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The Catholic Register.

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

VOL. VIII.—NO. 45.

TORONTO, THURSDAY, NOVEMBER 8, 1900.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—Octave of All Saints.
 Friday—Dedication of the Lateral Basilica—St. Theodore, Martyr.
 Saturday—St. Andrew Aullino, Confessor.
 Sunday—XXIII. After Pentecost—Patronage of the Blessed Virgin.
 Monday—St. Martin I., Pope Martyr.
 Tuesday—St. Nicholas I., Pope, Confessor.
 Wednesday—St. Benedict, Pope, Confessor.

SACRED HEART CALENDAR.
 Thursday—Constance—811,293, Deceased.
 Friday—Respect for Churches—391,939, Torservance.
 Saturday—Preparation for Death—571,620, Young.
 Sunday—Acceptance of Toll—314,049, First Communion.
 Monday—Devotedness to Duty—272,648, Families.
 Tuesday—Spirit of Prayer—955,773, Families.
 Wednesday—Generosity—334,646, Reconciliation.

PRAYER FOR NOVEMBER.
 O my God, I offer Thee my prayers, works and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of our associates; especially for this month for the Propagation of the Faith.

Current Topics.

The Associated Press
 Mine has received a despatch from a correspondent at Phillips, W. Va., which says:—"Barryburg coal mines blew up; 82 killed and over 100 wounded. Greatest calamity that ever occurred in this State."

Mr. John Redmond
 A Monument says that, as the trust for Parrell, loss of the Parrellito fund cannot purchase Avondale, the estate of the late Charles Stewart Parrell, which was purchased by Mr. Boydland the other day, when sold at auction by the land judges, they will devote a fund to the erection of a monument to Parrell in Dublin.

Smallpox has broken out in a number of Idaho restorations in Idaho, Oklahoma and Washington and it is feared that when the cold weather sets in the epidemic will become more widespread and assume a more malignant form. Every possible effort is being made to stay its progress and the Indian Bureau is forwarding vaccine virus to the various agencies.

Search made at Vatican nos., Milan and Florence Bobbery, has resulted in the discovery of title deeds stolen from the Vatican valued at 220,000 francs. A man and a woman were arrested at Genoa and a search of their home disclosed a quantity of American title deeds. Others were seized at the residences of two money changers. They all claim that they purchased the deeds in good faith.

It is announced that Coal prices of anthracite coal Advances, have been advanced 60 cents a ton over the nominal price of the July contract by the anthracite mining and carrying companies. The change covers the whole country, beginning to-day. The advanced anthracite prices are as follows: Grade, \$8.75; Egg, \$4.25; stove and chestnut, \$4.60. Local coal dealers do not believe that this advance will result in an increased rate to the Toronto consumer, at least no immediate advance is contemplated. The coal companies always advance prices on November 1; but usually the advance is only 25 cents. The strike is presumed to be the cause of the 60 cent advance.

According to Yoko-Buddhists hama advices, the Buddhists of Japan are making great efforts to celebrate the beginning of the new century by active missionary work. The recent arrival of some sacred relics from Siam was made the occasion of extraordinary demonstration of devotion to the faith. The roads over which the relics were borne were covered with cloth, which was afterwards sold in small pieces at more than ten times its value, realising over 6,000,000 yen and to erect a grand building as a repository for their treasures. After this has been done they intend to turn their attention to charity and education.

Postal Station "B" has New Post been opened in this city. Offices. The newly fitted quarters are at 117 King street west, and are handsomely furnished. This station is one of three that will be furnished in this city. The other two will be placed in the north and west ends. Station "B" is open from 7 in the morning until 7 o'clock at night. The system employed is similar to that at the General Post Office on Adelaide street west. Money orders and postal notes will be issued and paid and letters registered. Mail matter will be sent out direct to the trains, and for this purpose a locomobile is attached to the station. Mail will close at the same hours as at the General Post Office. All the latest postal equipments have been provided to facilitate the rapid handling of the mail. There will be no mail carriers attached to this station, but there will be carriers attached to the other two stations when they are completed.

The Times announces Cabinet that Mr. George Wyndham, who was Parliamentary Under Secretary of State for War in the late Cabinet, will probably be appointed Chief Secretary for Ireland. It says it is also likely that Mr. Walter Hume Long, who was President of the Board of Agriculture, will become President of the Local Government Board, and that Mr. Robert William Hanbury, who was Financial Secretary to the Treasury, will be given the Postmaster-Generalship, with a seat in the Cabinet. According to the same authority, the Marquis of Londonderry will be appointed President of the Board of Agriculture, and Mr. Austin Chamberlain will be removed from the post of Civil Lord of the Admiralty to that of Financial Secretary to the Treasury. For minor posts, Mr. Hugh Oakley Arnold Forster, Lord Stanley and Lord Cranborne, eldest son of the Premier, are named. It is probable that Earl Cadogan, Lord Lieutenant of Ireland, will resign for some months. The seals of office will be exchanged at a Council to be held at Windsor Castle Nov. 12. The Irish Nationalists, as well as the Unionists, derive satisfaction from the story that Mr. Wyndham will be appointed Chief Secretary for Ireland. While the Right Hon. Arthur Balfour occupied this office Mr. Wyndham, acting as his private secretary, won many friends.

Queen Victoria has approved the appointment of Lord Salisbury as Premier and Lord Privy Seal, the Marquis of Lansdowne as Secretary of State for Foreign Affairs, Mr. William St. John Brodric as Secretary of State for War, the Earl of Selborne as First Lord of the Admiralty, and Mr. O. T. Ritchie as Secretary of State for Home Affairs. The new Cabinet, is therefore, now constituted as follows:—
 Premier—Lord Salisbury.
 Lord Privy Seal—Lord Salisbury.
 First Lord of the Treasury—Right Hon. Arthur J. Balfour.
 First Lord of the Admiralty—The Earl of Selborne.
 Secretary of State for War—Right Hon. William St. John Brodric.
 Secretary of State for the Home Department—Right Hon. Charles T. Ritchie.
 Secretary of State for the Colonies—Right Hon. Joseph Chamberlain.
 Secretary of State for Foreign Affairs—Marquis of Lansdowne.
 Secretary of State for India—Lord George F. Hamilton.
 Lord Lieutenant of Ireland—Earl Cadogan.
 Lord Chancellor of Ireland—Lord Ashburn.
 Secretary for Scotland—Lord Balfour of Burleigh.
 Chancellor of the Exchequer—Sir Michael E. Hicks-Booth.
 President of the Board of Agriculture—Right Hon. Walter H. Long.
 President of the Local Government Board—Right Hon. Henry Chaplin.
 Lord High Chancellor—The Earl of Halsbury.
 Lord President of the Council—The Duke of Devonshire.
 First Commissioner of Works and Public Buildings—Right Hon. Arthur Aker, Douglas.
 Chancellor of the Duchy of Lancaster—Lord James Rosebery.
 The Office of President of the Board of Trade, rendered vacant by the promotion of Mr. Ritchie, remains to be filled.

A Washington despatch says that it is understood that at the next consistory to be held in Rome, probably this month, Mgr. Della Volpe, Magister Domus of the Vatican at Rome; Mgr. Tripodi, the Assistant Secretary of State of the Church at Rome; Mgr. Geronzi, Assessor of the Holy Office at Rome, and Mgr. Dolloio, an Archbishop in Southern Italy, will be made Cardinals. This information has been received in Washington from an authoritative source. Mgr. Della Volpe, who is 68 years old, is the youngest of the four, and has held his present office for many years. The incumbent of this post, it is stated, usually is raised to a Cardinalate. He also has held the office of Maestro Dicamer, whose functions are practically those of First Chamberlain to the Pope. Mgr. Tripodi has had a successful administration as Assistant Secretary of State. He is particularly celebrated as a Latinist. Mgr. Geronzi held one of the highest offices in the Church, and his principal work in the past has been in connection with the disciplinary phase of the Church. Mgr. Dolloio is not so well known as the others.

The following are the Military conditions of the grants Land Grants of lands to be made by the Ontario Government to each volunteer who joined the South African contingents in this Province, as announced in The Globe's editorial columns:—

- (1) That a grant of 160 acres of land be made to every person enrolled for active service in South Africa, who at the time of his enrollment was a resident of the Province of Ontario.
- (2) That the land so granted shall be relieved of all settlement duties and provincial and municipal taxation, except for school purposes, for a period of ten years. If any such land is, however, transferred to any other person within said period of ten years, then the laws now in force, or any amendments thereto, as to settlement duties and provincial and municipal taxation, shall apply.
- (3) That any person having a right to claim under any act of the Assembly may select such lands in such townships as may be set apart for that purpose, provided that not more than 160 acres shall be selected in one block of 640 acres.

Parish Trials.
 Here are a few parish chronicles. In a certain parish not a thousand miles from Toronto there lived a few years ago an old gentleman who was very devout and attentive to his religious duties. He was one of the old school and looked upon changes from that to which he had been used as now-fangled notions, the originators of which ought to be suppressed. One Sunday morning which was a great feast he attended High Mass in the parish church. The Mass was grand; beautiful singing, orchestral accompaniment, eloquent preaching and large congregation. As our friend was returning home he was overtaken by a member of the choir, who probably wishing to have his own opinion on the Mass, said:—"Was it a grand service this morning, Mr. —?" The answer was somewhat disappointing. "Yes it was mighty fine, but blank their old fiddles, I couldn't say me prayers." At the same church there is an usher who is noted for his civility and attention, especially to ladies. It is not fair to say that he apparently makes no distinction between the young and the old, the well or poorly dressed. A short time ago our usher noticed an elderly lady standing just inside the doors of the church, who appeared as though she were undecided where to look for a seat. The lady has the reputation of not being thoroughly sound as to her intellect. This our friend did not know, so he approached her with a courteous and unassuming manner and enquired:—"Would you like me to show you to a seat, madam?" Imagine his mortification and dismay when the answer came:—"The Lord will take care of His little ones. 'Get thee behind me, Satan.'"

THE AUSTRIANS.
 Last year we heard much in secular newspapers of a movement among Austrian Catholics to snare the flies which bind the faithful to the Chair of Peter. The effort has been quite favorable to the Church, and the Austrians have rallied to the clergy; the churches and schools are better frequented than ever. Dogmatic sermons are now constantly preached; associations of all kinds keep up the fervor and interest of Catholic life, and everything goes to prove that Catholics in Austria realize the danger towards which they were being led. This is usually the case with such movements. They create a little noise, with the inevitable result of waking Catholics from their lethargy. It has been so in Austria. Good has come out of all this. We may hope that those weak-kneed brethren who fall away will soon return to their duty and to the fold from which they so thoughtlessly stayed.—Liverpool Catholic Times.

Laurier Swept the Country.

The Liberals Carry Everything Before Them.

The result of the Dominion elections produced some big surprises. The Laurier Government is sustained by a strong majority over all. The Government carried all its Ministers through safely, while the Opposition leaders were simply swamped. Sir Charles Tupper, Mr. Foster, Sir Adolphe Caron, Mr. Bergeron, Hugh John Macdonald and Dr. Montague are among the fallen, and Sir Hibbert Tupper is not yet sure of his election. The voting in Quebec surprised the Conservatives and Liberals alike, and Mr. Tarte's statement that but five of the Opposition would be returned, which was regarded as a wild statement at the time, came very near the mark. The Liberals, who had 61 seats in Quebec at dissolution, have increased this number by six, and only seven Conservatives are returned for the entire Province. Polling in yet to take place in the County of Gaspé.

Ontario went Conservative very strongly gaining no fewer than 22 seats as against 9 Liberal gains, but the tide was strong in the Government direction in the other Provinces.

By ten o'clock the Democratic leaders had given up the contest. In short, the Republican ticket was a large electoral vote than four years ago, but in the larger states of the east and middle west, the pluralities has been greatly reduced. Massachusetts had fallen from 174,000 to 100,000; New York from 298,000 to 190,000 and Illinois from 142,000 to 100,000 or less.

SUMMARY OF RETURNS.

Province	Libs.	Cons.	Ind.
Ontario	37	61	2
Quebec	57	7	2
New Scotia	16	4	1
New Brunswick	10	4	1
P. E. Island	2	3	2
Manitoba	4	1	2
N.W.T.	3	1	1
British Columbia	2	2	1
Total	131	78	4

THE LAST ELECTION.

Province	Patrons	Cons.	Libs.
Ontario	1	15	48
Quebec	1	16	49
Nova Scotia	1	10	10
New Brunswick	1	8	6
Prince Edward Island	1	3	2
British Columbia	1	2	3
North West Ter.	1	1	2
Total in House, 218.	10	77	126

Majority for Liberals, 34.
 When prorogation took place the strength of the parties in the House of Commons was as follows:

Province	Inds.	Cons.	Libs.
Ontario	7	40	46
Quebec	1	14	12
Nova Scotia	1	8	10
New Brunswick	1	6	5
Prince Edward Island	1	2	3
Manitoba	1	2	4
British Columbia	1	2	3
North West Ter.	1	1	2
Total	10	77	126

Conservative Gains.
 Ottawa.
 Hamilton (2).
 Centre Toronto.
 Peel.
 Prince Edward.
 Frontenac.
 South Victoria.
 Cornwall.
 North Ontario.
 East Hastings.
 East Lambton.
 North Grey.
 South West North.
 North Middlesex.
 Centre Wellington.
 North Wellington.
 North Leeds and Grenville.
 Brookville.
 Cardwell.
 Lincoln.
 South Waterloo.
 Total 22.

UNITED STATES ELECTIONS.

A SWEEP FOR MCKINLEY.

BYRAN DEFEATED A SECOND TIME.

New York, Nov. 6.—McKinley has swept the country again by many largely increased majorities. As soon as the returns from the election districts of Greater New York began to come in, shortly after eight o'clock it was easily seen that Bryan and Stevenson could not expect more than 25,000 or 30,000 plurality in this Democratic stronghold. This fairly indicated how the election was going all over the States. On the other hand, the returns from Indiana, Michigan, the two Dakotas, Utah, and Wyoming, as well as Nebraska, seemed to indicate strong Republican gains over 1898. Delaware, Maryland and West Virginia had given decisive Republican pluralities.

By ten o'clock the Democratic leaders had given up the contest. In short, the Republican ticket was a large electoral vote than four years ago, but in the larger states of the east and middle west, the pluralities has been greatly reduced. Massachusetts had fallen from 174,000 to 100,000; New York from 298,000 to 190,000 and Illinois from 142,000 to 100,000 or less.

LATEST REPORTS.

New York, Nov. 7.—The latest returns show apparently that the different States voted as follows for President:—
 McKinley electoral votes.—California 5, Connecticut 6, Delaware 3, Illinois 15, Iowa 10, Kansas 10, Maine 6, Maryland 8, Massachusetts 15, Michigan 14, Minnesota 9, New Hampshire 4, New Jersey 10, New York 36, North Dakota 3, Ohio 23, Oregon 4, Pennsylvania 22, Rhode Island 4, South Dakota 4, Utah 3, Vermont 4, Washington 4, Wisconsin 12, Wyoming 3.—Total 284.
 Bryan electoral votes.—Alabama 11, Arkansas 6, Colorado 4, Florida 4, Georgia 10, Louisiana 8, Mississippi 9, Missouri 17, Montana 3, Nevada 3, North Carolina 12, South Carolina 8, Tennessee 12, Texas 16, Virginia 12.—Total—189.
 In doubt—Idaho 8, Kentucky 13, Nebraska 8.—Total 24.

Presentation to Father Ryan.

ADDRESS READ AND PRERESENTED.

At the conclusion of Vespers at St. Michael's Cathedral on Sunday night, the male members of the parish adjourned to the Chapel, where an address and prayer were presented to Father Ryan, the popular and loved rector of St. Michael's Cathedral. Among those present were Father O'Brien, of Newfoundland, Rev. Dr. Tracy, Father Rohleder, Rev. Dean Egan, Brothers Rogation, Simon, Odo, Edward and Maxentius, and Messrs. Eugene O'Keefe, Frank A. Anglin, W. T. Murray, John S. Spilling, Wm. Dineen, Chairman, and Thomas B. Wintersbury, Secretary of the Committee; J. J. Roy, Q. C., L. V. McBrady, L. J. Conroy, L. Reinhardt, W. J. McGuire, J. Conolly, R. Dineen, W. J. Fitzgerald. The address was read by Mr. F. A. Anglin as follows:—

"Reverend and Dear Father Ryan:—
 "Your modesty caused you to conceal from us the advent of your Silver Jubilee in the sacred priesthood until after the day itself had passed. But we, your beloved parishioners of St. Michael's felt it would be most unbecomingly and ungrateful on our part to ignore on this account to refrain from tendering you some slight mark of the deep esteem and affection in which we hold you. We desire to acknowledge and express our sincere appreciation of your excellent and devoted work as our pastor during the past eight years which you have been the rector of our cathedral. The late Archbishop Walsh, whose loss we all feel so sorely, when he addressed you with this important charge, well knew into what safe and worthy hands he was committing it. It was with great satisfaction that we learned, after his death, of the Metropolitan See, that our present revered Archbishop proposed to leave the welfare of this parish under your fatherly care. No priest could be more fitly entrusted with the welfare of his people; no man could have worked more zealously and indefatigably in their interests. At the same time, your firmness, coupled with prudence and moderation in your dealings with the clergy and people of other denominations, has done much to improve our relations with them and to commend the Catholic religion and the Catholic people to their respect, if not to their admiration.

"Your eloquent explications of Catholic doctrine, and the profound philosophy which underlies so many of your sermons, have made the pulpit of St. Michael's famous. But, revered Sir, it is the assiduity with which you discharge your pastoral duties, the zeal which has inspired you to establish

the pious associations amongst us, and above all, your single-hearted devotion to our spiritual interests that especially endeared you to us. Permit us, then, to congratulate you on the happy completion of your 25th year in the priesthood, and to tender you, on behalf of the parishioners of St. Michael's, a slight testimonial of our profound esteem and respect, and of our deep affection for you, to wish you every blessing and happiness, and, for ourselves, to express our earnest hope that it may be our privilege long to enjoy the advantages of your priestly ministrations."

The address was signed on behalf of the parishioners of St. Michael's Cathedral, by Wm. Dineen (Chairman), Thomas B. Wintersbury (Secretary), Eugene O'Keefe, John S. Spilling, W. T. Murray, Frank A. Anglin. Father Ryan made a most happy reply, expressing his very deep and sincere appreciation of the kind feeling towards him, of which the address was a tangible evidence. He did not believe much in jubilee celebrations, except in so far as they served to bring forth the sincere and honest good wishes of devoted friends. While not caring personally for such celebrations, he was deeply moved by the spontaneous expression of sincere friendship towards him, and he earnestly thanked the gentlemen towards the priest of God and as indicating the good relations which existed between priest and people, and in this way to be found the chief value of such occasions. He noted that which accompanied the address for the increased means which it gave him to do works of charity.

The Master Christian.

The following criticism of Marie Correll's latest novel "The Master Christian," in Blackwood's Magazine, a Protestant journal, is very appropriate. The writer, in the course of a scathing critique says:—"Neither the crimes of this life nor the mysteries of the life to come have any terror for her. . . . She at least is not trammelled by reverence for decency. She has no scruples in putting certain things on the stage, and her scenes even into the mouth of personages princely or divine. . . . If she did not possess the supreme gift of humor, perhaps object to her sanguine temerity. We might suggest, for instance, that a novel about an actor in the church, should not be written by an unclerical lady who knows not the rudiments of theology or criticism. We might point out in all modesty that to give your characters high-sounding names, and to put such speeches in their mouths as would make an actor in the church, is wicked reverence. We might prefer a slight knowledge of English grammar to miles of obvious rhetoric. We might urge that a laud style was an insignificant statement for unblushing inaccuracy. For it must be in the church, by the critic that Marie Correll is interested, illiterate, rhetorical and inaccurate. . . . Not even in the presence of transcendent genius can we forget who rushes in where angels fear to tread. What we like best about Marie Correll is her complete absence of humor. . . . She finds out precisely what the public wants, and gives it to them piping hot; nor does she ever deceive herself with a foolish theory of perfection. She knows well enough that her work is not sanctified until it is sold."

London Catholics are actively preparing for the forthcoming elections, which are to inaugurate the new boroughs established under the London Government Act of last session. A number of the English-American war who were cared for at this institution by the Sisters in charge, no matter what creed or to what State in the Union they belonged. The Sisters have raised the other \$10,000, on the securing of which some political disposition, and a new out patient department is to be built on the corner of Dorchester and Old Harbor streets, Boston.

Carmen Hospital, Boston, Mass., has received the \$10,000 appropriated thereto by the State of Massachusetts on account of the number of soldiers returning from the Spanish-American war who were cared for at this institution by the Sisters in charge, no matter what creed or to what State in the Union they belonged. The Sisters have raised the other \$10,000, on the securing of which some political disposition, and a new out patient department is to be built on the corner of Dorchester and Old Harbor streets, Boston.

With reference to the recall of Count Frederic Reventon, the Austro-Hungarian Ambassador to the Holy See, the semi-official newspaper of the States, the Ambassador has already expressed a wish to retire in the course of the winter. The journal adds:—"The need of repose on the part of this mercurial diplomatist has, however, no connection with events which are now causing political depression, and the glaring colors in which the relations of Austria-Hungary in regard to the Vatican diplomacy are so often painted appear to be more sensational than correct."

Mr. W. H. Lyall, a resident in South Kensington, England, whose name has just been mentioned, is a unique position in the country. Mr. Lyall was a Catholic in receipt, up to the day of his death, of an income as the Anglican incumbent of a city church. This is how it came about. The city church was in a very poor state of repair, and the earth some years ago; but the incumbent was granted his stipend as long as he lived without having duties of any sort to perform. Soon after his retirement Mr. Lyall joined the Catholic Church. He had no objection to be held in no cure of souls, so the salary was to him as before. It may be added that he devoted the whole of his work to charity, many of whom will never be by his death.

Our Weekly Sermon.

THE FIFTH OFFER

In a recent address to the Baltimore Conference...

The whole history of Jesus Christ is marked by mercy and compassion...

THE GREATEST EVIL OF MAN.

And Jesus came to remove from us our greatest evils. He came into the world chiefly as the great deliverer from sin.

WHY THE CHURCH WAS ESTABLISHED.

"As the Church was established by Jesus Christ to perpetuate the work which He had begun, it follows that the reconciliation of sinners to God was to be the principal office of the Church.

"When God visited them to escape from the pursuit of Pharaoh, across the Red sea He intervened directly...

THE POWER OF THE PRIEST.

"When I think of this tremendous power which we possess, I congratulate the members of the Church, for whose benefit it is conferred; I tremble for myself and my fellow-ministers...

The Rev. T. C. Murphy, aged forty-seven, of St. Mary's Church, Rochester, N.Y., died at St. Mary's Hospital...

Some of the Physical Defects of the Men of our City.

"THE PROGRESS OF MAN IN HIS CIVILIZATION"

Monday Daily Telegraph, Oct. 27th 1900

I read from the headline quoted we get the suggestion that among all the studies that can engage the mind of man...

And indeed, our Lord makes the healing of the body secondary to the healing of the soul and when He delivers the body from its distempers His object is to win the confidence of the spectators by compelling them to recognize Him as the soul's physician.

INDIAN REPORT.

So much for China. Now let us turn to the facts contained in the Indian report. Talking North and South India together (the Travancore reports are printed separately in the columns of this paper) the field of our mission stations in the field...

OTHER COUNTRIES.

The figures for Madagascar, Travancore and the Congo are the best. Here the missionaries have secured a church membership which, although microscopic in proportion to population, is still not so completely ludicrous as in the cases we have cited.

PROTESTANT MISSIONS.

FOREIGN WORK A FLAT FAILURE.

The Review of the Week, an English magazine publishes the following analysis of the reports of the London Missionary Society, and comes to the conclusion that foreign missions are a failure.

FOREIGN MISSIONS.

The annual report of the London Missionary Society for the year 1900...

ing last March, has just been issued. It is a report of the work done and of the results of the work done in the field of the Society's work in the Congo...

We take leave to doubt whether the public will share in the satisfaction. For the success or failure of this missionary work is not a matter concerning the directors of the society, or even the subscribers to the society's funds. It is a matter of very serious importance to the general public.

THE MISSION FIELDS.

The society has seven mission fields—China, North India, South India, Travancore, Madagascar, Africa and the Congo. In all these fields the missionaries are at work, assisted by some 800 ordained native pastors.

AN OUTSIDER'S VIEW.

The Hamilton Herald in an editorial on the attendance, or rather lack of attendance, of the poorer classes at church services on Sunday, says, in part:—"It should be noticed, however, that this reluctance of poor people to go to church is not a new phenomenon."

SIGNS OF THE TIMES.

Ampleforth Abbey, near York, England, was the scene of an interesting ceremony recently, when the canonical hours of the day were celebrated in the presence of the monks...

almost enough by itself to account for the church membership. It must be borne in mind that the failure is not due to the want of the work, and the consequent expenditure of energy in the preliminary task of clearing ground that may be expected to result in the future...

FLAT FAILURE.

A fatal flaw remains for consideration. If these reasons are anything more than a measure of success, one of the first results we should expect would be to find them becoming to some extent self-supporting. A church established in a country where the population is increasing ought to be able to provide the means for its own continued existence.

SELF-SUPPORT.

Judging from the facts recorded in this report that it is not yet, nor is it likely to be, for a very long time. The work has to be kept going by outside stimulus constantly applied. After half a century's ceaseless and lavish fostering, it shows practically no sign of becoming a living and organic body.

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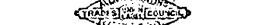
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THURSDAY, NOVEMBER 8, 1900.

FREE-MASONRY.

Rabbi L. Weiss, of Chattanooga, Tennessee, writing in the Jewish Times, extols Free Masonry and Free Masons until the article is actually nauseating. He puts forth, as usual, the claim that the society was founded upon a solid basis by Solomon. It is a pity to lose his actual words for they are worthy of being placed in the archives of the British Museum as a sample of American nerve and impudence. He says, in the course of his article: "The Mason is made first in the heart—first his sentiments, his inclinations, his very impulses, his every conduct in life must be pure before he can conceive the principles of Masonry. Thus passed ages and times, with here and there an individual having sparks of Masonry smouldering in his breast, till at last Solomon fanned the spark into burning flame, and Freemasonry from the light and warmth budded out. This was the first of the sublime institution that ever since marched onward as the civilizer of man and the equalizer of creeds and classes. It had received a dangerous blow at its start that threatened its progress with total interruption, when one of the first three Grand Masters was assassinated, as tradition informs us; but the fortitude and prudence of Solomon made him fit for the emergency. He found other means to perpetuate the work already begun, which since then has become the prime factor and noble promoter of Temperance and Justice. It has become the handmaid of civilization, and was ever actively at work in uplifting the human race. It took long, yes, very long, ere its unremitting influence became universally felt. At what time exactly Freemasonry robed itself in the garb of modern progress cannot be precisely stated, but sure it is that it must have been since the era of reformation, since Catholicism could no longer put its restraining finger upon the institution. If it had any of the progressive marks before that—the Christians being then all Catholics—it was a heroic work of keeping safe from the clutches of the owners (priests)."

This is but a sample of the twaddle that the good Rabbi would have an enlightened people swallow without a quiver. He would have us believe that Free Masonry arose in individual cases, as a sort of intuition very shortly after the creation of the world. He does not tell us that Adam and Eve were members of the society, but he lays claim to something equivalent to about the same thing. Speaking of the time when light was created, the Rabbi, who is evidently lost in the clouds of misgivings, cannot say for certain whether Free Masonry came with it or not. It is very difficult to find any sense in his ridiculous claim, if there be enough sanity evident in his language to give a string on what he means. He says: "Although light was not the origin of Masonry, it was the foundation of it; for when the secular world was veiled in superstitious darkness, Free Masonry shed

the lights of the divine light of Fortitude, Prudence, Temperance and Justice upon the conduct of its constituents. The method of inculcating these attributes was rather crude and somewhat unmethodical, as the human mind was not yet ripe for brighter culture; yet it was many, very many degrees better than the instructions that could be had from those possessed of superstition and idolatry. Scripture relates that the Israelites, preparatory to their deliverance, had light when the Egyptians were in darkness, as also the Jews in Persia, at the time of Mordecai and Esther, when Haman plotted their destruction, had light in their habitations when others were in darkness—which is a physical impossibility. One cannot have all the light to illuminate his eyes, when another at his side is in total darkness. It must then apply to a spiritual condition—to a light that brightens the mind and conscience of man. The Israelites in Egypt and the Jews in Persia were more enlightened than their neighbors—they had divine light, they had God in their hearts, their neighbors had black superstition. And just so stood Free Masonry in contradiction to the frivolities practiced by the ancient tribes."

The Rabbi is quite modest in his ideas surely, and if one could but fasten upon anything he says and find anything like common sense in it, he might learn what the whole thing means. If enlightenment means Free Masonry, and vice versa that the rest of us are very badly off, and Christian Europe has been a stygian darkness for many a day. It had been more modest and infinitely more truthful in the Rabbi to tell us that Free Masonry arose in the Middle Ages with Jews as its founders; that it arose in Europe rather than in Palestine; that it was gotten up as an Anti-Christian society; that Jews still retain the balance of power in the Order and control it in its actions; that it is today Anti-Christian, and as such a menace to society; that it is a religion of itself, and is not a Christian one either. But the good Rabbi prefers to say nothing much but to puff out, to pad with ethereal language, a nothing. He does come down to ordinary, every-day language in closing his article, when he declares openly, if not with a very strict adherence to truth, that "one progress worthy of our best consideration cannot escape our attention, and that is our intrepidity. We do no longer fear the exposure of Free Masonry. We neither dread nor care if the world knows what Free Masonry is. Nay, we would be glad if all intelligent people could see and understand the material we work on. What we want to keep from the knowledge of the uninitiated is that part of our work that pertains to the protection against imposture. When borne in mind that Freemasons have rights and privileges, accorded to them all over the universe where a lodge exists or Masons live—and where do they not live?—must we not guard these rights and privileges so that everybody, those not entitled to them, could come and claim them? Those are the secrets we guard, the sum and substance of Freemasonry we fear not if others should be acquainted with them."

That statement is quite clear, in fact, it is the only lucid thing in the lot, but its clarity is its undoing. There is no comment necessary upon it—it speaks for itself, and we who are familiar with the ways of Masonry are not at all likely to take the Rabbi's word for what actual experience has taught us to be grossly false. Another dream on the part of the good man might produce some other chimeras that would be worth setting up in type for the edification of the public at large. Opium will not produce such gorgeous phantasms.

THE CHURCH IN IRELAND.

We take great pleasure in giving a lengthy synopsis of an important pastoral by the Bishops of Ireland bearing upon the progress of the Church during the last twenty-five years, and the questions now urging a solution from the sons of Erin. The first subject of congratulation is the satisfactory state of religion both as regards the outward forms and also the interior activity of religion. It is no exaggeration to claim that in church-building and the erection of religious houses and institutions of charity the Irish have made noble sacrifices be-

yond their means. These magnificent structures are not so much evidences of the material prosperity of the country as of the spirit of faith which still animates our people. "It is this same spirit of faith that makes the singular harmony which exists in Ireland between the Church's growth in outward form and grandeur and her progress in the sanctity of her children." Amongst the important questions touched upon none occupies more the attention of the prelates than that of education. This has filled the Bishops with thankfulness to God "for the steadfastness with which the people have stood by their pastors in vindicating their rights as Catholics." The pastoral looks upon the educational light as the conflict of the century throughout the Christian world. "Everywhere," it says, "two systems of education, resting on principles fundamentally opposed to one another, have striven for the mastery, and whether there has been a question of founding a university or a village school the same vital issues have been at stake." It is the fight of the Church against Secularism—the opposition between Christ and the world. There is bitter experience in Ireland of this hostility—shown by the attacks upon religious education. The triumph of denominational principles and the consequent growth of Catholic schools has intensified the urgency and importance of a Catholic university. "The system of education that exists is leading them (the students) by hundreds, nay, by thousands, to the very threshold of the university only to find the door shut in their faces, while the comparatively few Protestants or Agnostics who joined in the same competition enter into the possession of all the advantages that a university career can give."

This is not merely a grievance, but an insult. The opposition does not spring from statesmen, for not a single public man of the first rank has taken sides against the Catholic University. The representative men of the great Protestant Universities in England and Ireland have pleaded for it. Whence comes the opposition? Its source lies in a limited body of English and Irish Protestants who are mainly actuated by bigotry against the Church. To find statesmen yield to such prejudices merely for electoral expediency, and take their policy from the least enlightened sections of their followers is a fatal condemnation of the Government. The Pastoral urges that this should be made a test question. While the Bishops have striven to find a solution which would be as conciliatory as possible, they claim freedom from all blame, for seeking, if these methods fail, relief from a grievance which they regard as intolerable. "If we may not have a university for ourselves," they plead, "then let us have equality between Irishmen of all religious bodies in another way—let one National University preside over all our higher studies, and administer a common fund, and let each college or institution receive a share of it according to the extent and quality of the work." Parents are warned to take great care and not send their boys for the sake of temporal advantages to colleges in which their religious interests may suffer. The Queen's College and Trinity College, Dublin, are named as dangerous to faith and morals.

While the present condition of Ireland with confidence the Pastoral expresses fear for the future. New conditions of life are forming about the people, will the people be as faithful then as now? The mercies of God who has led the Irish thus far, makes the Bishops lest the flock may prove unworthy of their continuance. The danger is "that in the intense, though perfectly legitimate, preoccupation of the people with the purely human questions that are now in issue, with the spread of education, the diffusion of literature, the unrestrained circulation of every current, however bad or irreligious, of modern thought, the mind of the Irish people may lose the edge of its faith, and it may be, on the path that has led other nations to their spiritual ruin." Against such dangers the laity are warned, that there is no greater security than fidelity to religious duty. As a means towards extending the practices of religion in union with the Holy Father, Leo XIII., the Bishop commend most earnestly the St. Vincent de Paul Society. "We would," they con-

clude, "particularly recommend it to young men, many of whom are disposed to yield themselves up to the pleasures and frivolities of life, and pass their best years without realizing its earnestness and its solemnity." Besides the ordinary prescriptions of a Christian life, special exercises must be taken against irreligious and immoral literature. Nothing can be more deplorable than the flippant, frivolous manner in which the most solemn truths and mysteries are discussed like trivial topics in the pages of magazines. It is increasingly rash for ordinary men in the world to expose themselves to be unsettled in their belief by the impressions which these perverse writings make upon them. Worse perhaps, and more fatal to souls, is the flood of immoral literature which is poured all over the country. Even Catholics who deem themselves loyal members of the Church allow themselves the utmost liberty in such things. Let a book be extensively spoken of, no matter how impure or suggestive of evil it may be, no matter how gross may be the phase of life with which it deals, as long as it is fashionable, people seem to think themselves perfectly free to read it. Even Catholic women take this license, and spend hour after hour poring over a book which they would not for anything read aloud to any one. The people are also warned against the indecent pictures used as advertisements. To correct this crying evil all encouragement should be given to a healthy and interesting literature. The Catholic Truth Society is strongly recommended to the support of the clergy and people.

Finally, reference is made to the widespread and pernicious evil of intemperance. "It is still," say the Bishops, "working havoc in town and country—it is still blighting many a life and bringing sorrow into many a home—it is a blot upon the fair fame of our Irish Church, and a mystery in the franchise with which it baffles all the efforts of religion to extirpate it." There is a strong hope in the fact that decided progress in the way of temperance has already been made. The extent to which drunkenness prevailed has diminished. And what gives greater hope is that a sounder and truer tone of public opinion has made itself heard concerning the subject. The clergy are exhorted to form temperance and especially total abstinence societies in the schools. Parents also are entreated to encourage their children to take the pledge against drink at the time of Confirmation. The Pastoral would earnestly wish to see the number of public houses decrease—which number is out of all proportion to the needs of the people. The hours also on Saturday nights and Sundays need a radical change to prevent such opportunities of drinking as exist at present. "But while," concludes this historical document, "legislation may do a good deal of lessening the occasions of sin, the radical and permanent cure can be brought about only by God's grace working through His Holy Word by the Sacrament and prayer, on the hearts and consciences of the people."

BUDDHISM.

The enemies of Christianity have been as many and varied as the centuries of its existence and the locality of its establishment. Heathendom has multiplied itself to raise its weak arm against Christ's Church. Roman Caesarism, Greek philosophy, Northern barbarism have, in turn or together, entered the arena, but have withdrawn or have bit the dust in the defeat of death. Heresy in one form or another, rationalism and scepticism have done or are still doing battle with the unvanquished champion of Truth and Grace. As the Nineteenth Century closes, we see the heresies of the Sixteenth Century seething in the logical sequence of their first principle of private judgment. One is led to wonder what will be the foe of the Church during the next century. We are inclined to think that it will be one or all of theisms of the East. From the political movements going on we may expect that a considerable upheaval will take place in China. Either an actual partition or a partial breaking down of the great wall is well nigh accomplished. This brings about the meeting of the religion of the West with that of China. The zeal of the church cannot remain inactive with a door opening into China. If commerce can enter by this open

door so can religion. There is entered by "real power of darkness" centuries in the Far East for untold centuries. It is Buddhism. This is a harder foe to vanquish than Confucianism. Confucianism is Eastern materialism, but Buddhism is Eastern spiritualism. It is the learning of the East. The greater study of Buddhism, the education of native Indians, and, still more, its similarity to the philosophy of Hegel, have all tended to bring this strange, mystic system to the front. The final capital idea of Buddhism is the absorption of the individual by the great Divinity. Herein is the similarity between it and the German Hegel's theory, who maintained that the world, and man as part of the world, was but one evolution of the great unconscious Deity, and that the next evolution would be to annihilate this world and to cause it and man also to return to Him, lose his individual existence and be absorbed. Atheism was another fundamental character of Buddhism.

Buddhism lays down the following problem:—Human existence is a suffering, and human happiness consists in being free from this existence, which is only one of the many existences through which man has passed. This freedom from transmigration and suffering is obtained by the extinction or annihilation of individual existence. The only way to make evil and suffering disappear is to diminish, annihilate as far as possible individual existence. Hence follows the idea which forms the basis of Buddhist morality; the extinction of activity, even to the most absolute impassibility. The primitive morals of Buddhism contained the following five negative precepts:—1. Not to kill any living being; 2. Not to steal; 3. Not to commit impurity; 4. Not to lie; 5. Not to drink any intoxicant. These were afterwards supplemented by positive precepts indicating the means of attaining moral perfection, and also its chief characteristics of contemplation and wisdom. The great helps to acquire perfection are aims, virtue or the observance of the law, patience or insensibility, and application to develop the germs of good in man. Wisdom is exemption from all error, ignorance, fault or moral imperfection. It is the highest state which man can attain by his own efforts. It serves as the proper disposition and immediate preparation to enter Nirvana, the final term of existence. These precepts and moral maxims received in time more or less important additions and modifications, which show the inherent weakness in every purely human religious work. Besides commands having reference to idolatry and the obscene worship of Oiva, the morality of Buddha was further dignified by precepts which merely incurred ridicule; e.g., not to take milk after dinner, not to keep salt in the house more than 2 days. This religion when first promulgated spread with incredible force. Admiration for the teacher, as well as for his theories, inspired zeal amongst his missionaries, who preached his doctrine west to the Onas, north to Mongolia, east to China and south to Java and the other islands of the Southeastern Archipelago. The decline came as quickly. Inherent weakness and increasing power of opposing conditions served to check the growth of Buddhism and to transform its primitive character. Oats disciplines were built up into a completely organized system. And a flood of popular superstitions swept away Buddhism and Brahminism, and replaced them by modern Hinduism.

Rationalists and other enemies of Christianity assert with great pertinacity that Buddhist morality is as pure and perfect as Christian ethics. They have gone so far as to assert that the religion of Christ owes its origin to Buddhism. Eager in this inconceivable hatred of Christianity, to exalt another religion or to claim for pure reason the capability of forming a system of morals, these enemies of the household have seen in Buddhism the star which rose in the east and set in the Stable of Bethlehem. In vain. Buddhist morality is the incomplete expression of the natural law. The love of God is eliminated from the Atheistic precepts of this far Eastern sect. What are the means for a Buddhist to observe his law, compared with the Secular mental system of Christ? Atheism can never be a or

ethical system. It excludes God—the highest good—from the law and its sanction. It thereby rejects the only principle of good. Again the absolute extinction of individual, conscious existence cannot compare with the untold reward with which the keeping of Christiana law is recompensed in eternity. There is also the experience which the world has had of both. Shall we appeal to the superiority of Christian civilization over Buddhist civilization? A tree is known by its fruits. The fruits of Buddhism can never compare with those of Christianity. If, on the other hand, we look upon Buddhism as a living force, we find it making its way felt in the thought of the West. It is not at all improbable that this movement of Eastern Buddhist ideas will have to be met and conquered by Christian Catholic philosophy in the approaching Twentieth Century.

TORONTO BOYS' RETURN.

Toronto gave the returning Canadian Contingent a right royal welcome on Monday. The town was bedecked with flags and bunting from end to end and the route of the procession was a mass of color in honor of the young men who left here a year ago to assist in the South African war. The gallant conduct of Canada's representatives during the war called forth eulogies of praise from all the commanding officers. The Canadians went among England's trained band of soldiers a despised lot of raw recruits, despised because unknown; but they came out recognized by everybody from Lord Roberts down to the most bigoted Cookney as the very best men that fought for England during the trouble. They shared the honors of the campaign with the Irish forces. Toronto was not slow to appreciate the magnificent bravery of her representatives and they received a welcome that will long be remembered in the history of this city as the most enthusiastic that has ever been tendered by her citizens to anybody. The men deserved all they received and conducted themselves throughout the day not only as soldiers but also as gentlemen. After their reception was over they retired peacefully and soberly to the bosoms of their families, to enjoy the quiet of home and a much needed rest or spent the evening at the theatre as a relaxation from their hard work.

CATHOLIC JEALOUSY.

It is a strange thing that Catholics, particularly Irish Catholics, should be the first to throw down their co-religionists. There seems to be an innate jealousy that will not allow some to rest until they have succeeded in keeping down any of their co-religionists who may show any tendency to rise above their own level. It is hard to tell where this feeling comes from; it must be a product of Canadian air, for the Irishman is noted for his characteristic open-heartedness. It is jealousy pure and simple—a feeling not of rivalry, but rather of a lack of good-fellowship. We often complain that an Irish Catholic must needs possess a far greater than ordinary talent to obtain precedence over his Protestant fellow in any and every field in the English-speaking world today, and our complaints are well-founded. We do have to show far greater capability to get along than do Protestants in this country; but, then, we can do it, we have the brains and the go, and with those as our stock-in-trade no amount of adverse criticism, no amount of prejudice can keep us down. We have grown to expect opposition because of our faith from those who are outside the pale of the Church, but we have not yet come to look for such a thing as that from our co-religionists. Yet the fact remains that in very many cases a Catholic is blocked from succeeding in this or that line through sole of his fellow-Catholics. Moved by a species of jealousy that cannot bear to see a co-religionist succeed; that cannot stand still and allow him to move up in the social, either social, intellectual or industrial; they use every means in their power to block him, and only too often do they succeed. It is a disgrace to Catholicity and to Irishmen that such a state of things exists, as it undoubtedly injures them. It may be seen every day in paltry matters, and in great ones

whenever such arise and an opportunity is given to show this jealousy by blocking the plans of the poor fellow who is striving to rise. We should work hand-in-hand in a country like this, where we need expect nothing but opposition from outside. Every Catholic should do all that lies in him to help his fellow along whenever there is the slightest chance of success. We must be generous to one another and lend a hand to our co-religionists whenever we can. We can assist one another in thousands of little things, and sometimes in big things, too; opportunities of this help arise daily—yes, hourly—and it should be our purpose to watch for them so as to lend a helping hand, rather than to cast our fellows down.

THE ELECTIONS.

The great day has come and gone—the battle has been fought and won. Some of the results would have been more satisfactory if they had been different; but the whole country has spoken in no uncertain voice that Sir Wilfrid and his party govern it for the next five years. The Government is sustained by a handsome majority so far of about 60, with Algoma yet to be heard from, and four elections to be held. Amongst the defeated Liberals are the names of Ald. Burns for West Toronto, Mr. McHugh for South Victoria, Mr. Campbell for West York, Mr. Rowell for East York, and Mr. Flett for Central Toronto. Among the Conservatives, the leaders are left at home—Sir Charles Tupper, Mr. George E. Foster, Hugh John Macdonald, Dr. Montague, Sir Adolphus Caron, and Mr. Olney.

The following summary will show the standing of the new House as taken from The Globe:

Table with 3 columns: Libs., Cons., Inds. and rows for Ontario, Quebec, Nova Scotia, New Brunswick, P. E. Island, Manitoba, N. W. Territories, British Columbia, Totals in House.

It is too soon to learn a lesson, or draw a conclusion from any analysis of the vote. One thing is evident both from the elections of Tuesday in the United States and those of Thursday in Canada, that in campaigns there is a great waste of eloquence. Talking does not change or convince people.

EDITORIAL NOTES.

The Free and United Presbyterians in Scotland came to an agreement last week and buried the hatchet never to resurrect it again. The joint Synod of the two churches met in peace and amity and signed the document that sealed the union. Meanwhile the minority which opposed the union—there always are minorities—held a little meeting of their own and constituted themselves into a Free Church Assembly. Thus the great fair and faze, although accompanied by a certain measure of success, was not entirely able to wipe out the internal dissensions that have been troubling the Presbyterians for years. However, we congratulate the Scotchmen on the patching up of their petty squabbles.

The elections are over and the country can get to work again at something that will be of more profit to the people and to the country. Our land has been swarming with good-for-nothing camp followers who live by their wits expediently, for they never work, and so whom elections are as a harvest. It is such fellows as these that are dragging good honest politics into the mire. They care nothing for the country and less for honesty; they are absolutely without conscience; they are but a remove from criminals. The pity of it all is that they are acting as the tools of the higher authorities in both parties, and, strange to say, are trusted, in a certain measure, by these men who should know them best. To think that these party thieves and robbers do sometimes land into Government positions as a result of their labors is a disgrace to Canada and to Canadian politics. We are becoming more American in our methods every day, and the "grafting" system is one that we can well do without.

The Rev. Mr. Craig's recent utterance at a Labor meeting last week that a workingman's day should be limited to four hours is unworthy of that gentleman, who, as a rule, talks

fairly good sense. Mr. Craig, who has been a Single Tax enthusiast for many years past, is evidently drifting into Socialism, and, whatever may be said in favor of Henry George's system and whatever chance there might have been for its adoption in Canada, there is absolutely nothing that can be brought forward that will ever make Canadians take kindly to the subversion and utter destruction of society at large the must of necessity follow from the adoption of Socialism. No man who favors the labor cause will advocate Socialism and a four-hour-a-day scheme is dangerously near the line that prepares us for the overthrow of society. Labor does not want such a working day; it is neither to its interests nor can it work for the good of mankind generally. Labor is making fairly good progress along legitimate lines and does not want anything so drastic as Mr. Craig's plan. Four hours a day would mean the ruin of labor in the effects of excessive leisure, which means loafing. The plan, however, has no chance of adoption and it is so utterly trivial and nonsensical that it is scarcely worthy of note.

"Everything but morals and manners is taught in the Public schools of Toronto," said Magistrate Denison last week. Surely there is nothing new or wonderful in this statement? Everybody knows that that has been the state of affairs in the Public schools of Canada and the United States for years back. The moral lies in the effect of the system, in the results that are being attained by Godless schools. It is becoming clear to our Protestant friends here in Canada why Catholics cling to their separate schools, why they waste (?) time in teaching religion for an hour daily. From all over Canada, from the Protestant Synods and Assemblies, comes the wail that the Canadian system of education as pursued in our Public schools is radically wrong, that we are educating our young boys to indifference and irreligion. There is not the least doubt in the matter and the results are beginning to make themselves apparent in this generation. Godless schools cannot be expected to produce anything but Godless graduates and that is precisely what they are doing here in Canada. They have worked to this end in Germany and they can not but do the same here. It is no wonder that Catholics demand separate schools; educational establishments that do not suffer our children to lose sight of the reason of their being on earth; schools that not only prepare for the struggle with the world, but also instill into the children the idea of God.

"Rabbi Joseph Stolz, a member of the Chicago Board of Education, is opposed to the proposed introduction of Bible reading in the Public schools of that city. His reasons are that it would be against the spirit of the American Government, and, while he loves the Bible more than any book ever written, he is opposed to making a fetish of it. It is the most difficult of all books to understand; because it was written so long ago and at such different periods of time. The interpretation of it is thus the most important part of Biblical study, and without it readings would be useless," says the Jewish Times. One would not think the Scriptures were difficult of understanding to hear our Protestant friends talk. With their system of free interpretation in vogue, anybody and everybody takes a hand in picking impossible meanings out of Biblical texts. The Church has been warning Protestantism of the danger that lies in this system, but all she has received in return for her kindness are accusations against her—and false ones, at that—from all sides. Rabbi Stolz will find himself in the same position if he is not careful.

His Grace at Brampton.

His Grace Archbishop O'Connor, paid his first official visit to Brampton last week. He was met at the train by Rev. Father Minan and members of the congregation and driven in a carriage to the church. His Grace was accompanied by Rev. Father Kernan, of Toronto Gore, and Rev. Father Benoit.

Mass was celebrated and then His Grace confirmed a class of three boys and three girls. The boys all assumed an obligation to refrain from alcoholic beverages until reaching their majority. The Archbishop's address to the class was couched in language which the comprehension of the children being confirmed. His Grace gave them some excellent advice.

After the confirmation of a group of Messrs. J. J. Walsh, J. M. O'Connell, T. H. O'Connell, W. H. O'Connell, W. H. O'Connell, for the congregation presented His Grace with an address of welcome. The Archbishop with a most happy expression of gratification with the reception he had received, thanked the address.

To His Grace Most Reverend Dominus O'Connor D. D., Lord Archbishop of Toronto. Your Grace, on behalf of our fellow Catholics of this parish of Brampton, we beg respectfully to express our warmest and cordial welcome coupled with our devotedness, loyalty and obedience, on this the occasion of your first pastoral visitation here and your devotion to the dignity of an Archbishop of our Catholic Church; and to strive to convey to your Grace some idea, imperfect though it may be, of the great joy that filled the hearts of those who listened on a noble authority that the August Father of the faithful throughout the Catholic world had vouchsafed to hearken to the solicitation of Your Grace for the Metropolitan See of Toronto, on being presented to His Holiness Pope Leo XIII., happily reigning over the Universal Church, thereby making Your Grace its third Archbishop; but without halting with extreme gladness Your Grace's nomination to this sublime dignity in our Canadian Hierarchy, may we be permitted to express our honest convictions that this great distinction could not have descended upon a more worthy prelate of our Holy Church. We feel we would be wanting in our duty to our fellow citizens were we to let this occasion pass without giving vent to our feelings, and convey to Your Grace the good will and harmony that exist here among the various denominations and ourselves here in Brampton. God grant to your Grace long years of happy enjoyment of your Archbishopship in the Archdiocese of Toronto. Such is our simple and hearty prayer.

In conclusion, we ask Your Grace's blessing on ourselves and families. Signed on behalf of the congregation of St. Mary's Church: E. J. Walsh, H. O'Connell, W. H. O'Connell, D. O'Hara, T. Ingoldby, Wm. Harrison, Brampton, October 18th, 1900. At the conclusion of the services a large number of those present were introduced to His Grace, among them being Mr. Richard Bittin and Mr. S. Charters, Revs. Wm. Walsh and Geo. Webb were interested spectators of the service. During the day the Archbishop was the guest of Mr. E. J. Walsh. His Grace left for the evening for Toronto, where he confirmed a class on Sunday.

OUR BEAUTIFUL FAITH.

TOUCHING CEREMONY IN ITALY.

A splendid demonstration of Catholic faith was that which took place Sept. 23 in the famous Sagro Monte over Varese, in the neighborhood of the North Italian lakes. On that day three large crosses were solemnly blessed at a lofty height of over 3,000 feet, in the presence of a concourse of 25,000 faithful. From Milan and Varese, says the correspondent of the Globe, came from the Lago Maggiore as from the Lago di Lugano, from villages near the far distant Alpine valleys, the people streamed in. All night long heavily laden vehicles were rolling to the foot of the sacred mountain, their occupants singing or reciting the Rosary. It was an unbroken line of carriages from Varese to Santa Maria del Monte. Old and young toiled up the steep ascent toward the lofty crucifix which towered above among the clouds. Here and there groups stood before the Rosary chapels which succeeded one another up the incline; here a young couple were kneeling; there an old woman was praying for her soul out in China; here were soliciting alms. On the summit near the church the crowd grew even denser as morning approached.

In the Church of the pilgrimage one Mass was said after another, after leaving which the faithful went on further to the peak, some distance away, upon which the great crosses were erected. Then the Daughters of Mary—whose foundress, Blessed Jeanne de l'Estoumaz, was the same day beatified in St. Peter's at Rome—with their white veils and bright processional banners, advanced to the summit; the English in white vestments and red robes, and the brotherhoods clad in scarlet—a marvellously colored procession, veiled over from time to time by wreaths of mist driven by the morning breeze. All around the three crosses the multitude of faithful Catholics were crowded, and a merry that so many strong railings had been erected to prevent accidents. Police, carabinieri and a great number of officials struggled to keep the path open as far as possible. A strong narrow cord was stretched around the three crosses, the tallest of which in the middle, was still veiled. At its foot an altar was erected, a prie-dieu with purple cushion in front of it. Morning had already broken, and the wondrous Alpine panoramas all around delighted the crowd.

Finally at ten o'clock the procession started. His Eminence the Cardinal Archbishop of Milan in the middle, towards the summit. One of His Eminence's attendants warned the crowd to mind of danger and preserve the calm, and order as usual prevailed. The Cardinal vested and began the consecration. The clergy intoned the hymns and the people answered. At last a flourish of trumpets announced to the multitude that the ceremony was about to be solemnized. The Cardinal, in calm and order as usual prevailed. The Cardinal vested and began the consecration. The clergy intoned the hymns and the people answered. At last a flourish of trumpets announced to the multitude that the ceremony was about to be solemnized. The Cardinal, in calm and order as usual prevailed. The Cardinal vested and began the consecration. The clergy intoned the hymns and the people answered. At last a flourish of trumpets announced to the multitude that the ceremony was about to be solemnized.

A Prize Offered.

- The following are the conditions for the competitors of the prize essay on the History of the Church: (1) No essay to consist of more than seventy-five pages of foolscap, or less than sixty pages. Writing to be made on only one side of paper. (2) All authorities quoted to be named in margin, so that they can be verified. Authorities must be given for facts stated. (3) The essays to be sent under seal to this office on or before the 1st of Feb. 1901. Each essay to be signed with a pseudonym. In a second envelope the name of the writer, and his or her pseudonym, will be sent to the editor and marked confidential. (4) The decision of the prize will be left to a committee of three gentlemen with whom we are in correspondence, and will be announced when their acceptance has been made known to us.

glesters in the mountains, so may the faith remain firm in the hearts of our people, and the many blessings of the Holy Cross during the new century spread itself all over our dear Fatherland. Once more the trumpets sounded, and slowly the procession wound its way back, while the crowd broke out into thousands of applause for the Cardinal Archbishop.

Honor to Mary.

A superb crown of solid gold and precious gems, made from jewelry the gifts of members of the Sodality of the Blessed Virgin Mary, and other members of the congregation, was formally presented and placed on the statue of the Virgin in St. Patrick's Church, Twelfth Street, below Loontj, Philadelphia, Pa., on October 23. The crown consisted of diamonds, pearls, rubies and sapphires, and cost \$1,500. The exercises, including the reception of about one hundred and twenty-five new members of the sodality. The presentation speech was made by Miss Elsie Keenan, and the Rev. Wm. Kearns, D.D., responding sermon was preached by the Rev. D. J. Broughal, rector of the Church of the Assumption, and formerly a curate of St. Patrick's. The service closed with Benediction of the Blessed Sacrament. The event was in anticipation of the golden jubilee or fiftieth anniversary of the sodality of St. Patrick's parish.

Of Interest to Advertisers.

Messrs. NELSON CRENSHAW & Co., Advertising Agents, St. Louis, Mo., Chicago, Ill. and Pittsburg, Pa. have issued their Newspaper Rate Book for the current year. It contains a complete list of the newspapers and periodicals throughout the United States and Canada with a circulation of 5,000 and over. It gives detailed advertising rates of each, character of the publication, length and width of advertising columns, and in fact every feature pertaining to the publication which is likely to prove of interest to an advertiser. It represents a very heavy expenditure on the part of the publishers who have had for months a corps of trained experts collecting this information, and compiling it in a manner to make it thoroughly intelligible to all advertisers. It is brought out at a timely season, as very many advertisers select the fall of the year as the most suitable time for making their annual advertising appropriations. The work will unquestionably prove a desirable addition to the library of any advertiser, large or small—who is not already thoroughly conversant with the value of different publications, and all such should avail themselves of the opportunity to secure a copy.



L. Goldman, Secretary. Head Office: 112-118 King St. West, Toronto, Ont.

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Diamonds, Watches, Clocks and Jewelry. You can buy on our plan just as cheap as you buy for spot cash and give you the best guarantee with every article. CASH OR CREDIT. GOODS DELIVERED ON FIRST PAYMENT. If our goods are not as we represent, money cheerfully returned. Business strictly confidential. Old Gold and Silver bought. CHAS. FRANKL, ROOM 50 CONFEDERATION LIFE BUILDING. ESTABLISHED 1860.

Heat vs. Leak. The Radiator that doesn't leak heats! The Safford Radiator (for Steam or Hot Water heating) heats. All other Radiators whose joints are packed and connected with bolts or rods must leak, sooner or later. Where there's a leak there's less heat, of course. As originators of the Screwed Nipple Connection for Radiators, we have developed the largest business of the kind under the British Flag—naturally we are proud of it—but we are not above taking small orders; our success hasn't gone to our head. Toronto's City Hall and Court House are fitted throughout with SAFFORD RADIATORS. The Dominion Radiator Co., Limited, TORONTO, ONTARIO.

NEW Sideboards. We can suit almost every taste and purse when it comes to sideboards. New patterns are here in all grades from modest pieces, suited for a cottage home to art creations, in pure mahogany, after chippendale and sheraton. All are reasonably priced. The Chas. Rogers Sons Co. LIMITED. 97 Yonge St.

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THE DEPARTED PRIEST.

They loved him for his faintly smile, They loved the slumber face, They loved him for the kindly word, The full of hope and cheer.

They loved him for the soothing voice, They loved all glad days and nights, And for the thoughts of mercy sweet Imprinted on his heart.

They loved him for the life he led, The life of prayer and saint, They loved his morning litany, Yes, free from worldly taint.

His voice was like a silver bell, He called the city's din, He called the reckless, straying ones, From paths of woe and sin.

He led them to a brighter land, To dreams of bliss afar, He led them through the darkening gloom, Like evening's sombre star.

He was the priest—his life was pure With sanctity and glow; He taught them virtue, mercy, hope—Why they loved him so.

J. William Fisher, London

HOW TO WALK.

This question seems very easily answered. But, really, how do you walk? Do you step with a long, swinging motion, or do you take the short, choppy steps that women are so often afflicted with?

There is nothing that adds or detracts from a young girl's appearance so much as does the manner in which she walks.

You may see a pretty girl, gowned in the latest fashion who looks worse than the tired little shop girl who carries her money at hard work all day, but who is sprightly and graceful.

A girl who walks along the street with her shoulders rounded, her head thrust forward, her chest caved in, and altogether a wrong pose of her body, can never look well in anything.

Her step is undecided or heavy, her arms hang like inanimate things at her sides, and when she lifts them she does not know just what to do with them or where to put them.

There is an object of pity, this girl who does not know how to carry herself. She feels that she is awkward, and a blush is often brought to her cheeks on this account.

How easy it would be for her to stand erect, her head held up, her shoulders straight, her arms moving in unison with her step, her chest out, her abdomen drawn back, and her step light, of medium length, and springy.

The girl who brightens a room by her entrance. She may not be pretty, but her coming in is like a sweet breath of air or a ray of sunlight. She carries all before her and wins the respect of her competitors in the popular race.

Then there is the woman who goes to the other extreme. She walks with a stride, adopted from whom or where she knows not, which is up and down, but she walks the road with a stride that throws her body forward in a most awkward manner.

Whether the woman affects this stride because she imagines she is looking business like, or simply because she does not know, is not known, but that she does is easily seen.

The woman who walks correctly holds her head erect, draws her chin in, throws out her chest, and affects respect, but a simple, graceful step and a buoyancy that is natural to all graceful people is the graceful woman.

FALL FABRICS AND COLORS. Shirt waist is the name applied to waists that are low as well as high. One of the most popular waists is one that is right fitting and extend a little below the waist line like an old fashioned blouse.

It looks as if the many day clubs and the other organizations devoted to the task of shortening women's skirts might be well retired from the field. It is hardly necessary to say that the simpler ones are far preferable to the most elaborate. Glasses for a dinner table should be either white, a delicate shade of green, brown or rose color, according to the flowers arranged in them.

SOME WOMEN

Queen Victoria has a most remarkable collection of walking sticks, with gold, silver, ivory, amber, china, tortoise shell and enamel handles. Many accounts of the queen's favorite walking stick have been published, but the one most remarkably used by her majesty is a simple cane of the rough handle description and was not a gift, but purchased by the queen herself.

Mrs. Kathleen Purcell, the well known actress, was born in a Moorish castle in Algiers, but she is an English woman, and has inherited her talent as well as her name from the great composer Purcell's Harp enthusiasts declare Miss Purcell's playing to be marvellous.

Lavender cultivation is becoming a popular industry with women in England. The English variety is the sweetest in the world and always in great demand. It is a hardy and needs little cultivation. To prepare young plants and lay out an acre costs about \$200, but it should yield \$250 a season. Deep, sandy loam overlaid with chalk is the best soil for lavender.

SOME FASHION HINTS.

This is to be definitely a smart season, and great quantities of this rich fabric are to be used for trimmings, bodices, jackets, wraps, and even for gowns. The velvet ribbon is being worn in great demand for garters, collars, vests and cuffs, and for the front and side panels which are being introduced on many of the new skirts.

Leopard ribbons in gold and silver, in narrow widths are made up with velvet and ribbons for hair ornaments. In pretty little bows, some with black velvet and some with white satin, they are being worn. The hood has disappeared from the 1900 golf cap and is replaced by a triple eye that is very tiny. It is a matter of preference whether the plain or plain side shall appear as the new capes are made both ways.

AMBIGUOUS.

Ambiguity, or the power of using both hands with equal facility, is now being cultivated in Philadelphia schools. The board of education has adopted a new method of teaching. There are 2,000 boys and girls attend regularly to undergo a course of training for producing ambidexterity. Many individuals are naturally endowed to a great extent with this faculty.

E. K. Smith of the London Orthopedic hospital has recently published an article pointing out the enormous benefits which would result to all manual workers from their ability to use the left hand as well as the right.

RULES IN ARRANGING FLOWERS.

Here are five golden rules which should be observed by those who often arrange flowers. Use plenty of foliage. Put your flowers in very light-colored vases. Do not use more than two or at the most three different kinds of flowers in one decoration. Arrange your colors to form a bold contrast, or better still, a soft harmony. The aim of the decorator should be to show off the flowers—not the vases.

RAINY DAY SKIRTS.

It looks as if the many day clubs and the other organizations devoted to the task of shortening women's skirts might be well retired from the field. It is hardly necessary to say that the simpler ones are far preferable to the most elaborate. Glasses for a dinner table should be either white, a delicate shade of green, brown or rose color, according to the flowers arranged in them.

LOUD CALL FOR THE BEST MEN.

Never before was the call for trained men so loud as now. They are in demand everywhere. Not only in the professions, but also in business houses, manufacturing establishments, and even on the farm they are in great demand. The farmer who understands chemistry, who is able to analyze the soil, who is able to mix his own fertilizer, will be the great farmer of the future.

HONESTY OF THE OLD DAYS.

"Put that back!" exclaimed President John Quincy Adams, when his son took a sheet of paper from a pigeon hole to write a letter. "That belongs to the morning. Here is my own stationery, at the other end of the desk. I always use it for letters on private business." This conscientiousness in regard to writing material is a commendable trait in many respects. But the dividing line between vice and virtue is so fine that the boundary is often unconsciously crossed, and it is just as dangerous for a young person to daily with conscience as for a child

to toy with a dagger, or to play with fire. His will is honest in small things and always let trusted in great things. There is truth not to be ignored in the old-fashioned rhyme: It is a sin to steal a pin, Much more to steal a greater thing.

A NOBLE HORSE.

No longer ago a noble horse named Polidoxter, was taken ill in B. East. The animal never was keened up to a high pitch of excitement, and his condition was induced to lie down and to sleep.

The veterinarians were in despair, when Polidoxter's groom went into the stall and lay down. The horse soon dozed off by his presence. By degrees the groom calmed and finally lying down, laid his delicate head on the animal's shoulder and went to sleep.

The nervousness and apprehension of the horse seemed very human. Possibly he was afraid of death, afraid that if he was killed he would never be able to sleep, and wished to remain on his feet. Who knows? Certain it is that for three nights the horse slept quietly by his friend, and thus alone passed safely through the critical stage of his disease.

THE CHURCH'S PAWN SHOP.

Re Joseph P. McQuade, of San Francisco, a Catholic priest, who was an army chaplain in the Philippines, in giving his observations on that country, says: "One of the best known institutions in Manila is what is popularly called the arch-bishop's bank. The good man does not own any of it, but is its presiding and guiding spirit. It is not exactly a pawnshop, but it has many of the features of a pawnshop and a mighty good one, it was designed to help the poor and all those who might find themselves temporarily in financial embarrassment.

With the Children.

"To horse, to horse! I'll ride away! There is no curb and bit to wear off, So loose my rein I must not stay, But slush my destiny."

"O'er mountain ridge, o'er valley slope, I'll spur my champion steed; Adieu, adieu—no need for hope—No caution do I need."

"The world is free, the world is wale, I'll take no beaten road; No other man shall be my guide, No purpose fixed, a goal."

"So loose my rein, and let me go! Ah, had you'd have me heed?" For answer came—"Think you, you know where your road may lead?"

"To go," he cried, in leading zest, "To argue would be vain; No mortal yet has made a quest, But battled storm and rain."

"Give way, give way! no day will last Until I journey far; I give to you the present—past—The future is my star!"

He struck his spurs, and dashed ahead, And waved his hat on high; When sank the sun, a burning red, He rode into the sky.

And still he rode when sank the night, For better far—heed his best; But, with the first gray streaks of light, Sprung he faced the east!

He laughed, he cried: "It is a proof! Unseen was my course; And I have sought no food, no roof, Nor turned my weary horse."

"Without an aim to reach a goal! Without an aim to reach a goal! Now, why should not some wiser soul Have given me a thought?"

With no'er a word of self-reproach, He rode back into the hall; When other men's advice would broach, He lends a willing ear.

The moral here is plainly writ; No matter if you're old, It's better far to take their wit—To weigh what you are told.—Charles B. Garrett in "Success."

JOHN SOBIESKI. In the "Life of Colonel John Sobieski" occurs the following suggestive incident: "It is the saying among the French that an Englishman will rise on a beautiful morning and say: 'This is a glorious morning. Let us go out and kill something.' (Sobieski) never had a fondness for the murder of animals, birds, or even fish.

But some years ago I was stopping with a friend, a doctor in a little town in Illinois, and he had a dog which he used to take out and kill something. So, giving me a gun and taking me for himself, we started for a small grove about two miles from his house, but failed to find anything to kill. The squirrels, which were our objective game, had evidently got an inkling of our coming, and kept out of sight. After an hour or so spent in the forest, we started to return to the house.

"I carefully buried it among the leaves, and I can promise myself that I would never again venture to destroy life." "I regard this the greatest crime I ever committed."

JAPANESE KINDERGARTEN.

"Yoshien" is the Japanese word for kindergarten, writes Anna Nordend Benjamin in the November St. Nicholas. No large Japanese city is without one, and the small pupils who attend them are taught exactly what American children are taught in the kindergarten in the United States. But through the instruction, the music, and the games are the same, there are many other ways in which the Japanese kindergarten differs from the one in other countries. The school building is almost always of Japanese architecture, of one story, the walls of brown and plastered, and the roof made of light-colored tiles. Inside the rooms are much larger than in an ordinary Japanese house, and the floors are covered with straw mats. In winter it is very cold, and the kindergarten are not heated as are ours. Sometimes, in the winter, the weather, there will be nothing but a bare, cold, dividing line between vice and virtue is so fine that the boundary is often unconsciously crossed, and it is just as dangerous for a young person to daily with conscience as for a child

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The church founded and controls it over to this day. It is a place where one may borrow money on anything of value, whether furniture, jewelry or wearing apparel. It was intended by its founders principally to offset usury.

"There are no small pawnbrokers in the Philippines. There is no field for them, because at this bank money may be borrowed at the yearly rate of 1 per cent. interest. One may present any kind of property, and the value of it is appraised at the bank with for his aim. He is given as much for it as he could possibly receive on any sale. At the end of six months or a year he may redeem his property at the same price, or he may pay for the use of the money in the meantime the extraordinary low rate of interest above quoted."

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MARSALA ALTAR VINE Louis Quer Tarraona Mass Vine SOLE AGENT IN ONTARIO. The Cosgrove Brewery Co. OF TORONTO, Ltd. Maltsters, Brewers and Bottlers TORONTO. Also supplying the Trade with their superior ALES AND BROWN STOUTS Brewed from the finest Malt and best Barren brand of Hops. They are highly recommended for their purity and strengthening qualities. Awarded the Highest Prize at the International Exhibition, Philadelphia, for Best of Quality. Superior Quality of Quality. Honorable Mention, London, 1873. Medal and Diploma, Antwerp, 1885. Brewing Office, 295 Niagara St. TELEPHONE No. 264.

Wm. Knaggs. Artistic Violin Maker and Repairer, dealer in Pianos, Guitars and Trimmings for Violins, etc. 105 Adelaide Street East, or 70 Wood Street, TORONTO.

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JOSEPH HUGILL 29 ALICE STREET. Maker of Violins, Guitars and all Stringed Instruments in pairs, Old Violins a specialty. Over Forty Years Experience. Mr. H. Feeder, Concert Violinist; Mr. H. H. Kington, field, Concert Violinist, and others.

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CHURCH DIRECTORY.

St. Michael's Cathedral.

Father Ryan, pastor; Father Rohleder, chancellor; Fr. Tracy, assistant; Father Deon, curate.

St. Mary's.

Very Rev. Father McCann, V.G., pastor; Father W. McCann, J. B. Dollard, and A. O'Leary, assistants.

St. Paul's.

Father Hand, pastor; Fathers O'Donnell and Canillon, assistants.

St. Patrick's.

Father Ward, pastor; Fathers Grogan, Rathky, Miller, Stuhl, Dodsworth, and Hayden, assistants.

St. Basil's.

Father Cronan, pastor; Father Frachon, assistant.

St. Helen's.

Father J. Walsh, pastor; Father Richardson, assistant.

St. Joseph's.

Father Kelly, temporary pastor.

St. Peter's.

Father Minahan, pastor.

Holy Rosary Chapel.

Daullin Fathers. Father Aboulin, pastor; Father Burke, assistant.

General News.

ARCHDIOCESE OF TORONTO.

St. Michael's.

On Sunday last His Grace the Archbishop was present at the Cathedral. Solemn High Mass was celebrated. After the Gospel His Grace solemnly blessed the statue of St. Michael which is placed over the altar, and also the electric lights.

St. Michael's School.

On Tuesday at 9 a.m., Solemn Requiem Mass for the deceased Archbishop and Bishops of the Diocese of Toronto, was chanted by the Very Rev. F. McCann, assisted by Rev. Fathers Rohleder and Kegan. His Grace was present in cope and mitre, and after Mass gave the absolution.

St. Michael's School.

MONTHLY COMPETITION—OCTOBER, 1900.

FOURTH FORM. Senior Division—J. Seltz, 2 F. Kennedy, 3 H. Hennessy.

Christian Doctrine—J. Seltz. Reading and Literature—T. Hynde and J. O'Connor (equal).

Christian Doctrine—J. W. Shedy. Reading and Literature—A. Heck. Spelling—J. J. Kennedy.

Senior Division—C. Cook, 2 H. O'Byrne, 3 H. Cassidy.

St. Michael's School.

HONOR ROLL FOR OCTOBER, 1900.

The pupils of St. Michael's school (Boys' department) held their regular monthly distribution of testimonials of merit Friday last.

Senior Division—Excellent—J. Seltz, F. Kennedy, E. Foley, T. Hynde, C. Deasman, D. Kennedy, L. Brown, M. Hennessy.

Junior Division—Excellent—A. Heck, Good—D. Davis, J. Hennessy.

Excelsior—M. O'neale, H. Campbell, Good—L. Gratton, C. McElroy, G. Kelly.

Victor-General McCann presided at the meeting of the Separate School Board.

De La Salle Institute. The following are the names of the boys that received testimonials for good application during the month of October.

St. Mary's School (Boys). Form IV, Senior Division—Excellent—F. McCann, H. Brown, J. O'Connell, F. Hood.

St. Patrick's School. Form I, Junior Division—Excellent—J. Seltz, F. Kennedy, E. Foley, T. Hynde, C. Deasman, D. Kennedy, L. Brown, M. Hennessy.

St. Basil's School. Form I, Junior Division—Excellent—J. Seltz, F. Kennedy, E. Foley, T. Hynde, C. Deasman, D. Kennedy, L. Brown, M. Hennessy.

St. Michael's School. Form I, Junior Division—Excellent—J. Seltz, F. Kennedy, E. Foley, T. Hynde, C. Deasman, D. Kennedy, L. Brown, M. Hennessy.

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only burned on Monday evening while cutting off fire works in honor of the returning South African Volunteers.

The College boys, eighty strong, with Father Seltz at their head, took part in the parade at the reception of the Canadian Contingent to South Africa.

Letters have been received at the College from the Daullin priests who left here to found a college at Houston, Texas, last summer.

The Young Men's Catholic Union did not hold its weekly meeting on Monday evening owing to the celebration in honor of the South African soldiers return.

St. Patrick's. Father Grogan celebrated the tenth anniversary of his coming to Toronto last Monday.

Father Miller is this week preaching a Forty Hours at Pottsville, Pa. Next week he will spend giving missions in New York State.

The Redemptorists will open a new novitiate at Dasora, in the Province of St. Louis, next Thursday.

St. Mary's. We are sorry to chronicle the death of Charles Roche, of Turner avenue, who passed away last Sunday at the age of 21.

St. Patrick's. The Ladies' All Society held a reorganization meeting last Sunday in preparation for the work of the winter months.

LITERARY AND ATHLETIC. All the committees elected at the last meeting chose their chairmen at the meeting of St. Mary's Literary and Athletic Association on Sunday.

The Athletic Committee reported progress. Mr. P. J. Love was chosen chairman, Charles Reed manager of the football club.

St. Patrick's. The newly elected officers made their speeches thanking the members for the trust that was placed in them.

St. Basil's. Mr. Nassur a Syrian gentleman who had been through the London campaign with a regiment of the Royal Canadian Mounted Police.

St. Michael's. Last Thursday being the Feast of All Saints, and Friday being All Souls day, a quiet but interesting day.

St. Patrick's. The happy couple left on the nine o'clock train for Toronto on Monday.

St. Basil's. For some time past a rearrangement of the Catholic parishes of Huron has been talked about.

Clinton. The happy couple left on the nine o'clock train for Toronto on Monday.

St. Michael's. The happy couple left on the nine o'clock train for Toronto on Monday.

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22nd of October, to witness the marriage of Mr. Joseph Ryan and Miss Lizzie Baker, youngest daughter of Mr. and Mrs. Adam Baker, of Cranbrook.

The bride was dressed in a white gown with a brown velvet collar, trimmed with chiffon and veiled, with hat to match.

The groom was dressed in a white suit with a ruffled waistcoat and white satin yolk and ruffled buckles, also hat to match.

The ceremony was performed by Rev. Fr. McCabe at the residence of the bride's parents, where a sumptuous wedding breakfast awaited them.

OBITUARY. MISS KAVANAUGH. It is a sad duty to record the death of Miss Grace Kavanagh, of Hamilton.

She was born in Hamilton, Ontario, on Tuesday morning, October 30. For many years Miss Kavanagh had been a pupil at Loreto Academy.

DR. VINCENT SULLIVAN. Last Monday night Hon. Senator Sullivan, of Kingston, received a telegram from Las Vegas, New Mexico.

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No other aid so great to the housewife, no other agent so useful and certain in making delicious, pure and wholesome foods, has ever been devised.

There are imitation baking powders, sold cheap, by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

in Catholic and Liberal circles. He was connected with all the prominent Catholic societies. As a politician he was well and favorably known by all the leaders in the Liberal party.

Avondale, the estate of the late Charles Stewart Parnell, was sold at auction by the Land Judge Court.

LATEST MARKETS. LIVE STOCK MARKETS. The activity in export cattle was the feature of the trading at the Western Cattle Market yesterday.

Butcher's common, per cwt. 2 00. Bulls, export, heavy, per cwt. 3 00. Feeder, short, per cwt. 3 50.

Export cattle. The demand was not keen, and the supply of good cattle was scarce.

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