, too small for school. Here are indeed some even in the cradle. From that they ranged to three and four years. One was a half-breed babe, rescued at Owen Sound.

"Edna: Margaret!" called the mother superior. Two little girls toddled forth, proffering their hands shyly to the visitor. "Kiss a body," lisped they. The visitor was puzzled, and tried hard to find what the little ones meant. The sister in charge wasn't so dull.

"You may." she smiled to them. They caught each other gleefully and went through a pretty dance as they ang, "If a Body Meet a Body."

"We can do something, too," echoed a chorus from the other children. In their childish way they sang as they went through a pretty calisthenic exercise.

Next, the older girls in the schoolroom were visited. They sang and performed a graceful calisthenic exercise, too. But they have more serious work, also. In graded clases they are given all the advantages of any other school.

Into still another branch of the work the way was shown. Little two-year old Mona was on the stairway, busy. with her childish broom. "I'm no through," she cried warningly at the visitors, just for the world- like a housewife, who wards off intruders that would track through her unfinished sweeping. After making peace with her, admission was gained to a room where the older girls were busy with thimble and needle on some aprons and other sewing.

"There's not one of them but could prepare a dinner," explained the Mother Superior, proudly.

Up into the dormitory, with its snowy little culs, down through the dining-rooms with their shining tables and along into the well-furnished kitchen, with its big range, the visitor was taken. Everything was delightful, clean, and well ordered.

On the north is the chapel where the little ones lisp their prayers, and are told of the Great Father, the Father of the Fatherless.

Bright and early at halfpast six the children are called from their beds. Prayers follow, and afterwards breakfast. Then comes the work of the day in school. Dinner is set at half-past eleven, and supper at five. The youngest are tucked away for their slumbers then, and everybody is in child's dreamland by eight.

Just as soon as they are fitted, they are farmed out into good homes. Many prosperous man, many a hippy. busting wife has been cared for in this institution since it was started in 1852, soon after Hamilton bud attained the dignity of a city. Two young ladies are now in the Toronto hospitals fitting themselves for nurses, Only the other day the sisters were surprised by a visit from a wealthy farmer of Caledonia who had spent his boyhood days there.

The first superior was Mother Martha. Her place is now well filled by Mother Antoinette, who is in charge of the girls, and Mother Itene, who looks after the boys. For some years the boys have been cared for in the House of Providence, Dundas. Until that can be rebuilt, they are being cared for here. They are fed at the orphanage, and housed in rooms adjoining St. Mary's Hall. Just now. they are being taught in the separate achools.

The Herald prints to-day a front view of the Orphanage, with pictures of Bishop Farrelt, in whose time the institution was founded, and the present bishop, Right Rev. Dr. Dowling, Mother Superior Antoinette kindly wrote the following interesting history of the Orrhanage for the Herald; The Sisters of St. Joseph came to Hamilton from Toronto in 1852. The first community consisted of only three sisters. Their first undertaking,

was the establishment of St. Mary's Orphan Asylvin, adjoicing the convent on the corner of Nacnah and Cannon streets. The duties devolving on them were many, yet their courage and zeal were equal to every emergency. Their expectations were more than realized, and in a short time they were obliged to solicit additional help from Toronto, and two more sisters were sent to assist them.

The first festival in aid of the asylum was held in 1853 in the Town Hall. and was well patronized by all classes of citizens. Among the most liberal benefactors of the institution at that time were; D. Murphy, L. Devany, R. Cherrier, P. Cherrier, W. Harris, K. Fitzpatrick, and D. Smith. These gentlemen were always ready to render active services for the progress of the good work, and were mainly instrumental each year in making the festival a success.

Sir Allan MacNab and his family at Dundurn were also kind benefactors, The orphans had free access to the beautiful grounds, where they enjoyed their occasional little plenies. It was through the influence of Sir Allan MacNab that the first Government grant, amounting to \$000, was given to the orphanage in 1856.

During the five years that had clapsed since the foundation of the community in Hamilton, its members had increased to such an extent that it was found necessary to make provision for a more commodious dwelling. Accordingly, with what could be spared after the maintenance of the community and the orphans, together with the amount realized from collections through the city at different times, the sisters found themselves in possession of a moderate sum with which to begin, and a suitable let on Park St. was purchased. At the laying of the corner-stone, by Right Rev. Dr. Farrell, there were present many of the benefactors of the institution, Among them were the daughters of Sir Allan McNab, his sister-in-law, Mrs. Sophia McNab, Mrs. Wm. Harris, Mr. and Mrs. D. Smith.

Much kinduces to the orphans was bestowed by the ludies of 2. Mary's congregation, especially Mrs. Murray, Mrs. Norton, Mrs. Logon, Mrs. D. Stewart and Mrs. Harris.

Since the o-tablishment of the Orphan Asylum, in 1852, many children had been admitted. The number at the beginning of 1850 was 53. Some of those were adopted by good families, and others who were old enough were provided with suitable employment.

The number of orphans continued to increase; consequently it was necessary to provide further accommudation. For the purpose a roughcast house near by was purchased and moved onto the present alte, in rear of St. Joseph's Convent. After some alterations and necessary repairs, it was ready for the reception of the little ones.

At the beginning of the year 1862, the children in the Orphanage numbered 100. The citizens of Hamilton continued their liberality to the institution. Their generous donations, together with the annual government grant and the proceeds of the festival, enables the sisters to proivde comfortable maintenance for the many orphans committed to their care: but, as yet, they had not all the accommodation necessary for sleeping and sitting rooms. But, with the continued and increased assistance of kind bencfactors, these wants were soon supplied.

As carly as the year 1854, the sisters began their annual collecting tours through the diocese for the support of the orphans. This is an annual work. of the sisters, and one which, especially during the winter season, is attended with much hardship.

Dr. Martin J. O'Dea, for many years gave his medical attendance gratuitously to the institution. Mesura J F. Eagan, C. M. Barton, Dundas; T. Filgianc and family, N Fower, and the members of St. Mary's choir always interested themselves in making the orphans' annual festival a success.

orphans' annual festival a success.
The first grant, smounting to \$200, from the City Council, was given to the Orphanage in 1868. Improvements followed quickly after this. A spacious recreation ground has been provided for the unfortunate boys and girls.

girls.
viously been brought. The cuffin was still locked and sealed; after 'he arrival of the governor the document drawn up in 1890, at the last exposition, was read, and the highest representatives of the ecclesiastical and secular authority together opened that coffin. To judge from the description which I had read and heard about the condition of the hely at the time of condition of the body at the time of

ST. FRANCIS XAVIER.

At a recent great Eucharistic Congress in Goa, Ceylon, there were present nearly the whole Roman Catholic hierarchy of India, including the Patriarch of Goa, the archbishops of Bombay and Verapoly, cleven bishops, and three Syrian bishops of the Malabar zite. The ceremonies relating to the body of St. Francis Xavier, which had not been exposed since 1890, were interesting, the devotion to the saint's body bearing some resemblances, to interesting, the devotion to the saint's body bearing some resemblances, to that shown by the primitive Christians to St. Paul,—Acts. xix, 12. Says the London Tallet;—All the prelates repaired about 10 a.m. to the sacristy of Bom Jesu, to which, by the direction of the patriarch, the coffin in which the precious relics rest had pre-

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the last exhibition in 1890, no great change has sivee taken place. This opinion was confirmed by one of the bishops who saw it then, though an-other prelate thought to notice a other predate thought to notice a change. For more than an hour the bishops, the canons of the chapter, and the secretaries were allowed to remain near the relies of the saint, now praynear the relics of the saint, now praying, now applying objects of devotion
to the body. Then the open coffin was
carried on the shoulders of six bishops—the Archbishops of Bombay and
Verapoly, the Bishops of Mangalore.
Trichinopoly, Galle, and Jaffma—to the
church. There it was enclosed in the
shrine which had been placed in front
of the sandurary and calcibited to the of the sanctuary, and exhibited to the veneration of the faithful."



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THURSDAY, FEBRUARY 21, 1901.

I ENT AND FASTING.

Yesterday began the annual lenten time of fasting, and of preparation for the Easter time. It is not necessary to remind Catholies that we are now in the season of mourning-a season set apart by the Church as a preparation for the glad time of Easter. In this forty days of the commemoration of our Lord's fast, we are commanded by the Church to observe a fast which is clearly defined and easily understood. We shall not go into the history of fasting-it is as old as the Jewish religion, and its necessity is vouched for, not only by the fact that God commanded His chosen people to observe certain fasts, but it was also promulasted by our Lord both by Example. The Church sets aside wais season of mourning as a time of spiritual preparation for the Easter time purging out of the old Jeaven; as a commemoration of our Lord's fest on the mount; as a time of doing penance for our sins by doing violence to the bodies that are the cause of our transgrassions. The wisdom of the Church in setting saide the Leuten season cannot be questioned. The smallest possible amount of consideration will bring home to every Catholic mind the absolute necessity of doing panance. We have sinned, then must we stone for our sins; we have rebelled against God, then must we submit ourselves anew to Him; we have indulged our bodies in luxury and ease, then must we subject them to want and inconvenience. Penance for sin must be done either in this world or in the next, and the more we perform here, the less will remain for us to do hereafter. Fasting has always bean recognized as one of the most effective means of doing penance. It is a very difficult thing to fast for forty days. That is precisely what it is intended to be. If it were an easy thing, then would there be no marit gained: no transgressions atoned for. Man is largely of an animal nature, and must punish himself as such : must deprive himself of the pleasures that that portion of his nature craves. Thus our religious sense tells us that we should do penance, and common sense informs us that fasting is one of the most effective means of doing it. The Church then steps in and says we. must fast. Her law on this question | there is an impression abroad that is clear; the reasons for the promul- special collections are too frequent. ration of that law, apparent. She lays down the law and expects obedience in her subjects. The law save -fast; the exception to that law admits of cases that are exempt from fasting. The case is not the reverse. The exception is not the law. Every Catholic within the ages prescribed by the Church is bound to fast under pain of sin. The Church dispenses some from the law for just cause, but shé demands an equivalent in prayor and mortification; in alms-deeds and charity. The Church promulgated the law, and it is for the Church to dispense in particular cases from that law. No one can act as indea in his own case, and consequently no individual may take it upon himself to say whether he shall fast or not. The law which is a general one, prescribes fasting; it binds every one, so that a person wishing to escape it must obtain permission from the Church, that is from his confest r or parish pricat. In this country, because of the hard work that our Catholies are, schemes for acquiring money for this as a rule, engaged in, and because of or that good cause are resorted to-

reality we are given two full meals a day. The law is one commanding abstinence rather than fasting, and no one should seek to relieve himself of the inconveniences of fasting unless the observance of the law might endanger his health or his efficiency. As a matter of fact, Catholics in this country are not asked to do much more than mortify themselves at breakfast and abstain from meat. We ere allowed a full meal at noon, and the repast in the evening gives us eight oncez-an allowance that is sufficient to appeare the appetites of most of people. In the morning we may take two ounces of food, which is equivalent to a small piece of dry bread and a cup of coffee. At noon we may take as much tood as we wish; at night we are supposed to get up from the table with a feeling that we might eat more-if it were not Lent. No one is asked to have a pair of scales at his side to measure out the ounces at breakfast and supper. Many people say they cannot fast, but the majority of them have come to that conclusion without trying whether they can or not. There are few who cannot fass, and consequently there are very few who should seek exemption from the law. We should enter upon this Hely Season of Lent with a determination to overcome ourselves ; with a determination to deprive ourselves of many things that we should like. Fasting is as effectual a means as we can take to do penance at this season, and we should make a special effort to comply with the law and spirit of the Church in this matter.

VHAT WE CONTRIBUTE.

There is a law in the Church providing for the support of pastors. We believe that most of Catholics do their best in this matter, but we cannot pass by without remarking that there are hundreds of young men and young women who are working and who have not yet come to the realization of the fact that they have attained to that physical growth which makes them liable to this law. Many people imagine that the Christmas and Easter collections are to be taken up among such as are married, and that they alon are expected to contribute -- that is not the case. It does not require a great deal of close reasoning to expose that fallacy. Young men and women who are working are as much subject to this law as married men. At Christmas and Easter then our people may be said to contribute fairly well. Of course there is always room for improvement : but, as a rule, these two collections are pretty well attended to. This is not the case, however, with other church collections, for various reasons. Almost every other collection during the year is looked upon as an innovation or as something that may be ignored. We do not wish to go into the reasons why. We suppose there are reasons, and we hope they are better than any we are familiar with. Some of our Catholics are under the impression that collections in our churches are so numerous as to be oppressive. We may say that that class does not, as a rule, contribute much at any time, nor toward any church cause. As a matter of fact, it is such people that grumble. Still, that impression has not been creat by the actual state of existing affairs, but is the result of Protestant calumnies agranat the Church. She is supposed to possess great wealth; she is said to be oppressive and tyraunical toward her people; she is looked upon as overshadowing the people with her taxeg-she is, in a word, according to the Protestant opinion of the days gone by, a grab-all. What is the actual state of affairs. Catholies in America are to-day contributing, man for man, about one-half as much as their Protestant neighbors toward the support of their churches. We do not say that this should be so, but it is. and it is as well that our Catholic reople should come to a realization of this state of affairs. Millions of dollars are spent annually for Protestaut missions, both Foreign and Domestic, and they have to be collected first. Everybody contributes to this cause, from the father to the smallest child in the family. The latest

has relaxed her laws with regard to do not think that our Catholic people | must be able to explain its action as it

fasting. We are said to fast, but in are less generous than Protestants, will without constraint from any one."

but they are not called upon to evercise their generosity with anything like the frequency that their neigh bors are.

For instance it cost last year nearly four million dollars to maintain the Protestant churches in the boroughs of Manhattan and the Bronx, New York Oity, and nearly a million and a half to maintain the Roman Catholic churches. In the borough of Brooklyn the proportions were about two and a half millions to about threequarters of a million. Adding interest on church debts, and the expanditure for churches in the other boroughs (Queens and Richmond), there is a total of about nine million dollars.

This, however, is but one third of the sum spent in Ohristian effort.

"The largest single item, on a complete list, is," according to The Horald eight million dellars for new structures and repairs, folicwed by four and a half millions for education, three millions for hospital support, and nearly two millions for Christian literature. Other items are those of missions, young people's organizations, and Sunday schools, making a grand total of twenty-seven million dollars, representing what the Christians of New York City gave last year to carry on the Gospel work." In its analysis of the different Pro-

testant denominations in the metropolis, the Episcopalians are credited with spending almost twice as much as any other. The Presbytarians come second. then the Baptist, Methodist, Lutherans, Reformed, and Congregationalists. This table is not characteristic, however, when applied to the whole country, in which the Methodists spend more money than any other Protestant denomination, followed by the Presbyterians, Episcopalians, Baptists, Lutherans, Disciples, and Congregational ists. These facts will go a long way toward making our people understand that they are not only not overtaxed by that they are proportionately undertaxed. Of course, we understand that our Catholics are not as wealthy as a class as Protestants; but that does affect our argument—that collections among our people are not by any means frequent or oppressive. We are not asked to contribute unless for some good cause, and we should give cheerfully and as much as we are able. We are doing well, but we should do so with the thought-that t is toward a work that we curselves iare interested in.

THE TEMPORAL POWER. At the time the English Pilgrimage paid their respects to the Holy Father the Dune of Norfolk made reference to the temporal power, and expressed the hope that this century would see the Pope in possession of such temporal power as was necessary for his high position. The associated press of Europe could not let such an opportunity pass. It was, they claimed, an insult to Italy. And coming from the Earl Marshall of England it was a gross breach of diplomatic etiquette. That was not the worst, at a parquet of the Pilgrims the healths of the Pope and the Queen were stated to have been drunk without that of the King of Italy. Double irritation seems to have worked up the passions of the anti-Papal and anti-Eoglish press. The Duke of Norfolk was an object of virulent attack on account of his volunteer serrice in South Africa. This had be presumed to be the Dake's protest against the supposed views of the Valican. The lateness of the date chosen for the pilgramage indicated also his resentment against recent uiterances of the Vatican press. When the Duke repudiated such interpretation, then these liberal papers turn and attack him from the other direction. They give a coloring to his language which it never had; and they ascribe to him acts which he never performed. Good comes out of evil. And a double good has issued from this calumny. It shows the necessity of temporal power. Let anyone think for a moment of a large body of respectable men and women, headed by such men as Cardinal Vaughau and the Dake of Norfolk, going in religious procession to the Head of their Church, and violent attack: made upon their good name because of the Holy Father being subject to the King of Italy. It is preposterous. Baron Sounino, an ex-Minister of United Italy, regards the position as untenable, and declares the severity of our elimate, the Church | and meet with ready response. We that "an austitution to be really free

The same of the sa

Lor i Brougham, as early as 1817, said of the Pope: "Stripped of his secular dominion the Pope would become the slave, now of one power then of another; one day the slave of Spain, another of Austria, another of France, or, worst of all, the slave of his own factions and rebellious subjects. His temporal power is a European not a local one; and the Pope's authority should be maintained for the sake of the peace and interests of Europe." Archbishop freland dwelt with his usual force upon the same point. To place the temporal independence of the Papacy upon a proper permanent basis, to make it a source of strength and not of discord to the kingdom of Italy, is the problem which ought to occupy the Italian statesmen of the next generation. The other point which this calumny has brought out is that The Times had to open its columns, and admit the manly protest of the Duke of Norfolk, and thereby enlighten thousands of people who shut their eyes to the light. The Duke's hope has been embodied in resolutions from many other Catholic bodies in other nations. Victor Emmanuel himself, when invading Umbria, undertook to "respect the seat of the Head of the Church, and to give, in combination with allied and friendly Powers, all the guarantees of independence and security." These pledges were never fulfilled. Nor should outsiders think that the laity are coerced in this view. As the Dake points out: "They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deplore any sign of weakness on the part of the clergy in upholding the dignity of their sacred office in safeguarding the integrity of the truth, or in carrying out the duties of their trust. It is the failure to appreciate this on the part of non-Oatholic writers about the Church, it is this perpetual missing of the point which makes so much of what they write and say appear inept to Catholic readers."

LIBERAL CATHOLICISM.

Continuing our synopsis of the Pastoral issued by the Bishops of England, we find them explaining the assent of mind which every son of the Church is bound to yield "in whatever she presents for acceptance." The first assent is that of faith, constituting an exercise of the virtue called Divine Faith. The second kind of assent is that elicited by virtue of religious obedience. "To think as the Church thinks, to be of one mind with her, to obey her voice, is not a matter of duty in those cases only when the subject matter is of divine revelation, or is connected therewith. It is an obligation also whenever the subject matter of the Church's teaching falls within range of her authority," And in fact it is under this ordinary ecclesiactical authority that the larger number of "hortative, directive and perceptive acts of the Church are issued." Points of discipline may be decreed at one time and modified at another. Novel theories and opinions may be at one time censured by the Roman Congregations, and at a later time tolerated and even accepted. "Mosnwhile the Church exercises her authority, as she judges best, so that no child of her's shall add to, or of which she is the sole guardian.' Far removed from this iwo-fold spirit of faith and religious obedience is the spirit of the liberal Catholic whom vain fears and apprehensions control rather than respect for authority, and trust in the divine guidance of the Church. Too frequently those who claim liberty and independence of thought in religious matters are themselves slaves of unproved, worthless, theories, frequently advanced by the enemies of the Church. It is the gen. eral way of the liberal Catholic not to investigate things for himself, but rather to take for granted the halting judgments of others, which may represent a mere wave of popular sentiment, or the views of some fashionable school. The liberal Catholic always seems nervous and apprehensive, lest perhaps the Church might commit herself and err. . He doubte her wiedom, her patience, her ability in dealing with mankind." No matter that the Church has received the pro. mise; no matter that she has had the experience of nineteen hundred years.

own strong-minded, philosophical

spirit. From such sources have sprung the most noxious dangers to the Church in other lands. From men who have won a position in literature or science, simple children of the faith have lost their holy dread of "orroneous doctrines and false principles." Faith is tainted, morals are relaxedand in the end they that think themselves alive are really dead. In all matters of religion the faithful, docile disciple of Ohrist should conform his mind and judgment to those of the Divine Teacher. "By this Divine Teacher, through the voice of His Church, we are ruled and directed into salvation. One and the same is the Lord and Teacher who gave the Commandments to Moses on Mount Sinai. and who now instructs and rules the hierarchy of the Church into the wellbeing and sanctification of the faith-

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#### A DIVIDED HOUSE.

The two Presbytorian ministers, the

Rev. Drs. Milligan and Black, are

divided upon this question of racial

troubles. Dr. Black asserts that

national life must receive a baptism of

blood, to be had only through reli-

gious, racial or Old World strife. Dr.

Milligan, in old St. Andrews' says:

"It would be a disgrees, for example,

at this time of day, to have racial dif-

ferences breed wars in our midst,"

The retort to that is .-- that it is just as

bad to breed wars by religious differ-

ences. When Dr. Milligan speaks of

his Catholic fellow-citizens as worshippers of colored lights, calls them idol. ators, and insults their religious belief and practice, surely he is endeavoring to make strife. Now he turns upon Brother Black and sends a message from old St. Andrews' to the other St. Audrews': "You are disgracing usyou are breaking the Ninth Command. ment. Stop talking fratricidal war. Call Catholies names if you like. Call them idolators—worshippers of colored lights. In so doing, harsh as it may sound. your voice is not making for peace or patriotism, truth or charitybut that does not matter. Our forefathers called them such names—John Knox and others. For three hundred years the Catholies have had these names hurled at them like dirt. They are used to them. To do it is to gain popularity. But to talk 'baptism of blood,' and hint at fratricidal war is unpopular. It is a hard out upon the Laberal Party, to which many of both as French and Socieli belong. Really Brother Black you will bring trouble upon us all." If one reads between the lines this message is virtually con. tained in a portion of The Globe's report upon Dr. Milligan's sermon the Commandment: Thou shalt not bear false witness against thy neighbor. It seems so much like the pot calling the kettle black that it would be unfair not to notice the subject. Both ministers have been grievously guilty of violating the commandment. Of the two. Dr. Milligan, in our opinion, is the more guilty. Let us take his own principles. "Of course perjury," he says, "is forbidden by the Ninth (Eighth in the Catholic text) Commandment, as the grossest and most heartless form of its violation. But the principle of the commandment goes far deeper than the condemnation of perjury. It forbids all that works ill to one's neighbor by that have been disgracing Spain of any report we make concerning him." late, but our American cities are bet-We may remark that perjury is not so | ter prepared for such emergencies than much a violation of this command ment as of the commandment forbidding us to take God's name in vain. Perjury is always a serious sin, but it may not violate our neighbor's good name. So far from his being the case a perjurer may swear whit is false to protect his neighbor's reputation. The essential evil of perjury is that it calls God to be a witness of a lie. It is a direct offence against God, and only an indirect offence against our neighbor. This very error about perjury underlies the teaching of theologians outside the Church. It is too humanitarian. The question is not how a thing affects God's honor. sovereignty, or will: but how it affects man, either individually or collectively. God's interests in the problems of conduct are lost sight of, and as a matural consequence, too many make-shifts, quite madequate, are adopted to restore the stable equilibrium of disturbed society. But this is not the point. We cannot, and do not, expect sound ethics from unsound dogma. Our present contention is the liberal Catholic trusts more to his

neighbor by any reports we make concerning him. Now could any word work more ill to Dr. Milligan's Cath. olic neighbors than that he should speak of them as idolators, and worshippers of colored lights-that he should report to his flook of old St. Andrews' that the Uatholic congregation attending St. Michael's Cathedral. with some of whem his hearers were on friendly terms, were not Christians but worshippers of material electric lights? It is all very well for Dr. Milligan to turn round on his brother minister, and say that he, Mr. Armstrong Black, would bring disgrace upon them. He himself should have set the example, and instead of "working ill" against bis Catholic neighbors, he should have minded his own business. He should never have referred to the congregation of St. Michael's Cathedral; or if he did make a mistake and refer to it, he should have corrected it like a man, a Christian and a lover of peace. Now for Mr. Black's offence. He claims that Canada, in order to attain to national life, should receive a baptism of blood - and that this letting of blood should spring from wars of religion, tace or Old World quarrels. No doubt it was a very serious offence to talk that way upon such an occasion as a memorial service to Queen Victoria. It was a prophecy of evil. 16 was not a direct calumny against any one-and thus far it was less odious and disgraceful than the word of lass summer from old St. Andrews' which strove to work ill against the congregation of St. Michael's Cathedral. It is hard to decide between them. They are a precious pair-Dr. Milligan and Dr. Black-and now they are divided.

ment forbids all that works ill to one's

#### BDITORIAL NOTES.

Lent began yesterday. Catholica should give good example and observe the rules and regulations of the Church to the letter.

If our Catholic people observed Lent as they should, this season would be a series of sermons; a forty days' retreat; a continual period of missions to non-Catholies. Our Protestant friends know what our Church teaches and they are watching our actions to see, whether we are obeying heron not: . .

Let every Catholic in Canada go on retreat during this Holy Season; let every one enter within himself and prepare for the Easter resurrection from sin and his old self. This is the annual house-cleaning time for many. It remains for them to make so thorough an overhauling of self as to make the task a comparatively easy one during the remainder of the year.

Spain is experiencing an uprising of labor that is seeking a vent in riot and uproar. We see reports in the daily papers every day chronicling the storming of religious houses. These reports need cause Catholics no alarm. The perpetrators of these outrages are fanatios who have drifted from the Church, and have sought refuge in Socialism and Acarehy. Every great city in America can produce a greater and a more violent mob than those are those of Spain. It is no indication of the turning away from the Church by the people, but rather the outburst of a few fanatics, augmented and magnified by a Press that is but too eager to chroniele attacks upon the Catholic Religious. The Free Mason Government of Spain will some reap the same reward as that which will soon be mated out to its counterparts in France and Italy. The change cannot some too soon.

Another case illustrating the sylls of divorce comes from Milwaukee. Over two hundred people in that city have secured divorcer, and many of them have married again. It now torns out that in over a hundred of these cases the divorces are illegal. The decrees were never entered. The lawsers blame their clients, and the judges saddle the lawyers with the neglect. Meanwhile, such of these as were married sgain are bigamists. Even from a human standpoint; even granting that courts may dissolve marriage ad libitum—this is a state of that Dr. Milligan is guilty of publicly laffairs that must make thoughtful violating the very principles he main. | citizens exclaim: "Whither are we tains when he says: The command. drifting "?

The Austrian Reicherath is once more giving the world an example of the species of poace and harmony that holds sway in that Empire. At almost every sitting there are violent scenes. It is not a contest of parties but one of races. The Emperor is a strong character, and is able to hold the warring parties from clutching each other by the throat, but the Emperor is an old man, and the mevitable breaking up of the Empire must soon come. This Empire, formed to act as a safeguard to Western Europe from Turk den aggression, now that there is no longer any danger from that quarter, seems doomed to be shattered again into the fragments of which it was form :d.

The trustees of the Hart A. Massey es ate of this city have announced that they will erect and equip a hall and lib.ary to cost \$40,000 at the agricultural College at Guelph. This college is deserving of some such recognition of the good work that is being done there. The offer is extremely welltimed, and will doubtless go a long way toward making this already efficient college one of the best in the world. Now that the Massey estate has shown a good example, it is to be hoped that others will not be slow in following it up with similar gifts to our Government schools.

Once in a white one is so placed in church as to be unfortunate enough to have a curious inattentive worshipper in front of him. These people feel It their bounden duty to miss nothir q at all that may be going on in chure 1 whether it be in the choir or elsewhere. A long, scrutinizing, stare sines up the affaire of the choir; a casual glance keeps track of the priest at the altar; a general review is made of their immediate neighbors, and a mental note made of this and that one's appearance, all of which fornishes food for gossip after mass. At the communion those who approach the alter are taken in, and the general appearance of those who are known mentally commented upon. This curiosity should be suppressed; this mental tangent-flying reserved for some place more suitable. The choir will get along nicely of its own accord; ine other worshippers in the church are in need of :no reviewing. One's thoughts should be someentrated upon what is going on at the alter. That is what we go to Mass for. Anyone who pays the attention he ought to the hearing of Mass will have no time to weste in sixing up the congre

At the Anglican Synod at its annual session in Montreal last week, Bishop Bond announced the law of his church on the re-marriage of divorced people. He ordered that no minister in his diocese should marry a divorced person without first consulting the Bishop. If he had forbidden his ministers to marry divorced persons under any circumstances he would have taken the proper step-a step that must be taken sooner or later. The Auglicans recognize the svils of divorce but they do not seem to have sufficient back-bone to come out flat-footed on the question. The words of Bishop Bond were:

"It, therefore, direct that no marriage of a divorced person shall be knowingly solumnized within this diocese, by any of our cleray without reference of the matter to the ordinary. I heartily concur in the opinion expressed by the House of Bishops of this ecclesiastical province."

The opinion of the House of Bishops reads as follows:

"That it is the strong opinion of this house that the marriage of a divorced person, during the lifetime of the other party, is entirely to be depresented, and that the clergy of this province should not perform such a marriage."

The pronouncement of the Lambeth Conference, to which the Bisnop re. ferred, is as follows:

"That the sanctify of Christian obliga-tion implies the faith all union of one man with one woman, until the union is severed by death."

Perhaps the most amusing historical act of the age was chronicled in Cains last week. The Emperor sent a choice of methods of suiside to some of the iomenters of trouble in his territory. He sought this means of punishing these men who were guilty of the late outrages upon foreigners. His action was in accordance with the demands of the Powers for the punishment of the leaders of the revolt. It was an easy method of getting rid of his late rebels, and at the same time of appearing the "foreign devils." Unfortunately, for the Emperor, the victims to be refused, point blank, to shuffle off this mortal coil for the con-

venionca of his Imperial Highness. Owing to this unreasonablences in his subjects, the Emperor then withdrow his request, and now the three perverse fellows may drag out that existence which they stuck to so tenactously, in peace if not in quiet. It is pitiable to see such evidences of idiocy in rulers.

The United States has determined to recruit its standing army up to its full strength-100,000 men. There are at present 67,000 on the pay rolls, including those who are at present in the Philippines. The expansion policy is already being folt over the border. The question to be asked is whether this comparatively small army will be found sufficient to safeguard the grow ing American interests in the East, and at the same time look after the pleasant affairs that occur from time to time at home. It seems to us that by the time the Americans get through with their philanthropic work of forcing the Filipinos and Cubans to be free that the bill will be a pretty steep one. We venture to say that Spain would have sold out all ; or interests long ago at half the price it has already | Proposal to Mave Two Contagious Disease cost the United States.

The Canadian Churchman has the following nice things to say of Dr. De Costa the distinguished convert, who was recently elected president of the Catholic Converts' League:

Catholic Convorts' League:

"We rejoke to .e the following paragraph: B. F. DeCosta. who used to be rector of St. John the Rvangelist's is now president of a Converts' League, made up of Romanists, who formerly belonged to many different religious bodies. The Rev. B. F. De Costa was one of the ablest olergymen in New York, who resigned on some subject which he felt strongly upon at the time, but which we cannot recall. The work he is angaged in is more vitally necessary, if possible. No one who has had any experience, but understands the nocessity."

We are glad that the Anglican organ is glad. We thought, however, that Dr. De Costa's stand just before his conversion created somewhat of a stir. in New York religious circles. We beg to freshen The Churchman's memory and inform it, that it was because of his determined fight against the many teachers of his late sect who denied the Inspiration of the Bible that set Dr. De Costa to wondering and finally to Catholicism. We rejoice. however, that The Churchman's tone is at once both brotherly and evidently sincere in its congratulation.

An evening paper in this city recently came out with the utterly foolish statement that the Catholics of England were raising no objections to the King's cath, and that, consequently, we here in Canada should have none. The Catholies of England have expressed themselves in very unmietakeable language. The Catholic Lords, to the number of thirty, have made their feelings upon the question known, while Catholic asso. ciations and Catholic publications all over England are not losing an opportunity of scoring the greely insulting oath. It is not necessary for the Irish Catholies to show marks of disapprovalwith regard to this oath-everybody knows what their sentiments are upon the subject. Even though not a voice were raised in protest in England even though all the Catholies in England should declare themselves in favor of the retention of this isulting oatheven then, it is quite within the rights of Canadian Catholics to register a strong objection to it. We Catholics in Canada look up to Edward VII. as our Sovereign, and the least we ex pect of him is to refrain from beaping gross and uncalled-for insults upon our heads in return for our allegiance and our loyalty.

# THE PAPAL HIERARCHY.

Details of the Government of the Church.

The Vatican authorities publish each year a book called "La Gerarchia Cattolica," which gives officially the status of the hierachy of the Roman Catholic Church. The issue for the present year has just made its appearance, and from it we extract the fol-

iowing details;--At the head of the Roman Catholic hierarchy stands, of course, Pope Leo XIII., elected on February 2, 1878, and crowned on March 3rd of the same years as the two hundred and sixtyyears as the two hundred and sixty-third occupant of the throne of St. Peter. In addition to being the Pope, I.co. Will. has the following official titles;—"Vicar of Jesus Christ, Suc-cessor of the Irince of Apostles (Pet-er), Supreme Pontifex of the Universal Church, Patriarch of the Church of the Occident. Primate of Italy, Arch-hishop and Mctropolitan of the Roman Church Province, Sovereign of the Sec-ular Possessions of the Roman Church."

The College of Cardinals consists now

of 59 members, there being 11 vacan-cies, so that the total membership is 70. One of these vacancies has recent-ly been filled by the selection of Dr. Simar, the archbishop of Cologne Sevly been filled by the selection of Dr. Simar, the archbishop of Cologne Several coordinals died during the past twelve -months. There are three grades in the college, the highest, that of cardinal bishops, having a membership of 6, all of whom are Italians; the second grade, cardinal priests, has a membership of 48; while of cardinal second state, cardinal priests, has a membership of 48; while of cardinal second grade, cardinal priests, has a membership of 48; while of cardinal second grade, cardinals permanently reside, and of these 22 are Italians. The other 25 cardinals permanently reside, and of these 22 are Italians. The other 25 cardinals reside abroad as archbishops or as patriarels. In regard to nationality, 33 cardinals are Italians, 7 are French, 5 are Austrians, 5 are Spanish, 2 one Germans, 1 cach a Pole, a Portuguese, an Australian, a Canadian, an American, an Elegan. Fen of the cardinals are members of religious orders, viz; 2 Jesuits, 2 Benedictines, 2 Oratorians, 1 Pranciscan, 1 Dominican, 1 Capuchin, and 1 Carmelite. During the pontificate of Leo XIII. from 1878 to 1900, 132 cardinals have died. There are in all 11 patriarchates, 170 archbishops of the Latin rite, and 694 bishops; 54 archbishops and bishops of the Oriental rite, 368 titular archbishops and tishops, and 8 without any diocese. The entire Roman Catholic hierarchy consists of 1,322 prelates of episcopal rank.

#### MONTREAL HOSPITALS.

The Montreal Star says; The necessity for a new Civic Hospital constituted the principal object of discussion at yesteroay afternoou's meeting of the Hygiene and Statistica Committee. Ald. Ames, the chairman, who tee. Ald. Ames, the chairman, who has given the subject much sludy, presented a lengthy report acaling with the question, and concludes by proposing that the committee recommend to Council that the offers of the Sisters, and of the General and Toyal Victoria. Hespitals be accepted.

The plea submitted by Ald. Ames is as follows:

Montreal has practically no history in regard to preventutive measures against contagious diseases prior to 1895.

It was in 1895 that the long-to-be-remembered smallpox epidemic, with nearly 5,000 cases, with 468 deaths, and costing the city \$180,000, oroke out, and so alarmed the citzens that by unanimous consent it was agreed that its recurrence should be made impossible.

So in 1886 the civio authorities caus-

impossible.

So in 1886 the civic authorities caused to be built, on the Moreau Street property, the building now used for a fever hospital. This building, us constructed, was never designed to accommodate leatients suffering from more than one disease. It consisted of a central administration portion and of two wings, one fer maie and the other for female patients, with a total capacity of 100 bed. if devoted to one disease only

This civic smallpox hespital was opened for the receiting of patients early in 1887. By that time the small pox epidemic had subsided and the immediate necessity for an hospital no lenger existed. However, the corporation, as a precautionary measure, entered into 1 arrangement with the Grey Nuns, to keep the hospital open at all times, with beds for 10 patients whenever required. Between 1687 and 1893 this arrangement continued. During several seasons there were no patients in the Civic Hospital, yet the city appropriated on an average \$1,700 per annum to keep the same in readiness for emergencies.

THE TWO INSTITUTIONS

THE TWO INSTITUTIONS

It is proposed to creat two institutions instead of one. These are to be upon land contiguous. There is to be an entente between the several architects so that a uniform general plan will be followed. Should the city at the end of ten years desire to possess itself of the hospitals, it has only to connect the two institutions by a corrider and have a complete establishment of 12 pavilions. In the two institutions there will be at least 200 public beds, besides private wards. In case of an epidemic the overflow from one hospital will be willingly received by the other. One of our greatest difficulties to-day is to find extra nurses when the ci-ic hospital is over-drowded. With the Sisters ard the established hospitals i charge, the reserve force of nurses at their command will be practically inculasustible. The city can only obtain catra nurses by naving advanced prices for them. mand will be practically incahaustible. The city can only obtain calra nurses by paying advanced prices for them. The Sisters and the hospitals have only to apply to their parent institutions, in which case the additional force required will be immediately forthcoming. Private wards will be found in the several hospitals. These are for patients who desire to enjoy privacy, and are willing to pay for the same.

same.
The Sisters nad Hospitals originally asked a minimum subvention of \$10,000 for 10,000 days of hospital service. They are now willing to eccept \$8,500 per annum, provided the daily average number of public patients does not exceed 15. This offer is very similar to that accepted by the Council in 1895. The Council then unanimously agreed to that accepted by the Council in 1899.
The Council then unanimously agreed to grant \$6,500 each for the support and maintenance of the two wings of the present civic hospital. Surely if you are to ask the contracting parties to keep six pavilions heated, lighted and in order, for a sum only \$2,000 greater than that which the Council formally granted for the maintenance greater than that which the Godden formally granted for the maintenance of half of a single building, you will not be voting an extravagnat sum.

DUAL ARRANGEMENT ELSE-WHERE.

This dual arrangement is by to means unknown in other cities. In lowell, Mass., a similar condition exists. The Sisters of St. John's Hospital take care of the Roman Catholics and the General Hospital provider for all others.

lies and the General Hospital provides for all others. In Washington, the capital of the United States, the Hospital de la Prov-idence receives fever patients who are Catholic, and the Garfield Memorial Hospitla such as are Protestants. This

plan works well elsewhere, there is no reason, therefore, why it should not work well here.

I have pleasure, therefore, in proposing that the isolate of Realth consider with favor the officers made by the Sisters of Charity, and by the general hospitals to assist in the work of establishing and maintaining suitable contagious diseases hospitals.

The final details of such an arrnagement may be completed at leisure, aftor conferences with the parties concerned.

For the present, at least, I trust For the present, at least, I trust that we may unite in securing the passage of the by-law in Council, and by the proprietors, assuring these latter that if their permission be obtained to borrow \$100,000 for this purpose, the amount with be expended in such a manner as a majority of their representatives in the Council, after considering the offers before the may deep sidering the offers before it, may deem advisable.

The committee appeared favorable to the project, but left over the discus-sion of details until the next meeting.

#### PROTESTANTISM LACKING.

Some Few things that are wanting and Should be Supplied.

In a conversation recently with a well-known and eminent priest, a doctor of divinity, on the subject of Catholia literature and the mission and usefulness of Catholic newspapers. writes the Batimore corresponder t of the "Freemon's Journal," he said in terse language this.;

terse language this.;

"Enlightenment is what our separated brethrer need, as relates to the origin of the Church, the preservation of her unity and har vast influence in perpetuating everything that helps to the comfort, the pleasure and intellectual progress of anakind. To know the Catholic Church in its teachings is to know a new spiritual life that comprehends the closest relation with Him whom the Father sent as the Saviour and Redeemer. That there were saints of God, those who lived were saints of God, those who lived were saints of God, those who lived and who died true examples of the most perfect life man can probably attain, is beyond question. Does Pro-testantism present such examples in its history? There is not a single branch of the bundreds of sects ar-rayed against the Catholic Church branch of the nundreds of sects arrayed against the Catholic Church that dares place one of its advocates or supporters on a plane of self-sacrifice, of piety and humility, with a Francis Xavier, a Vincent de Paul, an Ignatius of Loyola, a Teresa, and thousands of others now before the throne of the Almighty, singing His praises in His presence, and forever. Here is a unique instration that is not to be found in a buther, nor a Calvin, nor a Henry VIII. They were of the earth, earthly, and their propensities never led them beyond the lowest grade of thought, and always in opposition to every teaching that points to man's highest intellectual and spiritual life here, and the grandest promises for the hereafter.

and apprictant file files and the grain est promises for the hereafter.

"But there is another point," said my scholarly and distinguished friend, "that has always more or less mystified me. Protestantism has no saints, fill all saints, fill sain ne communion of saints, no interces-sion, no prayers for the dead, no invo-cation for the living in the Protestant denominations. Prayers they utter, quite true, but they are merely an ac-knowledgment of a supreme existence and an atonement—nothing in that close relationship that the Catholic Church brings between man and his Greator, that so atrongly proves the Creator, that so strongly proves the strength of the Muster and the weak-ness of the subject.

strength of the Master and the weak-ness of the subject.

"Still another great point at which Protestantism is sadly deficient is in its utter repudiation of the dignity and honors belonging to the Blessed Virgin Mary. Her very name seems to be scorned. Catholics are accus-ed of giving her adoration and hold-lies her assumed to her Digins Son ing her us superior to her Divine Son. This is a fallacy that is entirely un-warranted. The simple proposition is; This is a fallacy that is entirely un-warranted. The simple proposition is; Had Christ a mother? The Scriptures say He had; that she was full of grace, that she was blessed among women, and that all generations should call 'er blessed. This presents a case of the human kind, a creature that outside of all who have been seen upon earth must and will stand supreme, and so long as there will be millions of those faithful to her Son, likewise there will be millions faithful to her, as not only the mother of the Son who brought salvation, but as the chosen one for the purpose emphatically deor ought salvation, but has the causen one for the purpose emphatically de-clared by the Father Himself. Here then, does the Catholic Church prove its integrity and its loyalty and com-plete association with every incident, every proclamation, every act, natural or supernatural, connected with the or supernatural, connected with the life of Christ. The very name Protestantism means simply a protest against His work and the Church He founded—the Reformation was an assumption that man knows best how to carry out His work according to man's methods and that when Christ found-of His church and procedure to be with her until the end of time. He was cother a dreamer or falsifier."

A Valuable Habit

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suggestion of a saintly relasionary of suggestion of a saintly ralssionary of the illustrious boolety of Jeans—Reverend John Paul Medaille, the Apostle of Velay. In his apostolic journeys, this holy priest had met many plous widows and young girle anxious to retre from the world in order to devote themselves, in a special manner, to prayer, the precuse of virtue and their own sonetification, while at the same time consecrating their lives to the service of their neighbor.

time consecrating their lives to the service of their neighbor.

The establishment of a community, whose object would be to unite the exterior works of charity with the repose of contemplation, had been the first conception of Saint Francis de Sales for his Order of the Visitation. Consequently, we find that only a few years after his death, his ideas were fully carried out in the proof Congregation of St. Joseph. The composition of that essence, so strong and yet so delicate, which renders those sublime virgins brave as soldiers, tender as methers, pure as angels, with as mothers, pure as angels, with hearts as immetre as misery, as strong as love, is a servet communicated by Heaven to Catholicity alone.

Heaven to Catholicity alone.
Previous to the foundation of this
Congregation, many holy and learned
persons were unable to conceive that
the flower of virgin'ty could be preserved secure and inviolate without
the sufeguards of solitude and the
cloister grate. The saintly Father
Medaille, on the contrary, thought
with Saint Francis de Sales, that the
fear and love of four were infallible with Saint Francis de Sales, that the fear and love of God were infallible antidotes against temptation and worldly seductions. Iustcad, then, of develop the ow Congregation of Sisters to a life wholly clostral, their Founder placed them in the hospitals and schools and in charge of works of charity in conceal. He says them as and schools and in charge of works of charity in general. He sent them as mothers to the bedside of the sick, the attics of the poor, into isolated huts and garriets; on far oistant missions; among savages, even to the soldiers' camp, "with the city streets and highways for their convent, obedience for their enclosure, the fear of God for their grate and high register for their

their enclosure, the lear of God to their graic and holy modesty for their well."

The advent of this Congregation be-gan a new cloch in the history of fegan a new clock in the history of fe-male religious communities. And world never before had seen such au order, never dreamed of such a misorder, hever dreamed of such a mission as theirs until it sprang into sudden existence from the blessed inspiration of an humble son of Loyola. It was for the purpose of prepagating the Faith that the Congregation was called into being and as instruments of that chosen work the members were from the first cadowed with a constant of the members. every quality that might insure suc-

The Rule of the Congregation is that of Saint Francis de Sales, while the Constitutions are those of Saint Ignatius Loyola. Their object is to Constitutions are those of Saint Ignatius Loyola. Their object is to train each Religious to the highest possible degree of virtue and learning. The members are to be those who in everything pertaining to human knowledge do not remain behind their age, but are able to follow or even to aid its advances. They are alive to every change in the popular phase of education; they hold to nothing simply because it has the sanction of antiquity, but are ever ready to adopt what tands the test of experience.

The Sisters annually, for a period of seven years, make the customary vows of poverty, chastity and obedience. Only those, who after years of faithful labor and scriet observance of the Rule, have proven themselves worthy

Rule, have proven themselves worthy and reliable members are permitted to

had remove a winder are permetted to take perpetual vows.

Nazareth Academy is conducted at LaGrange, Cook County, Ills., which is located on the Chicago, Burlington and Quincy R.R., fourteen miles from Chicago, Illinois, U.S.A.

SWELLS IN THE TELLING.

SWELLS IN THE TELLING.

Repeated statements are made in public journals as to the wholesale conversion of Francy clergy to Protestantism, particularly under the auspices of a certain Abbe Bourrier, who keeps a home for Pretres Evades in Paris. It is said, for instance, that seven hundred priests were converted to Protestantism in a year. From other sources, one hears much of a to Protestantism in a year. From other sources, one hears much of a "Catholic revival" in France, including not only the literary leaders, but the young men of France of all walks of life. The Lendon Church Review, a pronounced Anglican paper, quotes the letter of the French correspondent of The Pilot, who says that upon investigation the seven hundred priests shrink to a dozen or so who have chiefly seconded on account of breaches of discipline.—Literary Digest. of discipline.-Literary Digest.

SISTERS OF ST. JOSEPH.

BRIEF RISTORY OF THE COVEREGATION.

By a Clinet of St. Joseph
Among the nauy pious orders of religious women that have added to glory of God and of Ilis Church, the rodgregation of the Sisters of St.

Joseph stan's foremost.

The Congregation was founded in Lepuy, France, in the year 1650, at the RESOLUTION OF CONDOLENCE.

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Welland Canal. NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

CEALED TENDRIS addressed to the understanced and endoored "Enthet for East Docking, Poet Dathousie," will be received at this office until sixen o'clock on Friday, the first day of March, 1902, for taking down a portion of the timber superstructure of the East Docking at Port Dathousie and asnessing the same in recorreta.

Plans and specifications of the wirk cun be seen on and after this date at the office of the Supernations, the same in recorreta. In the case of firms three mistice at attached to the tender the winal signatures of the full mass, the nature of the occupant in and residence of each incuber of the taxas, and further, an accepted nearly of the series. This accepted bank cheruse unsite the enders of the full mass, and desired over to the Honorable the Minimer of Railways and Cana's, and will be forelized if the party tes-series, canada on the taxus started in the offer submitted.

The accepted cheque thus sent in will be retered.

submitted.

The accepted cheque thresent in will be returned to the respective parties whose tenders are not accepted.

The Department does not bind Itself to accept the lowest or any tender.

By order, L. E. JONES, Secretary.

Depart nent of Railways and Canals, Catawa, 18th February 1001. Kewspapes inserting this advertisement without authority from the departm rat will not be paid for it.

# \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* The Home Circle

\*\*\*\*\*\*\*\*\*\*\*\*\*\* ME AND LIZA JANE.

It's fifty years an' more ago since me and Liza Jane A-walkin' home from meetin' through

A-walkin' home from meetin' throug's a sweet and shady lane.

Agreed it was the best fer us to! join our hands fer life;

An' haint I allers blessed the day she said she'd be my wife!

We've had our little fallin's out, the same as all the rest.

But all the while I've knowed 'at she's the kindest on' the best,
Thetruest an' fergivenest, fer I begin

to see She's had to be an angel fer tex git along with me.

Fer since I'm getting on in years, I

For since I'm gelting on in years, I sort o' set around
An' kind o' specellate about the things 'at's more profound;
An' as my mind goes strayin' back along the path o' life,
I jest begin to see how much I owe that good old wife.

that good old wife. You wouldn't think her handsome, cause your eye.'ll never see The many lovin' deeds she's done to

make her dear to me. Oh dear' the things 'at she's gone through fer love o' me an' mine; It's 'nuff ter make a, felier think her beauty most divine.

I s'pose I done the best I could ter

I s'pose I done the best I could ter make her burdens light,
Yit, lookin' back, I seem to see so much 'at wosn't right—
So much 'at broughi her sorrow,—yit through all the changin' years,
I've seen her keep her faith in meg a-smilln' through her tears.
An' now we're old 'together, but to me she's young and fair,
As when the rose was in her check, the sunshive in her hair;
An' while I hold her hand in mine, an' journey down the hill,
I'll make life's sunset good an' sweet—God helpin' me I will!
—Nixon Waterman, in L. A. W. Bulletin.

#### THE HIGHEST TYPE OF GIRL.

Julia Ward Howe, famous the world over as the author of "The Battle," Hymn of the Republic," and for her p.ominence in women's activities, writes, in "Success" for February/her conviction that the representative twentieth-century American girl will be the highest type of girl the world has seen. But she also sounds atnote of warning, as to the cultivation of fine manners;-

"In this matter of manners, we have not advanced during the last half century. We Americans do not give manners the attention they deserve. Abroad, we are acquiring the reputation of being the best dressed people in the world; but about our manners! which are even more important than dress, there is often a polite but signifidant silence. Our educational system should take more account of deportment, which, in large measure, is expressive of what we represent. The social atmosphere is warmed by the enthusiasm of youth. We admire(and even envy the overflowing vitality of the healthy girl. But when the outpouring of this enthusiasm and vitality becomes forgetful of the feelings and opinions of others, the line between good manners and bad is cross-Young women who are fond of outdoor sports, who can do as well as men numerous things, that, in the past, men alore did, and women who are successfully competing with men in the business or the professional world, exult in the power and freedom which their mothers did not have: This is excellent, but these progressive women are in danger of offending good manners, by giving their exultation and their own personalities too great an emphasis. Some of them feel that their sturdy work, or play, is too engrossing to give them time for the delicate amenitics and little niceties of social life, that in my youth were

# MOURNING REFORMS.

held in such high estrem.

The lavish use of crepe, which was the great feature of mourning in earlier days, has been completely put aside. Crepe in small quantities is still used for trimming gowns for first mourning, and the famous dressmakers whose word is law in matters of taste contend that a widow's first mourning should always have a touch of crepe, but in mourning for any relative save a husband crepe is not essential, and even of widow rarely

wears a creps veil to-day.

The old-fashioned creps veil, against which physicians for so long raved in vain, has been put aside in favor of the light-weight veil of nun's veiling, and even that veil is never worn over the face, as was formerly the custom. The widow's ruche of white in the bonnet is also discarded, which is rather a pity from an aesthetic viewpoint. Many materials never until fecently considered suitable for mourning are now admitted, and lustreless black silk is worn in first mourning, though veiling, cashmere, Henriette cloth and sucl. materials are not popuiar. Incut velvet, too, has come to the front, superseding crepe in many instances as a trimming for even the deepest mourning.

The wearing of mourning black by children was never so previaent in America as in Europe, and has been last become smart, and shoulder blades

rarely sees a child in black. Tho bonnet and well worn by young women in mourning for parents are also obsolete. A widow to-day, if she wishes to follow conventional rules in here mourning will wear dead black for a year After that she will lighten her black with white or gray for at year, and at the end of that time she can, with perfect propriety, go into colors. Lavender and violet as half mourning are not in use, possibly because of their popularity outside of mourning, and there is much less of the gradual shading from black into colors than formerly. Now one wears black, with possibly the touch of white or gray, until the period of mourning is ended Then one plunges into colors with a splash. The widow of olden time who did not wear heavy black for four years and then slid discreetly and almost imperceptibly into colors was guilty of an inexcusable offenser against good taste and decorum'

Mourning for parents or children conventionally lasts a year, though the period is now in many instances shortened to six months, and for more distant relations six months is considered sufficient to show one's respect

and affection for the deceased. A woman in mourning can to-day ap pear with perfect propriety in public places where, ten years ago, her presence would have been a sin against decorum, and she can entertain informally as frequently as she chooses. As for the men, mourning apparel for them grows less and less customary. and even a widower seldom affects funereal black. There has been a growing tendency among men to assume the black band on the cont sleeve as a badge of mourning, but this English custom, though not, as some American writers have asserted, confined to the servants in England, has little to recommend it.

Black-edged visiting cards and note aper are dropping into disuse along with crepe, and closed window blinds. and seclusion from all society; and the public attitude toward grief, while less histrionic than it was fifty years ago. is unquestionably more sane.

#### STYLES IN HATS.

Styles in hats are taking a very decided turn as the scason grows older. The flat mushroom effect, early predicted, but not so strongly in evidence toward the first of the season, is showing up very decidedly. Almost all of the hats are flat, lifted slightly from the head and trimmed upon the ver: brim. Extreme airlness and lightness is given to even the most demure models this season. Tulled lace, gold and silver tissues, flowers feathers and fur all combine in the fashioning of bewitching headgear this

The newest notion in millinery is a cluster of flowers held on the brink of the pancake-shaped hat, where it is lifted from the head. The effect of this little bouquet of roses or other blossoms is very winning, looking as it does as if the blossoms had but accidentally fallen on the hat and were momentarily to continue their flight to the ground.

Gold roses, made of pale gold tissue and grouped in small clusters of themselves or minuled with other roses of contrasting color, are the latest things in the millinery world, and are tremendously popular. The cost of these little trimmings is something quite, shocking, but nevertheless they are very generally in evidence. Autumn leaves, in every conceivable shade of red, from brilliant scarlet to maroon. and in tones of golden brown, old gold, tan and yellow are one of the latest Parisian caprices in millinery. A perfect gem of a hat, flat in shape and built entirely of these beautiful leaves, shading from crimson to light sarlet elicited sights of admiration from at little erowd of women that had gathered before a Broadway window to take notes on the newest models. This one had no trimming at all and the red leaves were swathed in swirls of misty maline, which lent It an air of indistinctness and cloudiness that was altogether fascinating. No wonder women cannot resist these little works of art: they are an inspiration and a joy while their evanes-cent charm lasts.

Surely it looks as if the golderage were running itself out of breath. The refined touch of gold appeared early in the season, but whetted the appetite for more, and now it is thickly applied in all directions with a lavish hand. Gorgeously brilliant and overwhelming is the display of gold, silver, rhinestones and rich colors, and it promises to be many a long day before quiet, steady stones and styles appeal to our taste again.

# THE RAGE FOR REING THIN.

It was George Du Maurier who first had the daring to proclaim that bones were beautiful. But, before that. Burne-Jones, the artist, had made immortal the slim, wand-like girl of his pictures, and, whatever the idea may be, the fashionable woman of this winter is very Burne-Jones, says an American paper. Emaciation has at

and collar bones are now the things to be cultivated. The outlines of modern femininity have undergone another of those star ling changes that daze the ordinary observer and the one spring fashion that is already settled beyond the possibility of change is that women must be slim to thinness All curves must be suppressed and pressed and made bollow if possible.

Every woman is working aassiduously nowadays to take off any extra pound of flesh that may hamper her hips, her arms, her bust, or throat. She is striving with all her might to reveal the bone beautiful, and the cry is no longer for development, but for reduction. Masseuses, doctors, athletic instructors, are harassed with demands for prescriptions that will take off the flesh, while the topic of discussion at teas and places where women congregate is the best methods for reducing weight.

There is a perfect rage for thinness; not the ordinary healthy lack of fat, but the long, lean effects that suggest a poster, that a few years ago would have been considered most ungraceful. Time was when my lady's petticoats

were typical of her femininity, but all that is swept away and the petticoat is almost a tradition. Many women extremists in the new idea discard them altogether, wearing only the thin silk drop lining of the skirt. The fashionable modistes have invented a skirt that is of thinuest, softest silk, clinging to the knee and flaring outward about the feet. These petticoats like the skirt, are cut quite closely after the line of the figure, tending outward, to produce the wonderful Bernhardt effect managed so sleverly by the French artist, whose gowns as Camille were all fashioned in this way trailing at the front and sides, as well as at the back, a fashion much more difficult to manage than a train.

The petticoats for the spring, both those in cambric and in sit. will all have this peculiar curve and lack of fulness about the hips.

#### CITY WOMEN HAVE LARGER REED

A shoe dealer asserts that city women wear shoes from one to two sizes larger than those who live in the country. The artificial pavements, he says, are responsible for this, as the yielding earth is the only natural substance to walk upon. Further, that the terrible experience by so many people with the feet is caused less by tight shoes than by stone and brick sidewalks. The remedy suggested is to wear thick, pliable soles, in order to minimize the difficulty as much as possible.

# TRANSPLANTED HAIR.

Transplanting eyelashes and eyebrows is the latest thing in the way of personal adornment. Only the brave and rich can patronize the new method at present, for, besides being painful and costly, it takes at long time to accomplish. In Paris and London there are specialists who make a handsome living out of the process of transplanting bair from the head to the eyeprows or eyelashes.

The specialist works by putting in. not on, the new eyelashes and brows wherever they are absent or grow thin, and so cunning is he in his work that not even the closest scrutinycan detect any difference. By means of the new process, it is said, eyes, which are at ordinary times only passable, become languishing in their expression while eyes which were previously considered fine have their beauty much enhanced.

Most of the hairs that have been transplanted take root and grow, but a few of them fall out and have to be attended to. For the first month it is necessary to curl the new eyelashes every day, but after that they ed, and it is not necessary to give them further attention.

# SULPICIANS AF WASHINGTON.

The priests of the Society of Sant Suplice, who have charge of St. Mary's Seminary, this city, and St Charles' College, near Ellicott Cuy, have acquired a site near the Catholic University. Washington, and will erect a house of studies which will be affiliated with that institution. The new institution may be opened for students in September acxi The special work of the Salpician Fathers is the training of young men for the priesthood.

The Catholic population of Buffalo is nearly as large as that of all the Protestata sects combined.

The Mildman Domerton and Noustadt R. C. churches have recently united in one circuit. Rev. Fathers Lenhardt, of Waterloo, will assist Rev. Father Halm.

The great demand for a pleasant, safe and reliable antidote for all offections of the throat and lungs is fully met with in lik kle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds broughtis, inflammation of the lungs. bronchitis, inflammation of the lungs, etc. It is so PALATAULE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

#### \*\*\*\*\*\*\*\*\*\*\*

# CHILDREN'S CORNER

IT ISN'T THE THING YOU

It isn't the thing you do, dear, It's the thing you leave andone That gives you a bit or heartache At the setting of the sun.

That tender word forgotten. The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts to-night.

The stone you might have lifted, Out of a brother's way,
The bit of heartsome counsel
You were too much hurried to say.

The loving touch of the hand, dear, The gentle, winning tone,
Which you had no time or thought for
With trouble enough of your own.

These little acts of kindness So easily out of mind, These chances to be angels Which we poor mortals find.

It isn't the thing you do, dear, It's the thing you leave undone That gives you at bit of heartache At the setting of the sun.

#### NO SUCCESS WITHOUT WORK

The "Advance" says that young men should learn early that they cannot make a success of life without work flie work may be through the exercies of brawn or muscle, or it may be with the head and the use of brains. Many men have tried to reach success without work, but all have failed. Young men cannot loaf around street corners and saloons, smoke tobacco, drink beer or whiskey, sponge on some one else for these things; learn to tell foul stories, and sing ribald, songs, without such failure. Successful men must necessarily learn at trade or some honest business. If they don't they will be chronic loafers, despised by all decent people, producing nothing and a burden upon their parents and the State. There is no place in the world to-day for loafers.

The ripest fruit is at the top of the tree, and one must climb to get it. If you wait for it to fall to your feet you will never get it. Smarter men will jump and pluck it all. Young man, "get a move on you," and do something, no matter how small at

If you would get a starter help yourself and others will help you.

Toil, grit and endurance are the'reanisites. Wake up and see what you can doi

#### THE UNIVERSAL CRY; "WANTED, A MAN."

Never did the world call more loudly for young men with force, energy and purpose, young men trained to do some thing, than to-day. Though hundreds of thousands are out of employment, yet never before was it so hard togget a good employee for almost any position as to-day.

Everywhere reople are asking where to find af good servant, a polite and e. cient clerk, an honest cashier, a good stenographer who can spell and punctuate, and is generally well-informed.

Managers and superintendents of great institutions everywhere are, hunting for good people to fill all sorts of positions. They tell us that it is almost impossible to find efficient help for any department. There are hundreds of applicants for every vacant place, but they either show signs of dissipation, are rude or gruff in manner, are alouchy or slipshod in dress, are afraid of hard work, lack education or training, or have some fatal defects which bar them out. Even if they are given positious, very few are able to hold them, and so this great army tramps about, from store to store, from office to factory, wondering why others succeed when they fail, why others get the positions when they are denied. The head of one large commercial establishment says that the blunders and mistakes of its employes cost \$25,000 a year to correct, notwithstanding his utmost vigilance .- O. S. Marden, in Success, for February.

# POPE LEO AND THE INDIAN GIRL.

No less cordial than that bestowed on the statuesque Moravians, the brilliant German university students, or the Slavonians who ran them close in picturesqueness, was the apostolic blessing given to the poer old Italian peasant of one hundred years of age, who had the courage to undertake a pilgrimage to Rome, and well deservd the honor of special presentation to His Holiness. Leo. XIII. spoke long to the aged pilgrim, patting her on the check and encouraging her by refere, ces to his own age, for, like all aged persons, the Pone takes the greatest interest in anyone who has equalled or surpassed his remarkable longevity. A widely different type of pilgrim, both in appearage and fatherland, was the little American Indian from Montana who appeared at a recent papal audience in all the glory of the daughter of an Indian chief, fur. feathers, moccasions and all. This

small, dark-eyed malden of eleven years old, who excited much interest and attention in Rome, is from the schools of the Indian Mission at Montana, so successfully conducted by the Ursuline Sisters She came to Rome under the care of the deputation of Ursuline Religious from Montana, who visited Rome recently to take part in the Ursuline Congress.

#### THE DISCIPLINE OF EARLY LIFE.

It should not be forgotten by usithat we are indebted for the best part of our education to the works and providence of God, that patience, courage and strength of will are often wrought into the character, without reflection. by the discipline of early life. What is impressed on the soul by the silent forces of nature, or by the imperious law of circumstances, remains forever, and must be pronounced, in many instances, the finest culture which it has received God be thanked for the hills and the mountains, the valleys and the streoms, which encompass our childhood in this country; but no less for the burdens, the straits, the failures and the Jucceeses which make it a shadow of events soon to test the qualities of our manhood, and a school preparing us for the more serious duties of after life

#### BAD LANGUAGE.

God holds your daily life and breath in His hands. He it is who counts out to you, with steady rise and fall, every beat of the pulse that sends, your blood bounding through your veins. Were He for one mement to withdraw His protection and support, you are at once face to face with Him to be judged.

What ingrittude-what irreverence in you, then, to call upon His holy name in vain, because you can find no other word desperate and forceful enough to extress your anger! If you are at a loss for language in which to express yourself decently, take your spelling-book and dictionary, and learn enough pure English to say all you feel, without profusity and blasphemy. It does not alter the case because

this one or that one induler in the habit, who are older and wiser than you. They are wrong. It is true-but in the eye of Gcd you stand alone.' solely accountable for your own actions. Swearing can do you no possible good. It will cheapen you in the regard of all right-minded people whose good opinion is worth having Break the habit at once, and do not ase coarse and foul epithets. Purge your heart of evil thoughts. A vile tongue is always the medium of a viler heart. A pure and clean style of expression in conversation will go far to assist you more than you think, in succeeding in life.-Bouquet.

# A LOYAL DUMB BEAST.

Mrs. Jessie Benton Fremont, in her story of "The Guard," a body of young men who followed "The Pathfinder" into the Civil War, and made at brilliant record of their courage and gallantry, tells a pathetic little story of a dumb beast who also was loyal and courageous.

While the guard, a body of cavalry, was drilling one day near St. Louis, a little fox terriar followed one of the men, Herr Wiss, a Hungarian officer, going with him to the camp. He could not be driven away.

The men all made a pet of him and named him the "Corporal;" but, though he was affable to them all, he made the Hungarian soldier his companion and friend, sleeping at his feet at night and following him by day. When the guard made their memorable charge at Springfield, Mo., the "Corporal" charged with them, keeping beside his master's horse throughout the battle. Herr Wisa was ounded and fell apparently dead in a thicket. The corps swept past, his

rouse him: There the dog remained through the bitter cold night. When morning came he ran to the distant road and by his frantic barks and cries induced a passerby to enter the thicket.

horse fled, wild with terror, but the

little "Corporal" nestled close beside

him, licking his face and trying to

The man seeing only a cold, stiff body, supposed the soldier to be dead and would have hurried on, but the "Corporal" furiously drove him hack and would not be silenced until he saw his master move and speak, when he crouched, du.ub and contented, at his

THE FLAGGING ENERGIES RE-VIVED .- Constant application to busi-VIVED.—Constant application to business is a tax upon the energies, and if there be no relaxation, lass tude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irwant of exercise orings on nervous ir-regularities, and the stomach ceases to assimilate focd properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to health-ful action, dispelling depression, and reviving the flagglug energies.

SEND FOR HW. PETRIES NEW82 MACHINERY

# THE CHURCH'S FIGHT.

For the Preservation of Christianity in Cuba.

In writing of the first day's session of the Cuban Constitutional Convens tion, last fall, I said that if the nam? of God was mentioned there that day I did not bear it, and that neither, could I find it in any of the published reports of the opening of the con vention. This was criticaly true and told in unmistakable terms of a peculiar religious situation. The name of a God was, however, destined to finally, stir that convention as it had never been stirred before, and prove to be the occasion of a scene which threw, new light on the religious situation, CISNEROS MOVES 10 STRIKE OUT THE NAME OF GOD.

The convention began the consideration of the Constitution, article by article, and when the secretary had finished reading, the preamble, Salva dor Cisneros arose and moved that the name of God, which appeared in the preamble, be stricken therefrom, and, when stung by the sarcasm later thrust at him, publicly declared that he did not believe in God or any relia gion. This is the same Salvador Cisneros who once borothe title of "Marquis of Santa Lucil " the same Cisneros who traveiled to the United States to petition President McKinlegy to remove Bishop Sparretti from the See of Havana; the same Cisneros who has been sending cablegrams and petitions to the Validan for that ob-

#### SENOR FLORENIE DEFENDS RELIGION.

Senor Florente, a member of the Supreme Cours, and known as the patriarch of the revolution, was the first to take the floor in opposition. spoke with much ferovr and held Cisneros up to scoru and ridicule. Florente began by saying that he had been elected by a believing people to represent them in the convention and were they not a believing people he would not represent them. He referred to Cisneros as the president of a satanic committee that aspired to drive away. from Cuba the lawful bishop of Havana. Continuing, Florente declared himself to be a man of toleration in religious matters, and, though a Cath+ olic from childhood, he said he was in favor of entire freedom of religious worship, and, as the representative of a belieivng Christian people, would defend the rights of God against all assaults of whatever nature, made upon them. He said he is now in the winter of life, and believed he would soon make the journey that all men must make, and that he believed the Cuban people were a Catholic people.

The scene reached a climax when Judge Florente raised his arms above his venerable head, and exclaimed;-"Cubans are not Athcists." This remark brought forth cheers from the galleries and created a sensation even among the delegates. An assertion by Florente that atheists had no right to vote upon the question called forth applause from a number of ladies.

The next delegate to take the floor in opposition to Cisneros' amendments. was Manuel Saaguilly, a noted lawyer, formerly professor of rhetoric in the University, but now director of the Institute of Havnas. Sanguilly emwithout faith was an unfortunate people, and he concluded his learned plea by an earnest appeal to the delegates to retain the name of God in the pres amble to their constitution.

# THE NAME OF GOD RETAINED.

When the vote was taken the amendment offered by Cisneros to strike the name of God out of the preamble to the constition was defeated by a vote oftwenty-two to seven, and the Constitution will go to Congress with the name of God in the preumble. .

The press of Have deplored the debate very much: and the atheists of the convention have been severely censured by some of the editors. The fact of men standing up in the convention and asserting theirdisbelief in God seems to have been received as a surprise and a shock. Cubans have always considered themselves a Catholic reopie, and their respect and confidence are cujeyed only by men of faith. It was very gratifying to see how the nublic rallied to the side of the men that defended relig:on; and it may be that the occurrence will work much good in time.— Baltimore Mirror.

MONEY SAVED .- and pain relieved by the leading household remedy. Dr. Thomas' Eclectric Cil,—a small quantity of which usually suffices to cure a cough, heal a sore, cul, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated supples, or m-flamed breast.

# A CANALIAN MISSIONARY.

Rev. Father Prezeau, of Railton, Archdiocese of Kingston, hus resigned, and will leave on the 23rd on a jour-ncy to Central Africa, where he will missionary work for the Catholio Church.

The Catholic population of the State of New Jersey has increased fifty-five per cent. in the last ten years. More than half of the avowed Christians of that State are Catholics.

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# The Chains that Bind the World!

By Maurice Prancis Egan, LL.D.

low, with streaks of brown, covered the fields; but every farmer knew what it meant, and was not joyful, It had rained, rained, rained formany weeks, and beneath all this show of color there was nothing but rotten-

Mary Gartland read in the newspaper that the incessant rain had ruined the crops in Bavaria, but she thought it made no difference to her, and she was heartily glad that the crops were good at home, for that meant to her and her sisters a trip to France and Grimany in the spring. May had, not been graduated from school yet, but she and Alice and Margaret had done so well that their father had promised them six months abroad, if matters were propitious.

And so May, who always read the foreign nows to her father every night, merely shrugged her shoulders. Mr. Gartland smiled.

"Too bad," he said : "but it will bring up the price of our corn. You needn't avorry about the trip, May."

May laughed and said; -"You dear old papa!"

Alice and Margaret were pleased too. They had made a; great album of photographs of foreign places, and they were practising French and German, verbs with a wil. They, too, smiled. Bavaria was so far off, and the failure of the crops there would only give them additional pleasure. Their mother, who was sewing at the table/ shook her head.

"I would rather stay at home than profit by the misfortunes of others.' he said. "I feel sure tlat no evil can happen to our brethren anywhere without its affecting us in some way. We are all bound by golden chains about the feet of God.'

Mr. Gartland laughed.

"Xou always were sentimental, Peggy," he said. "I must say I am more glad that com will go up in price than sorry for the Bavarians.", Mrs. Gartlaud sighed. "You do not

realize what poverty means. I was once very poor myself, after my father's failure in business, and I know.' "What's the use of talking about that, mother?' said May, rather pet tishly. "I am awfully ashamed -"
"Awfully, May, I I thought you prided yourself on your good English,' said ber mother.

"r-was very much ashamed when you said before Laura Wells, of all people the most conceited, subblish thing in our school-that you and grandmamma had often done your own washing could have sunk through the floor. "I have never been ashamed of it, dear. And your grandmamma!s

roughened hands were more precious to me than if they had been loaded with dismonds." "I was not at all ashamed," said

Alice, hotly. "I thought it was a good lesson for Laura Wells-she is always talking about her aucestors. I'm sure they did their own washing." "Your mother is always right," said

Mr. Gartland. May raised her head baughtily.

"In our position in life, we can't talk chout such things; they are unpleasant. Why, the other day Laura' Wells asked me if mamma hadn't made dresses before she married papa. I was that mortified!" "Poor, tender violet.!" said her fath-

er, smiling indulgently. He admired even the haughtiness of his eldestj daughter. "It is true, my dear," said Mrs., Gart-

comother would have lacked many little comforts, and I," she added, with a smile, "migut not have been able to wear the pretty pink dress in which your father first saw me as & was coming out of church."

May's cheeks flushed; she tapped her foot against the carpet.

"I hate poverty," she said. "I wish we had always been rich. And I think proper pride is a good thing."

"Self-respect, my dear, is at good thing-but not pride. May, you ought >> remember how poor Our Dear Lord was-and I shall never be ashamed of that poverty which taught me so many lessons of putience, endurance and gratitude."

Alice and Margaret dropped their photographs, and each pressed a check against her mother's. Put Maylwent out of the room. Her mother looked after her.

"Ah, poor May," she sald, "she will have may lessons to learn-many. She is at good, sweet child, and after a while she will get rid of these false notions."

Mrs. Gartland went on with her. work, and Mr. Gartland, who inconvenienced himself very often to make home pleasant, read aloud the description of St. Mark's in Ruskin's 'Stories of Venice," while the girls looked at the photographs.

pouldn't her mother be more like other

The crops looked well; green and yel- | people f It was just horrid to have May, in the meantime, sulked upstairs. She felt aggrieved. Why those old, hateful things talked of/ Other girls' mothers probably had been poor, but they didn't talk about "I am always tender with the poor because I was poor myself," her mother often said. Such nonsense! May herself had always found the poor and poverty very disagreeable. "There was one consolution," she said to herself-"that the trip was assured."

> Karl shivered. His mother took her shawl and wrpaped him closely in it. "Ah, dear mother," he said, "I have never been warm since we left the little house. If father would come back and take me in his arms again I should be warm. When suall wasce father?"

should be warm. When shall we see father?"

Frau Wiener choked down a sob as she led her little boy along the windy street. It was in February, and really cold and blustering. Karl looked very quaint and funny with his gold head and blue cyes above the dark blue shawl, and with its fringe dragging behind him, people turned to look at him and his mother. They had just come from the steamer, driven from their home by the failure of the crops.

Karl, the father, had died of overwork Karl, the father, bad died of overwork and exposure in the fields, and his wife Gretchen and little Karl were left with almost nothing.

But somebow Gretchen felt more hopeful every time she looked at! Karl's curly head. Surely the dean Child Jesus would help this little one. And so shè took her little boy, and embarked on the cold, wide sea, trusting in God.

She could speak no English, and, after she had reached Boston, she became afraid for the first time. After all, she said, perhaps she and Karl had better have remained among the ruined crops at home than to have come among there strange people, who hurried so, who were not Christiansfor she saw nowhere images of the dear Lord or the saints It was Sunday, and yet the people hurried. She and been directed to a German boarding-house, and there she had left her mattress and her little box, so that she might go to Mass. She carried her basket, in which she kept her own shoes and Karl's, when they did not wear them, for Gretchen looked upon shoes as very precious. They were to be worn only on Sundays and in the In the country they were to be carried in the basect. Aften Mass, she would try to find work as a servant. Karl and she tramped on, Karl feeling very uncomfortable in his stiff

"Oh, mother," he said, "I must take them off; they hurt."

"But we are going to Mass," she said, and we must be well dressed before Our Lord."

Karl hobbled along, and many eyes were turned to the poorly-clad woman and the curly-headed little boy. The wind caught Gretchen's usuallysmooth locks, and turned and twisted them in most uuruly fashion. At last Gretchen caught sight of a gilded gross. She was heartily glad. Here were rest and hope at last. She gave Karl the holy water and piously crossed herself. The candles were lit for High Mass. She entered the beautiful vestibule. It was warm ands bright with the soft glow from thd stained windows

"Oh, little mother," whtspered little Karl, "let me take my shoes off. They hurt so."

The church was empty, so Gretchen land. "It is true-and if I had not took off the little fellow's shoes, and ut them carefully in her basket "Oh, how good it is to be warm," he

said, "and in God's house." Gretchen pressed him close to her heart. She looked at the red lights before the Ble-sca Sacrament.

"We are at home, Karl," she said-'we are at home as much as if we

were in our own little house." "Let us go in."

Some people, in fine clothes, had entered. And Gretchen followed them. She had no feat. In the house of God poor and rich were alike. The pews puzzled her; there were no pews in the little church at home; she drew aside the soft red silk cord that hung there and walked into one. People passing up the aisle did not notice her. Remembering her tasket, she hastily left Karl in the pow and put it under the bench in the vestibule. Karl was alarmed.

"Are you sure, little mother." he asked, in a whisper, "that the good God will take care of my shoes,f"

She did not answer; she had taken out her rosar; and had lost herself in prayer. She was in her Father's house. She began to be warm again. She did not shiver now, and poor little Karl raised his chubby hands and began to pray for his dear father with

Un the nisle-by this time the Mass

her schoolmate, Laura Wells. Behind them was Mr. Gartland. His wife and Margaret and Alice had gone to early Mass.

May was consoicus of her well-fitting dress, her new hat, and her fashionable air; and Laura Wells hadflattered her-by whispering as they entered ;-"Dear me ! Qui'e respectableno poor people-just like an Episcopalian church."

Laura heiself was an Episcopalian.

and she had come with her Catholio friend "just to have a look at things." May walked up the alsie with her head in the air. It was so lucky that all the pows were fished with welldressed people. It was lucky, too, she thought, that those borrid, dowdy Smiths, who occupied the pew next to theirs, were pot at church. Mr. Gartland had quietly slipped into the last pew.; he had no desire to be disturbed by Laura's restlessness and questions. May made her most graceful genuflection, with her mind entirely taken up with Laura. As she rose she caught sight of the woman with

the old shawl, the tangled, wind-blown flaxen hair, and the shabby little boy. They did not see her. Karl's little, hands were clasped, his eyes fixed de voutedly on the altar, and his mother had forgotten all cartuly things. May touched her on the shoulder. 'Will you please leave this pew ?" she asked, in a sharp whisper. "People

"Fraulein!" exclaimed Gretchen, awakened from her vision of the an-May dropped into her German. She knew enough to give the command; "Leave at once. This seat is mine." Gretchen arose, bewildered. It was new thing to be driven out of church. She drew Karl by the hand,

like you ought to go to early Mass:"

and walked quickly down the aisle. Mr. Gartland, absorbed in his devotions, did nut notice this.

Gretchen went into the vestibule. She picked up the proyer-book which Karl always liked to hold open in church -it was his fother's grayer-book-and looked back into the beautiful church. Ah, surely, she thought, the people were not christians in this country though they had such a beautiful church.; she sat for a few minutes on the bench, and then, fearful lest' somebody should drive her away, she put on Karl's shoes, and taking her basket, went out upon the front steps.

The wind whirled past her. Karl oried; he wanted to go back into the lovely, warm church; he was so cold. "Be content, mein liebehen," she said; "we shall hear Mass here; the people within do not want us"

"But God wants us. I know he wants us. Let us not mind the peo-

Gretchen shook her head. She wrapped the boy in her shawl, and knelt, saying her losary, with the sharp wind cutting ber like a, knife, until she heard the 'Ite, Missa est" Then she could kneel no longer; she fell forward on the cold steps, faintlug, and little Karl cried out for help with all his might. Mr. Gartland, being in the last pew, was the first to come to her.

"Poor creature!" he said, as he opened her eyes. "Why, she has a' high fever.

Greichen seemed to be burning up and shivering both at once. Mr. Gartland lifted up her head and said to Karl

"Don't cry, little boy, your mother

will be well soon."

Karl did not understand the words, but he felt the kindness of the look, so he ceased to sob. May and Laura passed by.

"Papa is so queer," May said, "We'll just go on ahead. I suppose that woman has been drinking. Somebody ought to keep such people away from respectable churches. It's just awful.

"We have a chapel for such people as that," said Laura, lifting the longconstantly, and the possession of which May envied "They never come near our church at all. Do you know," Laura continued patronizingly. "I think if you would not let such a miscellaneous lot come to your churches, we'd come oftener, just to hear the

May tried to feel grateful. Mr. Gartland called a carriage and

drove to a hospital. He could not understand Karl, and Gretchen could not tell where her boarding-house was. The doctor at the hospital, who knew

Mr. Gartland, said that Greechen was very Ill. "She has been exposed to the cold for some hours, and may have fever." Then he dropped into German, speaking to Karl.

"The little toy says that a young lady drove him and his mother from the church, and that they had to kneel on the steps in the cold.

"Is it possible?" asked Mr. Gartland, What is the matter with the wo-"Scarlet fever-possibly; it looks

like-developed by exposure. But I can't tell yet." "The Sisters will take care of hers and the boy. You may count on me for expenses."

When Mr. Gartland reached home he had walked slowly through the blustering wind-he found May and had begun-came May Gartland and Laura and Margaret and his wife in the parlor. Alice came in with atel. ephone message

"The woman is worse, papa," she sald. "Dr. West tells me to tell you so. He says that she probably would not have had the fever at all if she had not taken such a bad ohll!." "I am sorry," he said. "Her little boy will die of grief. He is a nice, frank-looking little fellow."

"How could you be so awfully silly, you foolish papa," said May, with her eyes on Laura, "to take so much trouole about that untidy-looking woman ? I had to ask her to leave our pew, "You!" exclaimed Mr. Gartland. You did that!"

"And very properly," said Laura. The church was not a place for her." Mr. Gartland did not notice this. "May." he said. "I thought that you frivolity had touched only your head; I had no idea it had affected your. heart. Go to the telephone, Alice, and tell Dr. West that I will call this af-

ternoon, that it was my daughter who ordered that poor weman, out into the cold, and that, as I am responsible in a manner for her illness, he must snare no expense for her or the boys' "Your father is awful," whispered Laura. "The church was not a place for her."

May blushed and began to cry, and Mr. Gartland told the story to his

"It is my duty to make all the amends I can," he said.

Mrs. Gartland, for the first time in her life, spoke very sharply to May. That young lady went up to her room and refused to come down to dinner. Laura looked as if she had been insulted, and pitied "poor, dear May," in a avhisper.

The dinner was not as cheerful as usual. Mrs. Gartland was uneasy; her husband was silent; Alice and Margaret were as polite as possible of course to Laura, but they were not very fond of her, and they felt less so now, because of her heartless chatter.

It seemed to Mrs. Gartland a real misfortune that her daughter should have been unkind to any poor person. And to think of having driven that woman and child out of church! Mrs. Gartland resolved to have a serious conversation with May. In the evening, when Laura had gone home, Mr. Gartland spoke little; he went several times to the telephone and made anxious inquiries.

"No better," be said -"worse, in fact. Oh, May, how could you have been so beartless?" May pouted.

"There's one thing he will not do," she said to herself. "He will not take back his promise about the trip. I am sure of that, at any rate."

"The doctor told me this afternoon over the wire," said Mrs. Gartland, "that this poor woman was a Bavarian peasant driven over here by that failure of the crops May was reading about."

"Indeed!" said Mr. Gartland, languldly;; "Do you know, Peggy, I am tired to-night, and I have a sort of headache."

May looked up from her book. "Shall I play something for you?" she asked.

"No,-not to-night-thank you," be said, coldly.

May pouted again. The idea of making people uncomfortable about a wretched woman. What would Laura Wells think of the whole thing? And Alice and Margaret evidently felt that she had done wrong; she might have gone into the Smith pew and let the poor woman say her prayers in peace, they said. The idea : Was not the pew her property, as well as Alice and Margaret's? Having come to the conclusion that she was deeply injured, May went upstairs again, hustily said her prayers-all the time wondering whether her father would choose go go by Hamburg or Havre line of

On Monday morning Mr. Gartland did not appear at breakfast. He was ill-a slight fever. He was anxious about Gretchen Wiener and Karl. He seemed relieved when he found that the boy had been taken care of, and the womaan was no worse.

night.

The girls enjoyed the pleasure of waiting on their father; it was "so nice" to have him at home. Alice took in her pots of white hyacinths. Margaret made all sorts of dainties, and May hovered about. Her father was very gentle to her

"You need sorrow, dear," he said, "to soften your heart. If we are a little hard through too much prosperity, sorrow always comes—always.

On Wednesday the doctor said that he was really ill; he had scarlet fever, and the girls, who never had the discase, were farbidden to enter the room May went about the house sobbing. "He caught it from that wretched

voman!" she cried. "Oh, why did be trouble himself about heaf! "If you had left her to say ber pray ers in peace," said Mrs. Gartland: sterply, "she would not have fainted on the steps, and he would not now

respect poverty." Days of anxiety passed. Gretchen Wiener grew atendily better. One day little Karl was permit- and Yougo streets, Toronto, ed7

be ill. In future, daughter, learn to

ted to see her, and on that day the, priest came out of Mr. Gart'and's room and said to his wife :-

"God help you,! It is over-he passed away blessing you and the children -and he was well prepared. know he received the Holy Eucharist yesterday, and I had just given him absolution after confession to-day when he-"

May's wild cries rent the air. She could not be comforted.

"God's will be done," Mrs. Gratland said; "God's will be done."

After this, times changed for the Gartlands. They were obliged to move from their fine house, and Laura Wells ceased ip know them. It required the greatest economy for Mrs. Gartland to live and educate the girls. She was in delicate health herself; and yet she could not bear to think of obliging one of them to neglect her education, to held in the household work. May offered to stay at home; she had changed wonderfully; she was now as meck as sic had formerly been arrogant.

"Sorrow has come, as father said," she often thought. "But, ob, if I could only have him back."

They lived outside the city in a little house surrounded by a garden.

"If I only had somebody to help me, how bright 1 could make it," Mrs. Gartland sayd, one day in the spring, looking at the bo sting buds. Sho was tempted to beep May at home. but that would mean that the girl should miss ber chances of an educa-tion. "Ah," she said, "if I had only somebody to assist me, I could riase plants and flowers for the city market-it would help so much."

It seemed as if her thought was an

"Lady," said a voice behind her, "Ach, dear ludy, I have found you. I am well now, and I have been told all. Will you let me and my little Karl work for you.!"

It was Gretchen, who had learned some English; and there was curlyheaded Karl, in his stiff shoes, looking up at Mrs. Gartland, with his frank blue eyes,

Mrs. Gartland stooped to kiss him.

"So you are the little boy'?" Karl nodded as if he would never-stop. He liked Mrs. Gartland's look. And so it was arkanged that Gretchen and Karl should stay, and they made themselves very valuable.

You see that the failure of the crops in Bavaria did influence May Garta land's trip.

A CHRONICLE OF THE PARISH.

An incident which happened a few days ago illustrates the faith and courage of those whom we like to call "the old stock." An old lady entered a grocery store in which those present were discussing the death of the Queen. Said one, who, by a strange coincidence, happened to be the old lady's landlord ;-"I know she is now in Heaven, with the Crown upon her head." We will let the old lady tell the rest in her own words ;-"Beggin' your pardon, Sir," says I, "there is only one in Heaven that wears as crown." "And who is that?" says he. "The Vargin Mary," says I. The old lady odded somewhat irrelevantly, and perhaps irreverently, "Divil a, word more he said."

WHERE CONVERTS ARE MADE.

At St. Francis Xavier's Church, West Sixteenth street, more than forty converts have been of late received into the Catholic Church by the Rev. J. F. X. O'Connor, S.J., from nearly every religious denomination Among them are Lutherans, Freshyterians, Bantists, Methodists, Anglicans, Episcopaliaus-Low Clurch and High Church Protestants-Russians, baptised Catholics, Campbellites, Congregationalists and agnostics. They include almost every rank and profession of life. author, journalist, princess, daughter of eminent Chief Justice, university graduate, merchant, artist, showing the divine unity of the Catholic Church, the one fold that attracts all minds in response to the mission, "Go, teach all nations."

Besides these, a large number of oth ers have been instructed and baptised by the Rev. Fathers Van Rensselaer, Francis McCarthy, Denny, Young, McClusky, Campbell, and the other Jesuit Fathers at the church and in the mission. The harvest is ever whitening.

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# General News.

### ARCHDIOCESE OF TORONTO

# FORTY HOURS' DEVOTION.

### The Adoration will Begin Next Sunday.

The Devotion of the Forty Hours will begin at St. Michael's Cathedral on Sunday next. The object of this devotion is to give public worship and adoration to Our Lord Jesus Christ, in the Sacrament of the Altar; to atone for the neglect of our people; atone for the neglect of our people; to stimulate our devotion to the Blessed Eucharist—in a word, to give the Catholics of the several parishes an opportunity of showing our Divine Lord that devotion and love that should inflame the hearts of every Catholic in the Diocese This devotion is enriched by many indulgences. A plenary indulgence is granted to all who, besides visiting the Blessed Sacrament, exposed once in each of three days, and praying according to the intentions of the Sovereign Pontiff, go to Confession and receive Holy Communion. The exercises of this Devotion will be held this year throughout the Diocese.

The Blessed Sacrament is exposed

out the Diocese.

The Blessed Sacrament is exposed solemnly for forty hours in each church in turn. A solemn Mass of Exposition will be celebrated in each of the churches on the opening day; on the following morning, a High Mass is celebrated for Peace, and the Devotion is closed on the third day. After the first mass and The exposition will be closed by Benediction in the evening of the Mass of Deposition. The Devotion will be announced in each church in due time. No list will be published of the dates on which the exposition will be made in the several churches. Each worshipper is expected to perform the exercises of the devotion in his own parish church.

# ARCHDIOCESE OF TORONTO.

#### Regulations for Lent.

1. All days of Lent, except Sundays,

2. On these days only one full meal is allowed, and is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor.

3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.

4. The following persons are not obliged to fast; all under 21 and all over 60 years of age; the sick and infirm.; women nursing or bearing children and all engaged in scrylle work. In case of doubt the Pastor or Confessor is to be consulted.

or Contessor is to be consulted for the days of abstinence, but by special induit the Faithful of the Diocese are permitted to use fiesh meat as often as they wish on Sundays and at the principal meal on Mendays, Tuesdays, Thursdays, and Saturday, and the Saturday of Ember Week and of Holy Week.

6. Fish and flesh meat are not to be used at the same meal on any day of Lent, Sunday not excepted.

7. On all days lard or the dripping of any flesh meat may be used in pre-paring food. 8. The Faithful are recommended

during Lent to abstain from all intox-icating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.

9. They will take no part in public

amusements.

10. They will assist regularly ut the Lenten devotious held in the parish church, and will recite in their homes at least a third part of the Rosary during the family night proyers.

11. Pastors will hold Lenten devo-tions in the church on Wednesday and Friday of each week and will termin-ate them with the Ecnediction of the Most Holy Sacrament.

Most Holy Sacrament.

12. The Way of the Cross will be made in all Parish Churches on Good Friday, and on that day, by order of the Holy Father, a collection will be taken up for the suitable maintenance of the Holy Places.

13. The obligation of the Easter Communion may be fulfilled any day from Ash Wednesday until Trinity from Ash Weducedas until Trinity Sunday, both these days included. By fulfilling it early in Lent our acts of penance and of other virtues, done in the state of grace, will be more pleas-ing to God and more meritorious for

# LONDON REGULATIONS.

#### New Lent will be Observed in Western Ontario.

The following are the Lenten regula-tions for the Roman Catholic Diocese of London;--

1. All days of Lent, except Sundays,

2. By a special induit from the Holy See, A.D., 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tucscays, Thurs-days and Saturdays, except the Sat-urday of Ember Week and Holy Saturday.

3. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted-from abstinence, viz; Chiliren under 7 years; and from fasting, persons un-der 21; and from bither or both, those who, on account of ill health, advanc-ed age, hand lubor, or some other leaf-timate cause, cannot observe the law. In case of doubt the rastor should be compalied.

respective churches, at least twice a respective churches, at telest twice a week during Lant, devotions and instructions suited to the holy season, and they should cornestly exhort their people to attend these public devotions. They are hereby authorized to give on these coasions is medician of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blossed Virgin, should be recited in every Catholic household of the Diozess.

By order of the Bishur,

D. EGAN, Secretary.

### **HAMILTON REGULATIONS.**

#### Official Instructions By the Bishop of Hamilton.

The following regulations for Lent were read by the reverend clergy of the Diocese of Hamilton for their repective flocks at all the masses last

1. All days in Lent, Sundays excepted, are fasting days—one meal and a collation.

2. All persons who are twenty-que 2. All persons who are twenty-que and under sixty years, are bound by the law of fasting and abstinence.
3. By vivtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

the Saturday of Ember week and Holy Saturday
4. Fish and flesh are not allowed at the same meal.
5. The use of milk, butter, cheese and eggs is allowed on all days.
6. The use of dripping or lard—not suct—is allowed as a condiment in preparing food on all days except Good Friday.
7. Those exempted from fasting are; All persons under twenty-one at 1 over sixty years of age, the sick and infirm, women entrying or nursing in-

sixty years of age, the sick and in-firm, women carrying or nursing in-fants, all employed at hard labor. 8. All who cannot fast should give more abundant alms, be more assidu-ous in prayer, and attend more fre-quency to their religious duties, so as to make up for the want of corporal mortification.

to make up for the want of corporal mortification.

N. B.—Further dispensations, when oc-asion requires, can be obtained from the respective pastors who are hereby empowered to grant them.
Pastors are requested to exhort the faithful to abstain during Lent from all public amusements and to assist, whenever possible, at the evening devotions held in their respective parish churches. At these public devotions the recitation of the Holy Rosary, followed by Beuediction of the Blessed Sacrament, is recommended for Sunday and Wednesday evenings, and the Stations of the Cross for Friday evenings. A short and suitable instruction or a meditation on sufferings of our Lord should accompany the devotions. Furthermore, parents should be exhorted to observe the plous custom of holding private family deyotion every evening at home-fauring this holy season. Such devotions are very tom of holding private family devotion every evening at homeldwring this holy season. Such devotions are very edifying and may consist of the reading of the Lives of the Saints or, other plous books, followed by evening prayer and the recitation of five decades of the Loly Rosary.

Every facility should be afforded the faithful for the early performance of their Easter duty during the course of this holy season.

of this holy sesson.

By order of the Bishop of Hamilton,

By Order of the Bishop of Hamilton,

Hamilton, Feb. 11, 1901.

# ASH-WEDNESDAY.

ASH-WEDNESDAY.

Yesterday saw the beginning of Lent, a time of fasting, mortification, and prayer. It was a beginning of another year's struggle against self; a preparation for the happy time of resurrection with our tord at Easter; a resurrection for us from sin and affection for sin; a time of mourning for our transgressions and of making strong determinations to submit our selves to the will of God in all things. In every Catholic church throughout the world the Lenten Season was in augurated yesterday with the blessing of the Ashes. In our city churchathe faithful were signed with blessed ashes upon the forehead after mass in the morning, during the afternoon, and after Benediction in the evening. The ceremony, though simple, is solemu, and full of significance for us. "Remember, man, thou art but dust," should be full of meaning for us and it is. The little sign of the cross on the forehead narks us as mortal nad brings forcibly to our minds the utter insignificance of our bodies in comparison with our immortal souls; it reminds us that our bodies, which must crumble into dust, must be subjected to discipline for the sake of our immortal souls. The ceremony was simple to the content of the content of the sake of our immortal souls. to discipline for the sake of our im-mortal souls. The ceremony was sim-ple but the meaning of it all is as wide and far-reaching as Christianity itself. The blessed cashes are made from the blessed palms of last year.

# LENTEN SERVICES.

On Wednesday and Friday evenings throughout Lent there will be devo-tions followed by Benediction in all of our city churches. On Fridays, the Stations of the Cross will be made.

# ST. PATRICK'S.

ST. PATRICK'S.

Father Miller, C.S.R., preaches on Sunday evening last in St. Patrick's Church in behalf of St. Patrick's branch of the St. Vincent de Paul Society. "Charity" was the subject. The church was crowded to the doors. A special musical service was rendered. The collection was a fai, one, and will enable this eminently charitable society to continue its good work. able society to continue its good work during the remainder of the winter season.

# ST. BASIL'S.

same time is not showed in Lent.

The following persons are exempted from abstance, viz: Chiliren under 7 years; and from sither or both, those who, on account if ill health, advanced age, have usbor, or some other lent in the Province of America, is selicusted age, have usbor, or some other lent in the Province of the Basilian community in the Province of age, have usbor, or some other lent interest the law in case of doubt the rastor should be consulted.

Lard may be used in pregaring fasting food during the season of Lent, excep, on Good Friday, and also on all days of abstinence throughout the year by those who cannot easily zero point of view. Both sides had every available spoker on the floor, and not year by those who cannot easily zero the floor, and collecture, and in year by those who cannot easily zero print of view. Both sides had every available spoker on the floor, and collecture, and in year by those who cannot easily zero print of view. Both sides had every available spoker on the floor, and collecture, and in year by those who cannot easily zero the floor, and collecture, and in the province of the Basilian community from the missions, besides single talks; distributed 500 books and all of our public schools in Cannota. The debate was entered into with a good deal of spirit and the subject was thoroughly threshed out from every prove non-Catholics paid all locally available spoker on the floor, and not was the work, one missions, feels that the province of the Basilian community for the dot ask no assistance from any person, but place ourselves in the hands of God and push on the work. Our success was the wonder of the locality. We gave, during the season, twelve that on Mouday evening last on the necessity of any place ourselves in the hands of God and push on the work. Our success was the wonder of the locality. We gave, during the season, twelve that on Mouday evening last on the all of our public schools in Cannota.

The Catholic-Union continued its debate on Mouday evening last on the all

sary to the proper education of youth.

Mr. W. O'Connor, who is looking after the interests of the Catholic children of the Province, who have no homes of their own, left for Ottawa on Monday last. He will spend two weeks in looking after the children who come under his jurisdiction in that section of the Province.

### ST. MARY'S.

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Mr. John O'Donnell, an estimable young man of St. Mary's Parish, died at Gravenhurst on Monday last. The remains were brought to Toronto. The funeral took place from his late home on Thursday to St. Mary's Church, and thence to St. Michael's Ceraetery. Mr. O'Domell had been suffering from consumption, and felt so well last week that he had determined to come home, but the dread disease had gone farther than he knew He was well-known as a fine young man, and one with a great future before him. He was a brother of the Rev. Father O'Donnel. May his soul rest in peace.

The regular weekly meeting of St. Mary's Literary and Athletic Association was held last Sunday in the Club Rooms. Only routine business was gone through. The financial standing of the Club was before the meeting, which if Hough dry was extremely interesting in that it showed a most encouraging state of affairs.

On Tuesday evening the Eutertainment Committee submitted an excellent program. Dr. MacDonaph was the speaker of the evening, and it is quite needless to say that he was is tened to with the closest attention. His aubject was carefully and thoroughly handled.

oughly handled.

#### ET. MICHAEL'S.

A very said death occurred in St. Michael's Parish last week in the passing away of little Marie Antonia D'Allesandro, of Agnes Street. She was suffering from typhold fever, but seemed well on the road to recovery on Saturday. Ou Monday, however, she died. Her funeral took place on Wednesday morning from her late home to St. Michael's Cathedral and from there to the Cemetery. She was a lovable character, and was a great favorite with her schoolmates. R. I. P.

#### ST. PETER'S.

The Devotions on Wednesday and Friday evenings will be held at 7.45

# NON-CATHOLICS EAGER.

#### They Desire to Hear the Truth, and the Missions to Them Are Vary Successful.

Missions to Them Are Very Seccessful.

The Catholic Missionary Union makes the statement that there are thirty priests in the States who are actually engaged in giving missions to non-Catholics.

In view of the facts that there are 60,000.000 non-Catholics in the country, and that a very consi derable percentage of this people is eager to know the truth, this number seems ridiculously small. Yet five years ago there was not one priest who looked on this as his exclusive with. 'The movement practically has only beguy.' The time will come when not thirty, but 300, missionaries will be settlyely engaged in this apostolic work.

It is not always understood by people, even those well displosed, how truly apostolic the work of the non-Catholic missionary is. It is Apostolic because in ins preaching he visits parts of the country where the Catholic church is only a name—where a priest is considered to be some strange monster, where the most grotesque migreursentations, partly foul, whol-

lic church is only a name—where a priest is considered to be some strange, monster, where the most grotesque misrepresentations, partly foul, wholly idiotic, are circuiated concerning the church and her ministers. It is exactly the kind of conditions which confronted St. Paul when he stood face to face with the heathen Roman empire. Telling of one of these villages where the people are truly pagan, a missionary says; "Here was a community that never had had a resident Catholic pastor, to which little or nothing of the Catholic Church was known; in which the Catholic population was smaller than that of any of the sects. Now, to present the teaching of the church to erea a few people in such a community is bound to have a lasting effect for the good of religion. A large amount of Catholic literature was distributed, am, the eagerness with which books and pamphlets were sought was, perhaps, the most encouraging feature of the work."

The eagerness to learn, to hear the The eagerness to learn, to hear the truth which this missionary speaks of is the phenomenon noticed by everyone who has had anything to do with non-Cathelic missions. This is mildly put by another priest who has given non-Cathelic missions. This is mildly put by another priest who has given up his life to preaching the faith among Protestants. "Although," he says, "I had thought myselt well acquainted with the non-Catholic character, I was amuzed, I must confess, at the reception which I received in notoriously Protestant towns. The really greedy eggeraess—like famishing children—with which the people grasped at the truth touched me to the heart. Not once have I ever delivered a locture to non-Catholics that I have not been forced to hold an informal reception in the hall afterwards, often for upwards of an hour, answering the extrest questions of souls awakened now by God's grace from the lethargy of years to a perception of Catholic truth. Often, too have I been surprised at the intelligence of these questions and at the grasp of the subject, almost intuitive, which many veemed to have."

The same priest tells of some of the difficulties he encountered in giving a mission in conjunction with another spriest. He writes: "the greatest difficulties were each of money and that opposition which sometimes is met with in the missionery's work orising from dis'rust of novelty. We resolved to ask no assistance from any person, but place ourselves in the hands of God and push on the work. Our success was the wonder of the locality. We gave, during the season, twelve straight weeks of missions, besides single talks; distributed 500 books and did not ask a Goliar from mybody. The truth is that, though in most towns we must expensible to the straight we have appealing to the straight we must expensible to the straight we have appealing the stalks to the straight we have appealing the stalks and the straight we h

doubly hard; but God is with him, as in this last case, and ever under such unfortunate circumstances makes the mission a triumphal success.

mission a triumphal success.
The fact of this eager demand on the part of non-Catholics has compelled to organization of the non-Catholic mission work. It is difficult to explain our inactivity in view of this eager desire to know the tauth St. Paul once said, "Woe to me if I do not preach the gospel." A. P. DOYLL, C. S. P.

### CATHOLIC TRUTH SOCIETY.

At the regular meeting of the St Mary's Branch of the Catholic Truth Society, Reverend Father Conning gave a lecture on "The Catholic Church and Her Suns in the World of Science." The reverend lecturer outlined his subject in a most interesting and comprehensive manner, reviewing the attitude of the Church twards Science in the \*arious departments of geography, astronomy, physics, and, lastly, medical science. The Society is to be congratulated in securing the se-vices of men like Father Canning, who combine with equdition and research a clear and forcible treatment of their subject. The lecture was supplemented by a concert of high order The singing by Mrs. A. B. Jury was especially worthy of note; besides commanding a beautiful soprano voice she has a very charming stage presence. As an encore, she gave the simple ballad, "My Old Kentucky Home," with exquisite finish. Miss Winnifred Skeath-Smith played several selections of the violin, with a skill rarely shown in one so young. "Asleep in the Deep" was given with very fine effect by Mr. H. Maguire. Other artists who took part were the Misses Harte and Haines, and Messrs. A. B. Jury and W. R. Gibson. Science." The reverend lecturer out-lined his subject in a most interesting

# FATHER HINCHEY HONORED.

#### Address and Presentation Made to the Popular Chaplain.

About twenty members of St. Patrick's Branch of the Hamilton I.C.B.U. composed a deputation to wait upon their chaplain, the Rev. Father Hinchey, at St. Joseph's parsonage, last week. Father Hinchey has just recovered from a very severe attack of illness. First the deputation, through illness. First the deputation, through J. P. Dougherty, presented to him an address, in which the branch sincerely congratulated him on his recovery and expressed the esteem in which it held its chaplain. The branch's earnest wish was, that he would long continue to act in that cupncity.

Following the address a handsome recliuing chair was presented to Father Ilinchey, who, in a short speech, thanked the members for their kindly expressions and gift.

The visitors spent a social hour and then dispersed.

then dispersed.

# "CHARITABLE TRUST."

#### Six Hundred Dollars Apportioned to City Charities.

The annual meeting of the "Toronto Savings Bank Charitable Trust" was held at St. John's Grove, Sherbourne Street, on Thursday last. His Grace the Archbishop presided at

Good Shepherd's ... ..... ... ... ... ... 100.00 St. Michael's Hospital ..... ... 100.00 Orphanage, Sunnyside, ... .... ... 100.00 House of Industry ..... ..... .. 100.00

The following resolution of condolence was offered to the family of the late Charles B. Doherty, who was a member of the Trust, and had died since the last meeting of the Board; "Whereas, in the inscrutable wisdom of an all-knod Providence, it is decreed that death will come to every one, and, as since our tast annual meeting a respected and very worthy member of this Board has been called to his eternal rest; Be it resolved, that we, the members of the "Toronto Savings Bank Charitable Trust," at this, the first meeting convened since the demise of our late conferer, Mr. C. B. Deherty, bowing in respectful submission to the eternal decree, feel most deeply his passage from amongst us, and the loss of his prudent and wise content in all waters. \$600.00

deeply his passage from amongst us, and the loss of his prudent and wise counsel in all matters pertaining to the Trust, and that we now tender to his widow and the members of his family our most sincere and heartfelt sympathy in this hour of their mourning and sorrow. That this resolution be entered on the minutes of this Board, and that the "Secretary-Treasurer" be requested to forward a copy of the same to Mrs. Doherty.

Mr.O 'Conner's letter was as follows; "Dear Madon; —I have been requested by the members of the Board of the Trust" to forward the enclosed resolution, passed by the Board at their in at meeting since the death of the late Mr. Doherty, as a mirk of the high esteem in which he w s held by his associates on the no. cd, and to express to you and family their sincere feelings of sympathy in your affliction and sod bereavement. ign
is association according to you among the control of sympathy in young and sad bereavement.

I am, Ecar Madam,
Very respectfully,
M. O'CONNOR,
E-c-Treas,

SANCTUARY BOYS ENTERTAIN.
The sanctuary boys of St. Mary's
Cathedral, Enmilton, gave an entertainment lils? week. Rev. Father
Donovan was in the chair. The program consisted of solos by J. Sullivan and Leo Nelligan, piano solos by
Leo Burns, Fred Wilmot and Thomas
Cloheey, a duet by Dan Phelan and
Robert Burns. violin and piano duet
by Layid Nelligan and Fred Wilmot,
duet by L. Harrahan and Myles Boycs,
Irish Jig by Chas. Hayes, harmonica Irish jig by Chas. Hayes, harmbnica solo by Angus Mundy, gramophone selections by Stanley Birrell, and recitations by Jos. Padden, Manley Wright and Charles McCabe.

# L BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

#### COLUMBIAN SUMMER SCHOOL.

#### Arrangements Made for Next Summer's Session at Detroit.

The directors of the Columbian Catholic Summer School met at the Pal-mer House, Chicago, tast week, and completed arrangements for the next annual session at Detroit, Mich., July 9 to 31, 1901.

completed arrangements for the maxt annual session at Detroit, Mich., July 9 to 31, 1901.

The report of the committee on studies was adopted as far as completed, and includes the following lectures; Dr. Whaleu, of Baltimore, three lectures on "Authority in Religion," "Religious Indifferentism," and "Reunion of Christendom;" Judge Wade, of Jowa, one lecture on, "Some Grave Social Problems;" Dr. M. E. Egan, of the Catholic University, Washington, D.C., one lecture on "The Novel Ancient and Modern.;" James Jeffrey Roach, editor of the Roston Pilot, two lectures; Dr. Conaty, rector of the Catholic University, three lectures on the general subject of education; Dr. Henry Austin Adams, three lectures on biographical subjects; Dr. Carroll, president of St. Joseph's College, Dubuque, Joyda, one lecture; Rev. M. S. Brennan, of St. Louis, one lecture; Professor J. C. Monaghan, of the Wisconsin State University, formerly U. S. consul at Frankfort, Germany, three lectures on "Commercial Conditions;" Dr. Thomas O'Hagan, of Toronto, two lectures; Rev. M. J. O'Connor, S.J., three lectures on "Commercial Conditions;" Dr. Thomas O'Hagan, of Toronto, two lectures; Rev. M. J. O'Connor, S.J., three lectures; Rev. J. Schrembs, of Grand Rapids, Mich., oue lecture; Hou. Louis Frechett. of Montreal, the poet laureste of Can-du, one lecture; Hou. Louis Frechett. of Montreal, the poet laureste of Can-du, one lecture; Hou. Louis Frechett. of Montreal, the poet laureste of Can-du, one lecture; Grandle, of St. Paul Seminary, St. Paul, Minn., two lectures on ethics.

Th's lirt will be completed by the committee on studies, and several eminent lecturers will be added thereto. In addition to adopting this course of lectures, the board of directors arranged for a conference on Sundayschool work lasting one week.

The fact that the meeting of the National Educational Association will begin in Detroit on the Sth of July will insure a very large attendance from all parts of the Country. The Michigan Passenger A iation has already granted a rate

the same privileges.

the same privileges.

The hi centennial colebration of the founding of Detroit will be celebrated during the session of the School. There will be a grand civic display, and also important religious exercises. It is expected that the Apostolic Delegate for Canada will be present at the session, as well as a large number of eminent Church dignitaries from different parts of the country.

# PETERBORO SCHOOLS.

# Financial Statement for the Current Tyear

At the last meeting of the Peter-borough Separate School Board the financial statement for the year was received and referred to the auditors, being as follows;—

RECEIPTS. 

# PAYMENTS.

 

 Salaries
 \$4,336.00

 Fuel Account
 462.78

 Repairs Account
 314.00

 Supplies
 139.16

 Furniture
 26.75

 55.15
 95.15

 Interest ........ ... .... Printing ..... Miscellaneous ...

Bal. in Toronto Bank ..... \$5,356.99

On motion of Messrs. McGrath and Kickey, it was arranged that the ne-eessary funds for the carrying on of the financial business of the Board for the current year be borrowed from the Bank of Toronto.

Mr. Walter C. Cain, of Lindsay, was mr. Watter C. Cain, or Lindsay, was appointed examiner at the entrance examinations in mid-summer, on motion of Mr. McGrath, acconded by Mr. Goselin. A KINDERGARTEN.

A KINDERGARTEN.

It was moved by Mr. McGrath, seconded by Mr. Henry, that the members of this Royed consider it advisable that a branch of the kindergarten be arranged for in connection with the schools, if the necessary arragnements can be made for the same, and that for the purpose of thoroughly considering the matter it be referred to a committee consisting of the chairmand Messrs. Dr. Moher and McGrath to report to this Board.

The Board then adjournes.

# OBITUARY.

MARY VICTORIA McGUIRE. MARY VICTORIA McGUIRE.

It is with the deepest regret that we announce this week the death of Miss Mary Victoria McGuire, second daughter of Chas. McGuire, Collier St., Barric, who passed peacefully away to her long rest on Friday morning, Jan. 25, after a short illness from la grippe, and an affection of the throat which followed. Miss McGuire was a bright, cheerful loung lady, tud enjoyed the respect of a large circle of friends, who were pained to hear of her death.

For some years she voz employed as stenographer in the office of Messrs, Lennox, Boys and Brown, and when, that firm dissolved, and Mr. Boys entered the firm of Messrs McCarthy, Boys and Murchison, she was engaged by the new firm by the new firm.

The funeral took place from the family residence on Monday morning at nine o'clock, to St. Mary's Church, where Requiem High Mass was sung by Rev. Dean Egan

The pallbearers were Messrs. Those McCabe, Chas T. Perlin, S. Hinds, A. Cowan, J. MoLean, W. Scott

Among the spiritual bouquets were a Mass and a Novena, in honor of the Blessed Virgin, from bliss M. Kearns, also Masses from the Misses Loretto and Francis Mechan, Toronto.

and Francis Mechan, Toronto.

The floral tributes were numerous and beautiful A wreath, "Our Dardling May," from the heart-broken brothers and eisters: a wreath, Mr. C. G. Graham, Teterboro; a cross, Messrs. McCarthy, Boys and Murchison; a cross, Mrs. J. McGuirk; a cress cent, Mrs. Jos. Marriu; a star, Mr. and Mrs. B. McDouell; sprays from Haughton Lennox, Esq., M.P.P., Mrs. Jon. Clayton, Miss A. Hinde, Miss B. Dutton, Peterboro; Misses Ellia and Madge Mahoney, Miss E. F. King, Mr. J. McLean

#### LATEST MARKETS.

Aisike, Aisike,	choice,	No.	ī	.\$6	80	to		
Red cie	over, bu	mb		. 6	00			25 60
Timoth	y, per	bush.		. 1	60		2	25

#### FARM PRODUCE WHOLESALE.

- 1		
	Hay, baled, car lots, ton\$9 50 to Straw, baled, car lots, ton. 4 75	<b>\$10</b> 0
	Buttan, Dated, car lots, ton, 4 75	5 0
	Butter, dairy, lb. rolls 0 19	0 2
	Butter, large rolls 0 18	0 1
1	Butter, creamery, boxes 0 21	ŏ 2
-	Butter, creamery, lb, rolls, 0 23	ŏ 2
	Butter, tuba per lb A 10	ŏi
	Butter, bakers' tub 0 14	
	10ggs 0 15	0 4
	Eggs, new-laid 0 20	0 1
	Tuesday 110W late	0 2
	Turkeys, per lb 0 10	0 1
	Geese, per lb 0 07	0.0
1	Ducks, per pair 0 50	0.7
	I Cuickens, per bair o so	ŏċ
	1 Money, Der Ib 0 10	ŏĭ
	Dressed hogs, car lots, per	
	cwt 7 25	7 5

### LOCAL LIVE STOCK.

William, Leyack bought 100 cattle, prin-chally buichers', for local trade, at the following prices: Medium to good loads; at \$3.45 to \$3,75 per cwt.; picked lots, at \$4.10 to \$4.40 per cwt.

W. H. Dean bought four loads exporters, weighing from 1250 to 1350 each, at \$4 50 Dunn Bros. bought two loads choice exporters, 1375, at \$5 per cwt., and two loads,

1300 each, at \$4.80. Crawford &Hunnisett bought three loads

Crawford miniment bought three loads exporters at prices ranging from \$4 to \$4.50 per cwt. One load export cows and bulks at \$3.50 to \$4 per cwt., and one load butchers' cattle at \$9.00 per cwt.

Alex. Levack bought 40 butchers' cattle, 1000 to 1150 cach, at \$3.90 to \$4.8714 per cwt.

R. J. Collins bought 26 butchers' cattle, R. J. Collins bought 20 butchers' cattle, 1030 cach, at \$4 per cwt., less \$15 on lot; 11 butchers' cattle, 1050 cach, at \$3.00 per cwt., and two butchers' cattle, 1100 cach, at \$3 per cwt.

Corbett &Henderson bought 24 butchers'

Corbett & Henderson bought 24 butchers' cattle, 925 each, at \$3.45 cwt.; 11 steers, 875 each, at \$3.25 cwt.

William McClelland bought 21 butchers' cattle, 1020 each, at \$4 cwt.; 17 cattle, 900 each, at \$4 cwt.; 17 cattle, 900 each, at \$4 cwt.; 24 cattle, 1020 each, at \$4.45 cwt., and 9 choice cattle, 1055 each, at \$4.15 cwt. Halligan & Rountree bought one load of butchers' cattle, 1070 each, at \$4 cwt., and one load, 1000 each, at \$3.37%.

James Armstrong bought 11 milch cows at \$33 to \$44 per head.

James Armstrong bought 11 milch cows at \$33 to \$44 per head.

James Harris bought four loads exporters, 1300 each, at an average of \$4.50 cv/t., and 40 butchers' cattle, 1050 each, at \$3.25.

H. Hunnisett bought eight export bulls, 1300 to 1800 each, at \$3.25 to \$4 cw/t., and some export cows, 1250 to 1350 each, at \$3.25 to 3.550 cw/t.

W. H. Reid of Kingston bought one load of butchers' cattle, 1050 each, at \$3.75 cw/t.

A. M. Buck bought three mixed loads of butchers' cows and exporters, 1050 each, at \$3.75 cw/t.

J. Vanclenf of Picton bought one load of three exporters and balance butchers' cat-

three exporters and balance butchers' estile, 1000 each, as \$3.50 cwt., Wesley Dunn bought 250 lambs at \$4.60 cwt.; 100 sheep at \$3.25 cwt., and 14 caives at \$7.30 each.

Beal & Stone sold seven butchers' cattle 50 each, at \$3.55; one export bull, 1700 at \$4.25, and two export steers, 1210, at \$4.65 cwt.

P. Holland bought two milch cows at \$83

for the nair.

for the pair.

J. Murton bought five butchers' helfers and steers, 1025 each, at \$4.12\forall cwt.; two helfers, 1000 each, at \$4 cwt.; four helfers, 975 each, at \$7 cwt., and two helfers, 965, at \$3.75 cwt. at \$3.75 cwt.

C. Wood bought 15 cattle, 900 to 1050, at C. wood nought 10 extric, 100 to 1000, at \$3 to \$3.75 cwt.

R. Maybee bought 20 stockers at \$3 to \$3.45 cwt.; 22 butchers' catile, 1050 each, at \$3.70 cwt.; el-ht butchers' catile, 1040

each, at \$4 cwt., and three cattle, 900, at \$3.25 cwt. 3.25 cwt. W. B. Levsck bought 50 sheep at \$3.25 cwt.; 200 lambe, at \$4.00 cwt., a calves at \$7 cach.

John Featherston sold one load butchers steers and beifers, 1000 lbs. each, at \$3.00

Mr. Charles Zeagman, who and been suffering with rheumatism for the past month, has so far recovered as to be abir to attend the market to-day.

Mr. Charles Schlegal of Plattavlic, well-known old-time cattle dealer, was