

The Catholic Register.

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

VOL. IX.—No. 7.

TORONTO, THURSDAY, FEBRUARY 14, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—St. Agathon, Pope, Confessor.
Friday—St. Martina, Virgin, Martyr.
Saturday—Blessed Gregory X., Pope, Confessor.
Sunday—Quinquagesima.
Monday—St. Raymond, Confessor.
Tuesday—St. Tibbe, Bishop, Confessor.
Wednesday—Ash Wednesday. (Lent begins).

Current Topics.

Nickel Steel.
The Hamilton Steel and Iron Company, represented by Senator Wood, President, and C. S. Wilcox, Manager; the Nickel Steel Co., by John Patterson, son, and the Canada Iron Furnace Co., by George E. Drummond, have addressed a memorial to the Ontario Government asking for a bounty on nickel steel. They say in part:—

"Both the Dominion and Ontario Governments give considerable bonuses for the manufacture of iron and steel. The most important form, however, in which steel is now manufactured, and which commands by far the highest price, is an alloy with nickel, known as nickel steel. Plants costing many millions of dollars have been erected in the United States for the manufacture of this specialty. While Canada supplies the nickel to operate these American plants, which sell their product at from five hundred to six hundred dollars per ton, she herself has no such industry, and the United States, while wholly dependent upon Canada, and receiving all her nickel from Canada in a crude form of matter, taxes refined nickel and alloys of nickel at \$120 per ton when imported from Canada or any other country.

"As miners, smelters, refiners and manufacturers of Ontario, and individuals interested in such enterprises present and prospective, believing that the policy of the Government of Canada, whether Dominion or Provincial, should be first Canadian and in the interests of the Province and Dominion, we ask that the Government at once enforce the provisions and exercise the authority given under the provisions of the Mines Act, as amended, or any other legal authority, and collect the tax authorized in paragraph seven of the Mines Act, which reads as follows: (a) For ores nickel \$10, or \$60 per ton if partly treated or reduced; (b) for ores of copper and nickel combined, \$7 per ton, or \$50 per ton if partly treated and reduced.

"The revenue thus collected to be paid as a bonus upon pig iron and upon nickel-steel manufactured in Ontario. Your petitioners believe that such action on the part of the Government would at once give an immense impetus to the manufacture of nickel-iron and nickel-steel in Ontario, and that those who now buy Ontario's nickel in the crude form of matter would be compelled to buy it in the form of pig iron or steel, and would in self-defence be also compelled to take down their present prohibitory tariff walls and open their doors for the free admission of these alloys of steel and nickel.

"Your petitioners respectfully ask that the Government exercise the power granted in this act for the imposition of taxes upon nickel ores, and upon nickel and copper ores, and their partially treated products, whether the same be smelted and refined in Canada or not, and that the tax thus collected be paid as a bonus upon the manufacture of nickel-steel in Ontario; and they further ask that, in order that the policy for the manufacture of nickel-iron and nickel-steel may be successfully carried on in Canada, and that Ontario may have such a monopoly of the raw material of this metal, that the Government convey no further lands containing nickel ores to any individual or individuals, companies or corporations who will not refine and use the nickel derived from such ores in the manufacture of this metal and its various alloys in Ontario."

At the Conservative caucus at Ottawa at the opening of Parliament, the Hon. R. L. Borden of Halifax was chosen as leader. The Chairman, W. R. Brock, said: "The choice was entirely unanimous, and every member and man in the room voted for it. Mr. Borden is elected without any restrictions upon his action. Mr. Brock was emphatic in his statement that there was absolute unanimity at the caucus, and it is, therefore, surprising that over three hours should

have been consumed in discussing the matter. It will be noticed that the title given Mr. Borden is Parliamentary leader. It is to be presumed that the convention, which is shortly to meet, will select a leader for the party, not merely the Parliamentary wing, as well as formulate a policy."

In his annual report for last year the Minister of Agriculture gives some striking comparative tables, showing the enormous growth of Canada's export trade in farm products, especially cheese and butter.

The export of Canadian wheat, which in 1896 only amounted to \$6,771,631, last year reached the total of \$11,095,488. The value of flour sent out from this country grew from \$718,493 in 1896 to \$2,701,885. Four years ago the export of oats was only \$278,801, whereas last year it had attained \$2,148,179. In 1896 this country exported \$7,082,542 worth of cattle, as against \$9,080,770 last year. Canada's cheese export in 1896 was given as \$18,959,671, but for 1900 the figures are \$19,856,324. In the same period our butter exports have advanced from \$1,052,060 to \$5,122,166, pork, bacon and hams from \$3,446,384 to \$12,808,084, and eggs from \$807,080 to \$1,457,902. Britain is clearly our chief market for dairy products. Of our total export of butter, amounting to \$5,122,166 last year, Great Britain took no less than \$4,047,000, while the United States bought but \$5,044, Germany \$7,210, and other foreign countries \$48,176. The British West Indies consumed \$59,657 worth. In 1899 our butter export to Great Britain only came to \$684,707. In the matter of cheese the same expansion is noticeable. Great Britain took almost the whole of our exports last year, the actual figures being \$19,812,970, an increase of over \$6,000,000 compared with 1896. To the United States there went \$4,846, or \$5,000 less than the export four years ago. Commenting upon the dairy export trade, Hon. Sydney Fisher says:—"There was a great development in the Canadian butter trade until the spring of the current year. The exports increased in value from \$697,478 for the year ending June 30, 1895, after the cold-storage service was provided, to \$5,122,166 for the year ending June 30, 1900. The decrease in the quantity manufactured and exported since that date has been due to the relative high price of cheese. Many factories at which butter was made in 1899 were devoted to cheese-making during the summer of 1900. There has been substantial increase also in the exports of bacon, hams and pork. Canadian brands are now among the best known in the United Kingdom, and the quality is winning for them an already growing demand.

For the development of the beet sugar industry in Ontario two Governments are to be asked for assistance, and it is probable that a proposal will be made that the establishment of beet sugar factories be encouraged by the granting of a bonus upon the output. The petition to be presented to the Ontario Government is hardly likely to state just what form the assistance asked for should take, but the speakers on the delegation will give their individual views. The consensus of opinion seems to be that the Government should grant a bounty, say a half a cent a pound, this to be paid for a term of from three to five years. It is pointed out that while some fifteen million dollars worth of sugar is consumed yearly in Canada not a dollar's worth is produced here, and the claim is made by the association that with proper encouragement a considerable portion of the foreign article could be supplanted by the native produce. A member of the association stated that if the assistance given was granted there were capitalists standing ready to put their money into beet sugar factories. It takes, he said, in the neighborhood of half a million dollars to put up a proper plant, but that at Aylmer they were proposing the erection of a factory to cost about one million dollars. The reason they asked for something in the nature of a bounty was to cover the cost of the educational campaign that must be carried on before the farming community could be brought to produce the beets required for the factories. When this difficulty was got over, he considered the industry could stand upon its own bottom. The request of the beet sugar men will be strengthened

by a number of resolutions from different Boards of Trade throughout the Province, and petitions of County and Township Councils. The officers for the year were elected by the association yesterday as follows:—President, Parry, Dunnville; First Vice-President, J. M. Shuttleworth, Brantford; Second Vice-President, B. B. Froeman, Warton; Third Vice-President, T. A. Smith, Obatham; Fourth Vice-President, W. S. Caron, Aylmer; Secretary, Treasurer, D. H. Price, Aylmer. Executive Committee—E. B. Blow, Whitby; Charles Kelly, Uxbridge; S. A. Perry, Warton; T. Elliott, Brantford; Ald. Parnell, London; Hugh Blair, Toronto; T. A. G. Gordon, Alveston; F. G. Ramsay, Dunnville; D. A. Jones, Boston; J. H. Glover, Aylmer; John A. Auld, M.P.E., Amherstburg; Charles Cain, Newmarket; R. J. McCallum, Welland; B. W. Stewart, Mount Forest; George E. Bristol, Hamilton; Howard Annis, Whitby.

The aggregate trade of the Dominion for the five months ended November 30th, exceeded that for the same period of 1894 by the enormous sum of \$65,681,460, and outdistanced the trade for the first five months of the fiscal year 1899 by \$10,980,525. The figures were: 1900, \$178,861,928; 1899, \$162,481,401; 1894, \$107,780,467. The imports were: \$74,918,792, or \$549,446 more than in 1899, and \$31,805,066 more than in 1894. The exports were: \$98,448,194, an advance of \$10,881,180 over the five months of the preceding year, and an excess of \$88,826,384 when compared with 1894. The dutiable imports totalled \$44,097,375, as against \$44,009,039 in the same period of the previous year, and \$28,784,853 in 1894. The imports of free goods amounted to \$29,951,417, as against \$19,929,873 in 1894, an increase of \$10,022,044. The following table shows the value by classes of the exports of Canada during the five months ended November 30, 1899 and 1900 respectively:

FIVE MONTHS ENDING NOV. 30, 1899.		
	Home Produce.	Foreign Produce.
Mines.....	\$ 3,370,793	\$ 119,297
Fisheries.....	5,506,936	48,478
Forestry.....	19,396,020	206,246
Animals and products.....	30,897,057	777,077
Agriculture.....	11,270,012	9,065,960
Manufactures.....	4,782,222	6,822,224
Miscellaneous.....	176,094	188,278
Total.....	\$77,969,314	\$10,993,646

FIVE MONTHS ENDING NOV. 30, 1900.		
	Home Produce.	Foreign Produce.
Mines.....	\$20,892,947	\$ 80,173
Fisheries.....	4,270,029	6,765
Forestry.....	17,884,147	260,784
Animals and products.....	36,405,148	608,709
Agriculture.....	17,202,310	6,749,108
Manufactures.....	6,498,201	6,805,605
Miscellaneous.....	42,050	180,828
Total.....	\$97,785,938	\$8,637,196

At another private meeting of the Liberal-Conservative party held in Ottawa, on motion of Mr. Casgrain, seconded by Mr. Maclean, Mr. E. D. Monk, member for Jacques Cartier, was amid great enthusiasm chosen as first lieutenant for the Province of Quebec.

Edward Debartzel Monk, who has been selected as first lieutenant of the Opposition for the Province of Quebec, was born in Montreal in 1856. He was educated at the Montreal College, and graduated in law at McGill University. He was called to the bar in 1878, and was created Q.C. in 1898. In 1892 he succeeded Sir J. A. Chapleau as professor of Constitutional and International Law in Laval University. He was returned for Jacques Cartier in 1896, and again in the last general elections. In the last election of Parliament he became prominent as a leader of the movement to have an enquiry instituted into the emergency ration question.

The attention of Europe has been so concentrated on the death and funeral of Queen Victoria and other matters of international importance that the grave state of affairs in Spain has passed practically unnoticed. Spain is in the throes of what appears to be an industrial rebellion. Strikes have taken place in nearly every district, trade is paralyzed over wide areas, and the government is pressed by reactionaries, lay and clerical, to intervene in the struggle between capital and labor. But up to the present, thanks it is said, to the wholesome influence and sagacity of the Queen Regent, shooting has not begun. The workmen of Gijon, the chief port of the rich Province of Asturias, are nearly all on strike. The bakers threaten to join the strikers, who number no fewer than 13,000, and include all the local composers. Con-

sequently, the newspapers have been compelled to stop publication. An attempt was made to have papers printed at Oviedo, the capital of the province, but the composers there stoutly refused. The feeling on both sides at Gijon is dangerously inflamed, and the authorities are quite justified in the action they have taken in sending large reinforcements of troops. A big industrial demonstration is scheduled to take place, and there is the greatest apprehension that it will result in bloodshed.

The appointment of the following Boards of License Commissioners are gazetted this week:—North Bruce—Whitford Vandusen, John Irwin, Neil McDougall. West Hastings—Henry G. Bleecker, Jeremiah G. Squire, William J. McCann. Stormont—Alexander K. McDonnell, John J. Staver, Robert C. McGregor. Adlington—John Critchley, in the room and stead of A. W. Benjamin, resigned. East Simcoe—John McDermott, Jas. Cockburn, John Jamieson. West Durham—Henry Linton in the room and stead of Wellington Foster, resigned.

North Hastings—Jas. Spragge, M.D., Robert Tait Gray, Michael Gillen. South Norfolk—James McBride, John Murphy, Frank Bowly. North Ontario—William McPherson, Peter Thompson, William Thompson. East Durham—Geo. Wilson, Samuel Staples, Thomas Graham. East York—Thomas Fletcher Morgan, James McElroy, Alexander Russell. West Northumberland—John Boyd, Michael C. Fox, James Blacklock.

The revenue derived by the Province last year from pulpwood dues was about \$18,000, compared with \$4,828 in the year previous, the increase showing the developments in this branch of forest products. The quantity in the two years was 65,000 cords and 40,000 respectively. The yield of pulpwood on the area now being cut is probably ten cords to the acre, which means that about 6,500 acres were cut over last year, or about eleven square miles, which is a mere drop in the bucket in Northern Ontario. North of the height of land surveyors have estimated that the spruce yield will be from 50 to 75 cords to the acre. Last year's out of pulpwood yielded the Government 20 cents per cord, but an order-in-Council was passed a year ago, providing for its increase to 40 cents, which went into effect April 30, 1900, after last year's cut had ceased. The change provided that the 40-cent rate will apply on timber-

licensed lands where the rate had been 20 cents; on lands that were under pulp agreements, at 20 cents, and on lands where permits were issued for small quantities at 25 cents. The new rate does not apply to the Sault Ste. Marie Mill for three years yet, the price having been fixed at 20 cents for a certain term by special agreement. The Government have reserved to themselves the right to increase the pulpwood dues at any time they may see fit in the future, whenever the scarcity of the wood elsewhere or the demand here may warrant it. The license or concessions granted to pulpwood companies simply give them the right to cut what spruce they see fit within a certain area, and to pay the Province the price therefor which the Government fix from time to time.

The constitutional convention of Cuba adopted by a large majority the first article of section 28, which provides that all debts contracted prior to the promulgation of the constitution shall be repudiated, except those contracted on behalf of the revolution from and after February 24, 1895. Senors Gibergi and Sanguly argued in favor of leaving the question to future legislation, saying they did not believe in tying the hands of the republic in the settlement of just claims, as such action might lead to international complications. The opinion of the majority of the delegates was that the Treaty of Paris provided for a peaceful settlement of claims. The convention completed its work at the night's session, with the exception of settling the deadlock which still exists on the question of accepting the clause that would make General Maximo Gomez eligible to the Presidency of the republic. As both factions are very anxious to get the constitution before the United States Congress, it is

thought by some that a compromise will be reached, but the feeling is bitter, and there is a possibility that the controversy will be prolonged.

The Dominion estimates for the next fiscal year show a decrease of \$3,278,720 on consolidated fund account. The Ontario appropriations are as follows:—Brookville Drill Hall..... \$ 36,000. Toronto public building..... 20,000. Ingersoll public buildings..... 2,600. Kingston Military College..... 5,000. London Drill Hall..... 15,000. Ottawa public buildings..... 7,000. Pictou public building..... 8,000. St. Thomas drill hall..... 24,000. Sarnia public building..... 30,000. Toronto Dominion buildings, repairs, etc..... 4,000. Windsor drill hall..... 20,000. Woodstock public buildings..... 6,000. Ottawa public buildings, lighting, repairs, etc..... 125,000. Rideau hall, fuel and light..... 17,000. Rideau hall, fuel and light..... 8,000. Dominion public buildings, furniture, repairs, etc..... 4,000. Dominion immigrant buildings, repairs, etc..... 4,000. Dominion quarantine stations..... 4,000. Ottawa public buildings, salaries and heating..... 67,000. Dominion public buildings, rent, salaries, heating, etc..... 251,000. Ottawa public buildings, lighting, Coburg, repairs, dredging..... 5,070. Collingwood harbour..... 25,000. Colpoys bay pier..... 1,400. Goderich harbours..... 24,000. Hawkesbury, dredging..... 6,000. Lake Temiscamagus, wharves..... 1,000. Leamington pier..... 1,000. Leamington pier..... 1,000. Meaford harbour, dredging..... 41,000. Midland harbour, dredging..... 8,500. Owen Sound harbour, dredging, etc..... 8,500. Point Pelee Island wharf..... 2,500. Port Burwell harbour..... 23,000. Port Hope, repairs to pier..... 3,700. Port Hope, dredging..... 5,000. Providence Bay wharf..... 1,800. Rensselaer harbour, dredging and piers..... 5,000. Sheuldand, landing pier..... 2,300. South Nation river..... 5,000. Toronto harbour..... 22,000. Trenton, dredging channel..... 5,000. Warton, landing pier..... 4,500.

The fishery protection service is to cost \$120,000, an increase of \$20,000. The Mounted Police service shows an increase of \$46,000. The appropriation for the Department of Labour is \$50,000.

Do Not Misquote Figures.

Some advertisers are using the Inland Revenue Department's recent official report upon baking powders to show the comparative strength and qualities of these articles as they are sold in the Dominion. It is not fair, however, either to the Analysts or to the public, in making this use of the official figures that they should be misquoted, as it is alleged has been done in some instances.

The following figures are copied from the official report printed by the Canadian Government and show correctly, as per that document, the relative strength value of the baking powders named. The analyses in all cases were made by the Government Analysts:—

	Per cent of available leavening gas.
"Royal" (average of three highest tests).....	12.7
"Coca-Cola" (average of two highest tests).....	12.7
"Dearborn's" (average of three highest tests).....	11.7
"Imperial" (average of two highest tests).....	9.9
"Mayer" (contains alum), (average of three highest tests).....	7.7

These tests should set the baking powder question at rest.—Montreal Pharmaceutical Journal.

WHAT WE NEED.

Mgr. Conaty's Address to Young Men.

Said Mgr. Conaty, in the admirable sermon which he delivered at the 25th anniversary celebration of the Young Men's Catholic Association in Boston recently:—"You ask the source of true greatness, the means by which true moral development may be assured, and I have no hesitation in asserting that all greatness, as well as the means of all true moral development, is in Christianity. What the century needs is Christ; what the individuals and the nations need is Christ, and there should be no doubt in our minds as to these truths.

"The new century, as our great Pontiff, Leo XIII., has recently said, needs more than anything else the restoration of Christian disposition and the virtue of old times." The life-blood which the nations need is the blood of Jesus Christ, and the culture that saves mind and heart is the culture which finds its soul in the truth of God. Remove Christ from the world and you remove its salvation. "At the beginning of the new century we must look back to realize that it was the birth at Bethlehem that changed the face of society. It taught mankind the meaning of liberty, equality, fraternity. It made Christian charity possible. The present age indeed is drifting away from the moorings of Christianity. "The spirit of unrest and rebellion prevails largely among the children of

men, with all our vaunted civilization. Class is set against class; the masses antagonize the classes; the rich and the poor are in conflict, and why? Because men have abandoned the Saviour of Bethlehem. "In the name of humanity much horror creeps into the lives and minds of men, because it is of humanity without Christ. It drives men into doubt and infidelity, leads them into false socialism, sensualism, anarchy; it impales all the yokes but the yoke of Christ. Errors as to the nature of Christ must necessarily lead to corruption; for it is in the light of Christ's true nature that virtue, right and duty take the proper meaning. "From this direction, therefore, we may expect the power that will make for good in the new century. It will not be confined to material advancement, social progress, national prosperity. All these will surely exert influence. After all, the essential force that makes nations truly great is in the moral character of the people. "If the vital force in society be found in the supernatural life of the people, we must conclude that the real danger in society is in materialism, expressing itself in commerce, in human culture, in humanitarianism, put forward as the pure and simple objects of individual and national life. All of this divorced, as it is, from religion, is Twentieth-Century paganism; a Christless and creedless intellectualism and benevolence. Its agent is a so-called education which makes religion an elective study, thus practically ignoring religion altogether; an educational system which aims at what is called general morality, without a divine Christ, and religion without a divinely constituted teacher. Its great cry is liberalism, but it is a license with the things which belong to God, and over which man has no control. "We need, need morality, but it is not the morality of a Confucius or a Buddha, or of a Mohammed or a Marcus Aurelius, nor of all combined; but the morality taught by Christ, the son of the living God. We need religion, but not a mere subjective religion which has made the world Christian.

"If, then, we attempt to locate the cause of the failure of our modern civilization to achieve results for goodness in men, we are pretty near the right in asserting that it is largely due to the systems of education which do not aim to make and preserve us Christian. "Men are awakening to the danger, and on all sides we hear cries for greater moral development as a remedy for the evils of our modern society. In a comparison of the present condition of mankind with that which met the first mercies of the Saviour, we will find little to make us proud. In material things, tremendous advances; in spiritual, society is sick at heart; in sin and defiance of God. "Twenty centuries have worked out the solution of many social, political and industrial problems, but the family and the state are drifting away from the sweet bonds of Christianity; divorce is ruining the home, political atheism is ruining the state, and men are intoxicated with material prosperity.

"How expect to form Christians in systems of education which are built upon a philosophy without God, and a psychology which is ignorant of the immortal soul? How preserve Christians through educational leaders who boast that the science they know, least is the science of God and Jesus Christ? It is not surprising that indifference, irreligion, agnosticism and materialism result. "Let the cry for a regenerated manhood be heard throughout the world. Let it be the shibboleth of the century. We must not let the faith and traditions of twenty centuries be weakened. No ungodly liberalism should allow us to sacrifice the rights of God while battling for the rights of men. Let the manhood of the Twentieth Century be a manhood of conscience and heart, as well as of intellect, a manhood not suffocated with traffic, or wealth, or political success, but one which knows the value of life, and estimates the spiritual beyond comparison with things temporal. "This development must come from Christian schools, in which the divine family of Nazareth forms the model of true family life, for the family is the foundation upon which the state is built. "Religion has to meet the intellectual and scientific character of the age. Continued on Page Eight.

Our Weekly Sermon

PROBLEMS OF MODERN LIFE.

"The Church and the Employer."

Rev. Thomas I. Gasson, S.J., professor of ethics and political economy at Boston College, delivered the fourth of his conferences on "The Church and Modern Problems in the Church of the Immaculate Conception. The sermon treated of the relations between the employer and the employe. The text of his discourse was taken from Ecclesi. iv., 33: "For thy soul strives for justice, and even unto death fights for justice." The following is a synopsis:

"Among all the problems that vex modern, social and industrial life, none claims our consideration so forcibly as the labor question. The misery and want found among the working-classes in many districts is so appalling that no thoughtful man can view these scenes of misfortune without coming to the conclusion that there is something radically wrong in our religious life. To discuss the questions fully would require many weeks of patient investigation, but we may glean certain directive measures from the teachings and examples of our blessed Lord. What, then, is the message of Christ to those who sit enthroned upon the pillars of power, of wealth, of affluence, of lordly display, of dazzling magnificence? What is the code of laws the Redeemer of the world has enacted for the dealings between employer and employe, between master and servant? We detect the clear and direct outline of this legislation in the words of our Lord, in the message implied in the cure graciously wrought for a servant, at the entreaty of his pagan master, and in the epistles of St. Paul, notably in the brief, but exquisitely touching, letter to Philemon.

"From all this we justly infer in the first place that the relations between master and servant, between employer and employe, must be marked by Christian respect for the toiler's manhood. Our blessed Lord plainly teaches that no man, no matter how lowly the office he fills, can be regarded as a chattel, an agricultural implement, a beast of burden. Infall the kaleidoscopic phenomena of industrial life, the laborer must be treated as a human being, with a distinct personality, and invested with all the rights which flow from this sublime prerogative, namely, with the right to life, to integrity of limb, to health, to surroundings favorable to morality, and, in general, to those aids which a man needs in order to work out his destiny, and, in general, to those aids which a man needs in order to work out his destiny, and of which he cannot be deprived without directly infringing God's claim upon his service. Hence the bread winner must not be treated as a patient drudge, as a mere numerical expression, as a piece of machinery, as a mass of cartilage or a bundle of quivering nerves. To treat laborers as though they were lifeless figures of a chess board is to forfeit the title to membership in the universal church of Christ, and to violate the fundamental principles of Christian humanity.

"Moreover, the dealings between owner and laborer must be stamped by Christian friendliness, by loyal service on the one hand, and by sympathetic appreciation on the other. Master and servant, employer and employe, are not natural enemies, official antagonists. Employers are entitled to exact service, but they are forbidden by Christ's teaching to make use of tyrannical measures or of insulting language. Words, manners and measures which are unbefitting a Christian must be rigorously refrained from; inspectors, foremen and underlings who treat the laborers with contumely must be dismissed from office; the feelings of those whose lot it is to serve must not be unnecessarily wounded; and demands must be tempered with discretion and kindness. The conduct of an employer is not a matter outside the law of Christ, and whoever fails to mould his actions according to the principles of the Saviour of mankind will inevitably stop the harmonious feelings that ought to exist between superiors and inferiors. The brutal language of modern overseers, their imperious demands, their haughty bearing would be deemed disgraceful in the worst times of Roman slavery; in a Christian community they are foul blot upon our social life.

"In the third place, the laborer must be treated with justice. Masters do to your servants that which is right and just, knowing that you also have a Master in Heaven," writes St. Paul, to the rich men of Colosse. A fair return must be made for a fair day's work. There is a stamp of sacredness about the wages of labor, for they have been earned by expenditure of human energy. So high was the esteem placed by the Mosaic law

upon wage money, that the employer was commanded to pay the hired man upon the completion of his day's work. The wages of him that hath been hired by thee shall not abide with thee until the morning. That which a man earns by the sweat of his brow must be regarded as a treasure which no profane hand may rudely touch or lightly handle.

"It cannot be denied, however, that it is a difficult and complex question to decide what is a fair return for labor given. How shall we keep within the bounds of justice? Some philosophers assert that since wages are fixed by free consent, whenever the employer pays what was agreed upon he may flatter himself that he has acted with justice. The supposition is decidedly false, because many toilers are compelled by hunger and by want to agree to terms clearly unjust. A workman having a wife and family dependent upon him is not free to do as he pleases, and, consequently under the pressure of poverty and starvation, at home, he will be forced to accept any terms that may be offered to him. But this fact does not justify the starvation wages given by many wealthy capitalists. To take advantage of another's need is to fail in equity, and contracts made under pressure of this nature can no more be classed as just than the action of the robber who demands the wayfarer's purse or his life, or the action of the kidnapper who claims a large ransom for a stolen child. Who is there who does not condemn in vigorous phrase the deeds of the highwaymen and of the child stealer - but where are the strong condemnations of those secret thieves who defraud the laborer of his just wage?

"To ascertain what will be an equitable compensation for a man's toil we must bear in mind that justice demands an equality between what is given and what is received. What does the breadwinner give the employer? The best that earth can supply, namely, strength, energy, ability and knowledge, and the constant wear and tear of life, all these generously and unstintedly spent for the master. There must, then, be a proportionate return, and this proportion can only be kept by giving the toiler not only what is absolutely necessary for the bare support of life, but also what is required to repair the lost strength and to win back the spent life. This happy result can only be obtained by giving that remuneration which will enable the workman to support himself and his family in reasonable and frugal comfort."

SPEAKER POWER.

Biographical Sketch of Hon. Senator Lawrence Geoffrey Power, LL.B.

Speaker of the Canadian Senate.

The task that falls to the lot of the biographical writer is a pleasant one when he has to deal with the career of distinguished Canadians, who have risen to professional and political prominence through their own native ability, industry and integrity. We say the task is made easy, because Canada has furnished plenty of material to choose from. In this instance, we have selected Senator Power, as it seems fitting that, on his elevation to the Speakership of the Canadian Senate, he should be widely known, not so much perhaps for his own sake, as for an example to the rising generation of young men, as to the heights of fortune that may be obtained by the proper exercise of the mental and physical faculties which God bestows upon us for our good and the benefit of our fellow men.

In his early youth the future Senator had the best of moral and Catholic religious training, as in riper years he had the highest of college and university scholastic instruction. These great advantages are, of course, powerful factors in shaping a young man's after-course in life. They open the door of preferment to the worthy aspirant for high ideals, and they give him a prestige at the start, which less fortunate young men have to contend for in their onward career.

It is universally admitted, however, by men who have made their mark that their most fruitful and lasting lessons were obtained at their mother's knee.

The salutary instructions given her children by a virtuous Irish-Catholic mother are hardly ever forgotten, and we venture to say that Honorable Mr. Power would agree to this if questioned upon the subject.

When to this good home training is added the best that could be got out of the colleges and universities, when young manhood's intellectual powers are wide awake and perceptive, the foundations of success are already laid, assuming always that the young man makes the best use of his time and opportunities, and earnestly devotes himself to the duties of his profession or calling.

With this, again, must be combined

the sterling principles of purity and honesty in all dealings with our fellow men. This moral code, of course, includes the "Golden Rule," which injunction requires of all men that they should treat others as they would wish to be treated themselves.

The subject of this all too short sketch, Hon. Lawrence Geoffrey Power, LL.B., and Speaker of the Canadian Senate, was born at Halifax, N. S., in 1841, son of the late Mr. and Mrs. Patrick Power, of that city. Mr. Power, Sr., was one of the leading merchants of Halifax, and on the inauguration of Confederation in 1867, was elected to represent the County of Halifax in the Canadian Parliament, which he did until '78.

Young Master Power commenced his preparatory studies at St. Mary's College in his native city. Passing from there in due course he entered Carlow College, and later passed to the Catholic University, Ireland. Re-crossing the Atlantic, he continued his legal studies at Harvard Law School, Cambridge, Mass., where he took the degree of L. L. B., and was admitted in '66 to the Bar of his native Province. Henceforward his career is well-known in Canada, for from the day he handled his first brief he showed legal aptitudes which drew him legal patronage, and step by step he rose in his profession, and has for many years been recognized as one of the leaders of the Bar of Nova Scotia, a body which has produced some of the most eminent of colonial lawyers. The secret of his rise at the Bar was chiefly due to his close study of every client's interests, confided to him and his clear knowledge of the law bearing upon the case, it being his characteristic to master details and go to the root of all business he undertook to conduct. His sure judgment and grasp of public affairs brought him more prominently before the public and he became alderman of his native city, whose civic interests he helped to promote for six years; and for ten years he satisfactorily filled the position of a member of the Board of School Commissioners; was Clerk-Assistant, and Clerk of Bills of the Legislative Assembly of Nova Scotia; member of the Senate of the University of Halifax, and one of the examiners in its law faculty, besides lending a helping hand to Catholic and charitable institutions, and other social functions that fall to the lot of every prominent citizen. All these different occupations helped Mr. Power to gain a wider experience of the real practical concerns of life, and they stood him in good stead for the higher honors and responsibilities that awaited him in his call to the Senate, which promotion was conferred upon him by the MacKenzie Government in 1877. He entered that body with a ripe knowledge of men and the different human interests that sway them in their ambitions and worldly strivings, and once getting connected with political life he made a study of it, so that his utterances in that chamber have always been well-reasoned, logical, deeply interesting and instructive, as bearing upon all questions of State concerns.

In view of his nearly 24 years' experience in the Senate, it is quite needless to say that he is a master in political and Parliamentary usages, and that his qualifications for the office of Speaker - to which he has just been appointed - are beyond doubt, and, in a word, are admitted on all sides. His well-earned promotion will be duly appreciated by the Irish Catholics of the Dominion, of which body he is a loyal, truly practical, and distinguished member.

Catholics in the United States and in Ireland will also rejoice to know that one of their race and creed has justly earned such distinction in Canada.

Taken as a whole, the career of the honorable Senator, if rightly interpreted, will act as an inspiration to a worthy effort on the part of the young men of this Dominion, because it contains real living proof of what an active and clever young man of good education and high moral principles may attain to, if he will only act out his part well and truly, and turn to good account his opportunities and personal advantages placed in his way. True enough, young Mr. Power had, as is already remarked, the best of moral and educational equipment in beginning public and professional life, but many others have started with equal advantages, and yet misused or nullified them all for want of sound judgment, proper application of mental faculties, legitimate ambition, and a firm determination to succeed, despite some, or all, drawbacks, at the outset, or, in current American phrase, a sufficient supply of the thing called "git up and git."

In 1890 Mr. Power married Susan, daughter of Mr. M. O'Leary, of West Quoddy. The happy marriage proved to be one of perfect domestic bliss, both husband and wife being models of the type of good Catholic Christians, who love order and regularity, and are ever ready to relieve distress among the needy, not only of their own creed and race, but of all who may have to suffer from the stroke of

ill-fortune.

In the high position the Senator is now called upon to fill, and the customary social functions and responsibilities attached to it, he will be ably assisted by his wife, a lady who is well fitted by nature and grace to be a leader in society. While on this delicate subject, we may say that both the Senator and his lady are favorites in Ottawa, the latter being ranked amongst the banishest women that come to the Capital during the session. It requires, therefore, no stretch of the imagination to conceive the grace and tact with which she will preside at the entertainments that may be given by the new Speaker of the Senate.

Besides, Madame Power, will have a winning and charming assistant in the person of her daughter, Miss Mary Power, a tall, fair girl with her mother's grace of manners, but who has not yet made her debut in society.

Political and social circles in Ottawa and elsewhere, will be pleased at the choice made in the Speakership of the Senate:

WILLIAM ELLISON.

RELIGIOUS STATISTICS.

The Number of Catholics in America Underestimated.

The appearance of alleged statistics of the various religious denominations annually exploited by some of our sectarian contemporaries, emphasizes afresh the need of a careful and accurate census of the Catholics of the United States. It is not always apparent from what sources the figures in these tables representing Catholic Church "membership" are derived, but one is never left in doubt as to the purpose of the authors to minimize the showing as far as it affects that body. There is generally a footnote, or a marginal reference explaining that the excess of the Catholics over the strongest of the other denominations, numerically, is not what it appears to be on the face of things.

Usually, we are given to understand that the diocesan totals furnished by the Catholic Directories, form the basis of Catholic enumeration in these comparative denominational statistics. We know that the figures set forth in the respectable directories do not always agree, so that, at best, it is reasonable to conclude that very little reliance is to be placed on results obtained from that source. We do not say that the publishers of the directories are to blame. They depend upon the statements secured from diocesan authority, and their responsibility ceases with the publication of what they receive.

A very general and, we believe, fully warranted impression prevails among those who have given the subject any attention, that the Catholic population as indicated by the Catholic Directory totals, is greatly underestimated. The returns from the various dioceses of the country are, in nearly all cases, the merest guesswork. That is clearly demonstrated by the fact that no variation, or very little, is shown in the figures covering a period of ten, and, in some instances, twenty years. No matter how great has been the increase, naturally, or otherwise, of the general population in a given district, the Catholic total, as it appears in these year-books, remains about stationary. Dozens or scores of new churches may be erected and put in use in the interval to accommodate the surplus of congested parishes; but the grand total practically undergoes no change.

It is not too much to say that the officials of a diocese in which a systematic and complete census of Catholics is never taken, can not be expected to know any more definitely than other people, just what the movement of population of the country, as a whole, is prodigiously underrated even by Catholics themselves. Without going into any very elaborate argument to demonstrate its correctness, we venture to believe that if the matter were carefully tested by application to available official tables of vital statistics, the justice of this conviction would be fully borne out. We do not hesitate to affirm that an absolutely trustworthy count of Catholic noses in this country would show a total population of that faith much nearer fifteen than eight millions, with which we are usually credited. For very many reasons it is most desirable that there should be a full and accurate enumeration of the Catholics of the United States - San Francisco Monitor.

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A College For Negro Catechists.

Progress and Needs of Catholic Missionary Efforts among Southern Negroes.

St. Joseph's Society for Negro Missions now numbers twenty-one priests, who labor in seven States; Alabama, Arkansas, Delaware, Louisiana, Maryland, Mississippi, and Virginia. They have a seminary, apostolic college, churches, schools, industrial institutes, and orphanages. At present St. Joseph's Seminary has thirty-one divinity students on its roll, and its feeder, the Epiphany Apostolic College, over sixty students. The former sent out seven priests during the scholastic year 1898-'99, and the latter in June, 1899, advanced fifteen graduates to the seminary. With the spread of missions a new departure has become necessary for the missionary, arising from the need of helpers who will live in the various missions and take, as far as possible, the place of the missionaries while absent. In a word, Catechists, officially and publicly appointed, are now in demand. To understand this let us recall the:

RELIGIOUS STATUS OF THE NEGRO.

Of this people 144,536 are given as Catholics in the official report for 1898 of the venerable Commission in charge of the Negro and Indian Fund. This is a very small percentage indeed of eight million American blacks. On the other hand, the various Protestant sects in their official reports claim less than four millions. Of the eight millions in this country a very large proportion belong to Christian churches; one million six hundred thousand are reported to be members of Baptist churches, about the same number are enrolled in the Methodist churches, and besides these there are Presbyterians, Congregationalists, Episcopalians, and others.—Negroes in America, by Thomas J. Morgan, D.D.

Hence, four millions may be looked upon as beyond the pale of any religious denomination. Furthermore, in the South, negro Catholics, like white Catholics, are bunched, if we may use the term.

Maryland, Diocese of Baltimore, has 37,000 negro Catholics.

Louisiana, Diocese of New Orleans and Natchitoches, has 83,000 negro Catholics.

Kentucky, diocese of Louisville, has 6,000 Negro Catholics.

Alabama, diocese of Mobile, has 3,425 negro Catholics.

In these four States are 129,425 negro Catholics.

In other words, Louisiana has more than one-half the negro Catholics in the United States, and Maryland more than one-fourth, both together six-sevenths of them. That is to say, of every seven negro Catholics in this country four live in Louisiana and two in Maryland. Thus there are left a trifle over 12,000 Catholic negroes in the other Southern States, and 3,000 in the Bahama Islands, Diocese of New York, which belong to Great Britain.

Again, it is noteworthy that the States in which negroes are most numerous are the very ones having the fewest Catholics of that race; as, for example:—

Virginia, Diocese of Richmond, has 650,000 negroes, of whom 1,200 are Catholics.

South Carolina, Diocese of Charleston, has 650,000 negroes, of whom 800 are Catholics.

Georgia, Diocese of Savannah, has 900,000 negroes, of whom 1,300 are Catholics.

To reach these millions, as yet alien even to the sight or voice of a priest, is the work appointed to St. Joseph's Society for Colored Missions. It is of the true nature of the apostolic vocation to make use of the people themselves for whom the vocation is divinely granted. As the farmer needs the earth, the astronomer the heavens, the sailor the sea, so does the missionary demand the people, the Josephite negro. But quiet, unlike the earth or sky or waves are the negroes. For men are they, able to co-operate, not alone by their presence and subservience, but also by their action in personally working with the missionaries, as well as in their influence over their fellows.

NEED OF NEGRO WORKERS.

No wonder, then, that the common experience of the missionaries of St. Joseph's Society proves that to win and convert the negroes an indispensable means are the blacks themselves. Appeals, therefore, have come to St. Joseph's Seminary from different fields of labor, urging that negroes should be trained for the work both as priests and catechists. Now, from their foundation, St. Joseph's Seminary and its feeder, the Epiphany Apostolic College, have had as students negro boys as well as whites in preparation for the apostolic priesthood to labor among the blacks. At present there are three negroes in the seminary, and four more in the college. The colored boys, very few in number, are at once introduced among a disproportionate number of whites. Some of them rise to the occasion and

equal and even outrank the whites (e.g., two of four negro seminarians, won the A. M. at St. Mary's Seminary, of whom one carried off prizes in both years of philosophy, gaining eight out of ten all round in his studies.

The College for Catechists now under review will tend to increase the number of priestly vocations among negro youths, although primarily intended to establish a system of negro catechists. Moreover, by its means the bulk of the negro youths will be trained apart. In this matter we have before us the example of the Protestant sects, which, although throwing open their universities and colleges to the negro race, have however, almost all their negro students in separate institutes.

THE TRAINING OF NEGROES.

It is, in part, to keep alive the faith among our Catholic negroes, scattered up and down, here and there, like the few grapes left on the vines after the vintage. It is, however, chiefly to meet and offset the influence among negroes generally of the Protestant negro clergy over their church members and people generally should not be pooh-poohed or set down as trivial. The priests in the negro missions have too often felt its strength. And we were not surprised to receive urgent appeals from our missionaries in five different dioceses urging that this long thought-of college for negro catechists be started. True, in nearly every mission and station the missionary finds some one—an old "uncle," or "mummy"—who acts as catechist, baptizes the dying children, visits the sick; argues for his or her religion, announces the visit of the priest, and gets things to rights for his coming. But such help is precarious, without the proper fibre and, especially, without official standing. Catholic catechists should be put in a position which would make them in the eyes of their black countrymen as important officially as the Protestant negro ministers.

In the efforts about to be made for training catechists, the following tentative plan will be followed till experience and time enable us to develop and improve it:—

1.—Negro candidates for the catechetical school will live under the watchful eye and care of the various missionaries, who after trying them for some time will send the selected ones to the school itself.

2.—At this college for catechists the course of studies will include:— a.—Course in English, mathematics, kindred branches, Christian doctrine, and Latin, about three years.

b.—Course of philosophy in last year of preceding course.

c.—Three years' course of theology and Sacred Scripture. In the former the Catechism of the Council of Trent, and in the latter the Douai and Rheims Testaments, especially the four Gospels, will be used as textbooks, the professors by their explanations making their text-books for the catechists' use in his future career among the negroes.

3.—Throughout the whole course manual labor for about two hours daily will be a feature. All work about the house and premises shall be done by the students.

4.—When graduating, those "fitted" will be received as catechists by an appropriate ceremony, and then sent to the various missions for work, getting in return a fair salary.

5.—Those of the catechists on the mission who persevere will be advanced step by step to the priesthood, while they who marry may remain as catechists. Mission schools will also be taught by these catechists.

St. Joseph's College for Negro Catechists will require a farm of a few hundred acres of land, from which should be raised most of the support needed. The buildings, large enough for a hundred inmates, should be simple and plain, so that the catechists on returning to their homes would not find it a disgrace to associate with their old companions. Again, the college must not create wants in the catechists ill-suited to the tobacco, rice, and sugar plantations upon which their fellows live. When visiting Booker Washington's institute at Tuskegee, Ala., we were struck with the plainness of the buildings, the meagreness of the food, and the simple appearance of the scholars. No doubt poverty plays some part in this, but at bottom the real reason seems to be not to wean the scholars from their native surroundings, for we must remember that Booker Washington receives from his white Protestant countrymen about one hundred thousand dollars yearly.

Unless fortified by negro catechists and negro priests, we shall always be at a disadvantage in dealing with the negro millions beyond the pale of the Holy Church. The negro looks with suspicion upon white men. The impression left from slavery, the many dishonest tricks upon them, unpaid wages, "store pay," bad titles to land; unjust mortgages upon their crops; prisoners' stockades; these and countless other wrongs make the negro suspicious of the whites. During two and twenty years we have

been in the closest relations with the black race, have had their confidences in countless ways, are now steadily consulted by them in their little troubles, financial and otherwise; yet we are not afraid to say that there is no white man living who has a negro's full confidence. We are told by those who know nothing of this poor people that they do not trust their own, that they prefer white priests. How that can be said in the face of the millions belonging to Protestant churches, every mother's son of whom, from the bishop to the latest baptized infant, is black, goes beyond our comprehension. Chiefly is this true of negro priests. How can anyone say the negroes do not want their own priests, since the experiment has never been tried, for we have had but two, one of whom is dead? And to our knowledge, at every big marriage or funeral among the Catholic colored people of Baltimore, they want the colored priest. From all parts of the country they are ever inviting him. Human nature is human nature in a black man as well as it is in a white man.

In conclusion, the Third Council of Baltimore speaks with no uncertain sound of negro catechists: "Finally, we must not pass over in silence that the establishment of catechists of both sexes would not be more difficult among us than in heathen countries, if missionaries would diligently attend to it. The aid of such co-workers should be made much of. For they will prepare the way for the sacred ministers by gathering together the negroes in the neighborhoods of churches and by teaching them catechism and religious hymns, so that the hard labor of the priest will produce richer results."—Tit. viii. 24.

The twentieth century looms up before us. Leo XIII., our illustrious Pontiff, has blessed the opening age in proclaiming a universal jubilee, and called upon the whole world to consecrate itself anew to God and Him whom he sent, Jesus Christ.

The various sects, too, look forward to the era before us; the Methodists of the British Isles are reported as about to raise a million pounds sterling for their Foreign Missions.

Let St. Joseph's College for Negro Catechists be the offering of our white Catholics to the cause of Christ and His Church in this land of ours.

Surely the negro race may hail the twentieth century in a happier, better state than the progeny of Ham have ever known in the annals of mankind. What they lack is the true Faith of Mary's Divine Son.

The nineteenth century brought them emancipation, right of ownership, education, citizenship. Let the twentieth century crown all by imparting to them the truths of our Holy Religion, in which glorious task, with God's blessed help, no small part shall be played by St. Joseph's College for Negro Catechists.

A site of 200 acres of land at Montgomery, Alabama, has been chosen for the new training school. The price asked is \$8,000, which will be raised by subscription. All communications should be addressed to Rev. Thos. B. Donovan, St. Joseph's Catechetical College, Montgomery, Ala.

DRINK KOLA TONIC WINE and avoid taking La Grippe.

There is danger in neglecting a cold. Many who have died of consumption dated their trouble from exposure, following by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickel's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds, and all affections of the throat and lungs.

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CONVERTS LEAGUE.

First Meeting of the New American Organization.

At the Catholic Club last week a new church organization, the Catholic Converts' League, held its first public meeting in New York; with Dr. Benjamin F. De Costa, formerly a minister of the Protestant Episcopal Church, presiding, and Archbishop Corrigan at his right hand. Prior to the formal meeting, those in attendance had an opportunity to meet the Archbishop in the club parlors. The organization, as is indicated in its name, is one of converts to the Church, and is designed to be of national extent, including all converts as active members if they will join it and born Catholics as associates in the membership.

According to the design, local chapters will be organized in various places. The object of the league is the propagation of the faith. As explained by the speakers last evening, it is to do work for which converts are especially adapted in the way of taking by the hand persons who in great numbers, it is said, are waiting to come into the Church, but who hesitate for the lack of just such counsel and sympathy. Help as those who, having been through the fire themselves, are able to give them. It is also to aid in a pecuniary way converts who, in consequence of losses incident to their change of faith, are in straits; and by reason of its ability to do this the league, it is held, will be in a better position to prosecute its work of bringing into the fold those whom prudential reasons compel to hesitate. Some such organization exists in Great Britain, and the Archbishop told of such a fund over there, of the usefulness of which Cardinal Vaughan had spoken to him.

Besides the Archbishop and Dr. De Costa there were on the platform the Rev. Father Dehon, rector of the Church of St. Paul the Apostle; Rev. Talbot Smith and G. Stanton Floyd Jones. Father Dehon is the spiritual director of the league, organization of which had been perfected privately before the last meeting. The constitution, which had been gone over and approved privately, was read and adopted by vote.

INTERESTING ADDRESS.

Dr. De Costa in opening the meeting said:—"Any new movement is liable to be misunderstood by some. I will tell you a few things that the league does not propose to do or be: It does not propose to rival any existing societies in the Catholic Church. We do not propose to form a sect or a party. Every person in the Catholic Church is invited to become a member. We must love all our old friends more than we did before, for we have learned the infinite value of a human soul; we have learned the value of the Atonement."

Archbishop Corrigan said in substance:—

"I am glad that Dr. De Costa has made these remarks, because it tends to disarm opposition, for we can't close our eyes to the fact that there are differences of opinion. Some think that converts would better just keep on as quiet workers in the Church. But the Lord seems to require some of this sacrifice in return for the gift of eternal life. This, I think, is one of the chief objects of your league, to extend sympathy to those who want to enter the Church. The Archbishop spoke of the fund for use in extending aid to converts in England, and said that Cardinal Vaughan had told him of instances of suffering and heroism on the part of those who had come over to the Church—largely from the Church of England. The funds over there, the Archbishop said, was not so much to give to converts requiring help as to make loans to them temporarily. As the money was in this way used over and over, no very large amount was necessary.

"We ought to do as much as possible to disarm prejudice," said the Archbishop, referring again to the difficulties of those who severed associations to join the Church; "it isn't well to reopen wounds. And we ought to avoid giving offence to those who are not with us. The Catholic Church is not a fashionable Church; that is one of the difficulties in the way of some who would like to come over. It is proper not to increase the difficulties; it is better to diminish them if we can."

The Archbishop extended his felicitations to the league, remarking that, although it was known that the Church was always receiving converts, it was gratifying to find the evidence of it.

Fathers Dehon, Smith and Hughes, also spoke, as did President Sullivan, of the Catholic Club. The motto of the Converts' League is "Lead, Kindly, Light."

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THURSDAY, FEBRUARY 14, 1901.

REV. ARMSTRONG BLACK.

There are times when any hint of bitterness, war or blood, is entirely out of place. Such a time is a funeral or solemnity pertaining thereto. What therefore is to be thought of the Rev. Armstrong Black of this city in his address to the soldiers talking of a "baptism of blood" upon the occasion of an official service in honor of the late illustrious sovereign, Queen Victoria? If that service were ordered by the government, either Dominion or Provincial, then Dr. Black was recreant to his trust, and insulted every man of his own race or creed. Here he claims: "Before we come into the full, true and noble work of life we must be consecrated to that work in blood." In that consecration no man need expect to find much of Dr. Black's blood. He is a preacher. Three ways he suggests for the letting of this blood—the racial, the religious, and thirdly the old world quarrels. We beg of Dr. Black to be more definite. To what race does he refer? Is it the Scotch vs the Irish, or "Socis who hae w' Wallace blood" vs the English? Surely it cannot be that the French are meant. Any man may deem it his duty, when meeting soldiers to talk war and hatred, but great God in heaven, a preacher brays when he speaks of the baptism of blood. What war is not bad enough? A racial war is surely bad enough to satisfy the worst blood-curdling desire. What race is meant? No race that we ever heard of in this native land of ours wanted war. A great big braggart preacher from over the sea talks loud, and hints at racial war. The curse of the Most High will rest upon the man who wants to set brother against brother in this broad land. Did Premier Ross engage this preacher to deliver himself thus? By what right of position did Dr. Black call for race or religious war in this Canada of ours? By what right of history did he presume that Canada could gain admission amongst the nations only by blood? If Dr. Black takes upon himself to preach such flap doodle to his own flock we have not a word to say. It is none of our business. But when in his impudent and insolent position he talks war and hatred and bloodshed to our volunteers we call the attention of the Minister of Militia to his utterances. He has no business using such language—and his superiors must call him to account for it. No man in this country is called upon to sow division much less is a minister of religion. And least of all should a man, who was selected to do reverence to Her Majesty, so degrade his position as to talk war from the pulpit pretending to be Christian upon that very special occasion.

We are very glad to see that Dr. Black's sermon has not gone unchallenged. Mr. H. E. Irwin of Weston challenged it very severely. With Mr. Irwin we agree. The door of Canadian national greatness is still ajar. It lies open to the union of mind and energy which bind English, Irish, Scotch, French and German—all may enter. The work they bring will solidify even if it does not unify. This will take place later, in the development of material, moral and social elements in this country's greatness. Mr. Irwin asks: "Do their years of ceaseless toil, their patience and abiding faith count for nothing? Are the sacrifices they made for country, home and liberty of no avail, that we must

seek a baptism of blood, in a fratricidal war of races to make fit for true national life? If the doctrine thus laid down be true, then the true patriot is he who does what he can to hasten the war that will open the door to national life by fomenting strife among his fellow-citizens. It is difficult to believe that a minister of the gospel holds a commission to preach this doctrine in Canada." That is an very well—but the case is more serious. Here is a minister preaching at an official, memorial service, to members of the volunteer forces of Canada—and preaching a baptism of blood. We call again the attention of the minister of Militia to the language of this semi-official chaplain of the forces. We want no such ranting, bloodthirsty, division sowing talk from pulpit, chair or platform in this country better no memorial service in honor of Queen Victoria than clap-trap such as we have had from Dr. Armstrong Black.

SIR FRANK SMITH'S WILL.

In last week's issue of the Union, a new Catholic publication, edited and printed in Ottawa, there appeared a wholly unwarranted attack upon the terms of Sir Frank Smith's will. The late Senator is the subject of a two column editorial which is as intemperate as it is unreasonable. We had concluded to pass over the libellous attack unnoted, but meanwhile the matter has gotten into the daily papers throughout Ontario and we are compelled in justice to the memory of the late Sir Frank Smith to say something on this question. To take up the article piecemeal. The Union says that it would reserve no space for a notice of Sir Frank Smith's life "until we see the terms of his will." We are not aware that Sir Frank Smith's heirs asked for any space; we feel quite sure that if the late Senator were consulted before his death, he too would decline to have any space reserved either before or after the publication of his will, whether in the Union or elsewhere. Sir Frank Smith needed no fulsome eulogy; his work stands as a monument to his memory. The Union then goes on to say that Sir Frank Smith was not only ungrateful but even unjust in not willing his property, at least to a large extent, to the Church and her institutions. This statement is laid down upon the foundation of shifting sand that it was through his religion that Sir Frank Smith acquired this wealth. It says "His entire political career was wholly and solely due to the fact that the leaders of parties regarded him as the representative of Catholics, and much of his success and much of his wealth came from the connections and the circumstances which his political associations brought him." The Union utters this sample of veriest rot for the digestion of its readers. Everybody knows that Sir Frank Smith made absolutely no money out of politics. The citizens of Toronto know where the money was made and that it was the result of Sir Frank Smith's own business acumen and executive ability. Was it because of his being the leader of Catholics that Sir Frank Smith at the age of fourteen showed such energy and such strength of character as to mark him out in the eyes of one of Ontario's best business men as a boy with a future before him? Was it because of his being the leader of Catholics that Sir Frank Smith succeeded in business in London? Was it because of his being the leader of the Catholics that Sir Frank Smith was one of the foremost merchants in Toronto? Was it because of his being the leader of Catholics that Sir Frank Smith made for Toronto one of the best and most complete systems of Street-railways in the world? Was it because of his being the leader of Catholics that Sir Frank Smith launched and financed the Niagara Navigation Company? We think not. Sir Frank Smith owes not one penny to his being the leader of the Catholics. He had the foundation of his future substantially laid before he entered actively into politics at all. Sir Frank Smith died a wealthy man and an honest man. He would have acquired wealth no matter to what creed he belonged. His was an eminently frugal character and one that could not but succeed, that will overcome obstacles however great. It is scarcely worth the space to contradict such an article as the Union's. Everyone who knew anything of Sir Frank Smith, is

fully aware of the falsity of the statements in it. As a Catholic paper however, we feel in duty bound to resent so groundless an attack, lest by remaining silent we should be understood to agree with it. The Union does not voice Catholic opinion on this question. Its article is the thought of the author alone and does not find an echo in a single Catholic heart in Canada, where the late Senator was too well known to have so bitter and so unjust an attack go unchallenged.

Sir Frank Smith built up his own fortune, by his own energy and ability and he was quite within his own right in doing as he pleased with it. The Catholics of Toronto felt no disappointment at the way in which he left his property, notwithstanding the Union. Sir Frank Smith did not wait until his death-bed to give to charity, he did not, as we said at the time of his death, give to charity with flare of trumpet. An intimate friend of the late Senator assured us that he gave at least \$10,000 a year in charity; and from our personal experience, we can readily believe his statement. In addition to that, in leaving his wealth to his descendants, Sir Frank Smith recognized to the full that it was being placed in hands that are well trained in the doing of good and in the dispensing of charity.

The article in The Union, in strictly bad taste at all times, was doubly so in that it was an attack upon the dead. We greeted The Union upon its coming into the arena of Catholic journalism and wished it every success. If The Union purposes to assist the cause of the Church, it will do well to confine itself to the truth; to adhere strictly to what it knows to be true, a principle which its editor departed from in writing such an article as the one we have been referring to.

FRANCE AND RELIGION.

When in a republic the Government ceases to represent the nation, and in reality represents a faction; then is the abomination of desolation. What was meant for liberty makes for tyranny; and what makes for tyranny coquettes with its most virulent form. One need not go to ancient history for a lesson. France is a case in point. The government of France does not represent the nation. It represents a faction—and that the worst, the most violent, and the most anti-national faction, from Belgium to the Pyrenees and from the Channel to Alsace. It represents the Jews and the Free Masons. It should not. No government of an elective form should represent a mere faction. But when a faction is in power, and has full control of the administrative and executive, it is hard to see how matters can be otherwise. If the executive is pure, then mistakes in administration may be rectified. But if both be unsound it is an impossibility without resort to arms to correct what must be deplored by every lover of his country. In France we have a very special form of public demoralization. It is not a question of an ascending party carrying out a policy opposed to that of the minority; nor is it a question of selfish maintenance of power. It is a bold, uncalculated attack upon the institutions of France—an attack upon the religious communities of the country. Our readers will remember that the Concordat of Napoleon included simply the regular clergy, but made no direct mention of the religious. The present government is taking advantage of this silence, and making a direct attack upon the religious associations by its proposed measure of not allowing any association of more than twenty members. Now these religious communities devoted to both education and charity, were in existence prior to Napoleon's Concordat. They are trustees, pure and simple for the property invested in their name. Yet, in the name of liberty, in the name of equality, and in that of fraternity, the French Government proposes to alienate this property, to dissolve their communities, and to prevent any further action. No student educated in any school other than the public schools and institutions shall have a right to a position, civil, military or naval, in the government. All this means—Death to religion. There shall be no education with religion—no future for the young man who is Christian, French and freeman. If he wishes to follow his Divine Master he must renounce all advancement, and deny all worldly prospect. This means also that two

sets of youths are being educated side by side—one set with God and religious principle in their life; the other, without God, with no creed but selfishness and no patriotism but anti-Christian hatred in soul and life and conduct. No wonder that French women find more joy in convents than in marriage proposals. Better cut the part of Virginia and stab your daughter than see her married to an irreligious, sensual, anti-Christian young Frenchman. The cry in France to-day is what Gambetta wanted: Death to religion. It matters not that France will lose its name and prestige in the East. It matters not that these communities have a history and a right of existence from hundreds of years. It matters not that their work tells for the common good. They are anti-republican, and they must be swept away. They are not the centre of the target—nor the main port. But if they be taken, then religion will be largely disarmed, and the first fort taken. The religious must go, or republicanism fail. In looking at the case there can be no doubt that the republic is wrong. The works of education and charity carried on by the religious of France are done with love towards France—and with no hatred towards any republican form of government. It is not likely that when the republic starts with the assumption that the religious are guilty, that these latter will be particular about their friendly attitude. It is a serious thing to throw all the religious and their friends into a hostile camp; how such action can tell for a country's welfare we do not know. Nor do we understand how the good people of France do not sweep into the sea the miserable faction of Jews and Free Masons who are making France to be a mockery for the nations.

READ THE SCRIPTURES.

We are accustomed to hear from our Protestant friends that Catholics are not permitted to read the Bible. As we have had occasion to remark in these columns before, this is but one of the many inventions of the enemies of the Church in their efforts to make her appear in the role of a tyrannizing autocrat; to make people believe that the Church dreads to have her children read the Holy Scriptures for themselves; to give color to the libellous statement that the Church fears the light; to perpetuate the calumny that Catholics are but tools in the hands of the clergy. The question cannot but make Catholics regret that the tenets of their faith are so little understood by Protestants. A thorough knowledge of the Church and her teachings would mean thousands of converts to her fold. The difficulty lies in the fact that our Protestant friends are but too prone to accept as true any statement made from their pulpits without instituting an investigation for themselves. They forget that very often their teachers are quite as ignorant as themselves upon matters of Catholic faith; they do not stop to think that these ministers have only too often an axe of their own to grind, and that misrepresentation is the stone used in the grinding. Few Protestants ever seek their information as to Catholic beliefs from sources that would naturally suggest themselves, viz.—Catholics or Catholic authorities. Catholics ask nothing more from their Protestant neighbors than that they should become acquainted with the truths of the Church. To know her is to embrace her and become one of her children. To condemn without understanding is the act of a fool, and yet Catholics are accused daily of some of the most nonsensical practices imaginable. All we want is fair enquiry.

We are accused of not being permitted to read the Scriptures. The accusation is false. No fair-minded person can make it. We are not only permitted to read the Bible, but we are exhorted by the Church to do so. Moreover, we are taught that it is the inspired Word of God, and, as such, that each and every passage can have but one meaning, and that meaning has been interpreted by the Church; by holy and learned men who have been trained for that very purpose in a lifetime of assiduous application and study. Up-to-date Protestants deny the inspiration of the Bible to the great scandal of the bulk of Protestants. We do not wish to enter upon the teaching of Protestantism with regard to private interpretation—it is too absurd to even consider, and the fact that Protestants still hold it as a

belief argues but ill for their spiritual condition, it shows that they are too indifferent on matters of religion to spare a few moments in thinking on the absurdity of the teaching on this point. So much for that. The clergy of the Catholic Church are bound under pain of sin, to read a portion of the Holy Scripture every day. Are Protestant ministers so bound? Can Protestant ministers conscientiously declare that they read and study portions of the Scripture every day? Catholic laymen are exhorted to read the Scriptures. Our Holy Father, Pope Leo XIII., has granted an indulgence of 800 days for every quarter of an hour spent in reading the Scriptures, and a plenary indulgence where the pious practice is continued daily once a month, on the usual conditions of confession and communion. Surely that does not look as though Catholics are forbidden to read the Scriptures.

THE BUSINESS OF LIFE.

Carlyle declares that the real business of life is to find the truth and to live by it. The ancient philosophers spent their lives in the search after truth in the belief that the possession of truth, i.e. knowledge, meant happiness. They never found the truth in its entirety. It was left for the Great Philosopher, our Lord, to teach the truth and to live by it. We often wonder whether Catholics appreciate their gift of faith to the full. We are born heirs to the greatest possession that man ever had or can ever attain to in this life; to the treasure of Faith, to the glories of truth. The wisest men of the distant past struggled in vain for what we are born to. As children we are in possession of knowledge that Plato and Aristotle could not with their clear intellects and prodigious application arrive at. We have the truth, the teachings of the Author of Truth. There can be no possible doubt, not the slightest suspicion about that. We have an intangible teacher in our Holy Mother, Church, the Spouse of Jesus Christ, and the divinely appointed teacher of the truth. For Catholics, then, the real business of life is to live by the truth. There is no necessity for us to search—we have it ready at hand in the teachings of the Church. If Catholics could but understand what a glorious inheritance they are born to; what heart-burnings, what agonies of soul they have escaped in being thus born to Christ's truth, there would be greater fervor among them; less indifference, and a more wholesome adherence to the rules of the Church. We are thus born heirs to the knowledge of God's truth, and are made acquainted with it from our infancy. It remains for us then to live by it. It is the business, the real business, of every Catholic to live by this truth which he has so easily acquired. If there were great difficulty in securing this knowledge, there would be a greater appreciation of what we have and what we are.

CANADIANS.

Canada as a colony is now growing to be a fine young lady. As a matter of fact she has reached that stage when she is quite able to stand upon her own feet; to begin to notice things. She is no longer an infant, and the time has passed when every inhabitant in this land must refer to some old-country centre as his birthplace. The majority of the people of this grand country were born right here; in very many cases their parents are natives of this land too. While no one can find fault in a Canadian feeling proud of his English, Irish, Scotch, or French blood, nevertheless we have gotten beyond that stage where we feel that this is an adopted home only. The majority of our people are proud to acknowledge Canada as their native land, and while they always shall have a warm spot in their hearts towards the home of their forefathers, nevertheless there can never be the same feeling in that way as there was some fifty years ago. Canada is rapidly becoming the land of Canadians; of Canadians who know no other love than that toward their own glorious country. It is as it should be. A country that is but a conglomeration of nations and tribes can never attain to its full growth until the several races have been assimilated and have merged into one great union; into one solid body, knowing but one land as their own. When we have attained that growth

in this country, when the inhabitants of this land know no other, then shall we have come to that stage where Canada will stand ready to declare herself to the world. That is the process that Canada must go through, not the "deluge of blood" that the Rev. Armstrong Black looks upon as inevitable. Perhaps the great cataclysm may come at that stage, but its coming seems to us so improbable as to be unthinkable. We hope never to see the proposed war, nor can we expect to see Canada peopled by Canadians. Our country is enormous in extent, and immigration must remain a live question here for many years to come. We are still in the process of nation making; but Ontario, and Quebec, and indeed all the older provinces are peopled by Canadians to a very large extent. As a matter of fact, the vast majority of our people—and the percentage is yearly growing larger—in these provinces are Canadians and they are proud of it.

In the census that is to be taken this year all the inhabitants of this land are supposed to inscribe themselves as English, Irish, Scotch, French, etc. It is very well, as The Globe says, to know of what descent our people may be, but there are many people in this land whose parents are Canadians; there are people too whose descent would puzzle a Philadelphia lawyer to unravel. Surely there should be a place for pure native-born Canadians on the list. The less we have to do with the old country ties the sooner shall we grow into a full-fledged nation—a nation of Canadians who love Canada as their own.

EDITORIAL NOTES.

The law-makers are now in full swing. Fewer new laws and a better observance of the old ones might be a welcome change.

A Rome despatch to Paris declares that eight or ten new Cardinals will be created at the coming consistory. Among the names is that of Mgr. Martinelli. The news may be true and it may not. Despatches from Rome are about as unsatisfactory as those of the early days of the Filipino war.

The Pope's physicians declare His Holiness' heart and lungs to be as perfectly healthy as they were twenty years ago. His memory too is vouchsafed for. In view of this pronouncement, rumors of the serious illness of the Pope may be taken with a grain of salt. Some of our city papers are already working upon his life in view of his immediate passing. Present indications point to their having plenty of time in which to boil down the history of this, the most distinguished man of the century. May he live to be a hundred.

England is to have a brand new ex-priest in Don Miraglia an excommunicated Italian. He is about to enter upon a lecturing tour in England. It is said that his tour through England has been planned to escape sentences of imprisonment and fines passed by the Italian courts, which are hanging over his devoted head. Other actions are still pending against him. Don Miraglia has quite a sufficiently strong past to preach on the "iniquities of Rome." Now that Slattery is running the gauntlet of rotter eggs in Australia, and the well-known—too well known—in fact—Margaret Shepherd has dropped into mere oblivion, and a host of other such people have turned their hands to something else, it is quite up to the bigots of America to introduce Don Miraglia into this country. He seems to us to have the necessary qualifications for abusing Catholicism. We submit his name for consideration to our Canadian bigots.

We take great pleasure in extending our heartfelt congratulations to Mr. J. V. McBrady on his election to the Chairmanship of the High School Board in this city. It was a very gracious act of the board, and one that is highly appreciated by Catholics in Toronto. It was, in addition, a well-merited compliment to Mr. McBrady's ability and energy. The new Chairman of the School Board is a rising young Catholic lawyer, and his future promises to be more than usually brilliant. We congratulate Mr. McBrady on the honor conferred upon him; and the Board on the highly efficient chairman they have chosen.

King Edward VII. has resigned the office of Grand Master of the Free Masons in England which he has held since 1874. It is expected that the Duke of Connaught will be elected in his stead at the special meeting of the lodge to-morrow. It is no more than we expected the King to do. George IV. gave him the precedent. It would be much better if the King were to withdraw from the body altogether. The order is anti-Christian, and as such should have no place in our Christian lands.

The Canadian Churchman makes the statement that converts are received into the Catholic Church without a thorough instruction upon the beliefs of the Church. We do not think the Churchman wished to falsify, but we do say that its information was drawn from a source that merits no credence. The instruction given to would-be converts is a very thorough one in every way. It is always given by a competent teacher—the priest himself. Any one who has received instructions with a view to joining the Church is drilled thoroughly in the truths of our faith, and is not received until such time as he has grasped them thoroughly. How is it with our Protestant friends? A Catholic who wishes to join any of the sects simply slides into the one of his choice; he is asked no questions, and is received with open arms. Indeed, hundreds of Protestants in good standing in their churches in this country cannot tell you what the teaching of their sect is on many points. We know this from personal experience, not from the report of one wishing to make his case appear plausible.

Mrs. Carrie Nation, the Kansas saloon cyclone, has been acquitted on the charge of wrecking drinking establishments. Mrs. Nation, who is evidently seeking notoriety, and is gaining it, will be about due on the lecture platform after another rampage or so. An enterprising Michigan showman is already contemplating making her an offer to tour the country. There is method in Mrs. Nation's madness, but the madness part should be quelled, if not by law, at least by the condemnation of such antics by the many societies that have the temperance cause at heart. Following in the footsteps of Mrs. Nation comes another band of wreckers whose sad is the wrecking of drug stores. Mrs. Nation is the immediate cause of this latest development, for without her example these fanatics would not enter upon their crusades. The new viragos kept crying out that drugs were the agents of the devil. These female rowdies are followers of Dowie, the faith-cure leader, who has established himself and his colony near Chicago. If the American law refuses to step in to stop this wholesale demolition of property and check it in the bud, there is no knowing to what length this thing may go. Canada will see that no such rowdyism crosses the line.

We often wonder whether the idea of passing Catholic papers to Protestant friends ever suggests itself to our subscribers. Many Protestants would appreciate the contents of our Catholic papers. Rarely is there anything in our columns that would wound the sensibilities of the most sensitive of our Protestant friends. It would not be regarded by them as an attempt at proselytizing. The reading of articles upon the Church, her work, and her teachings must have a tendency toward removing the prejudice that the majority of Protestants have against her. They do not know what her teachings are, or their ideas upon this or that article of our faith are so ungrounded, in obscurity that they are worse than totally ignorant. All that the Church asks for from Protestants is a fair hearing; she asks that they withhold their condemnation of any of her teachings until they have grasped them thoroughly; she asks that she be allowed to interpret her own dogmas; she objects to Protestant ministers setting themselves up as interpreters of her tenets. The reading of a Catholic paper now and again will go a long way toward letting our Protestant friends see what we really do believe. No Protestant will take it amiss if you hand over your paper to him. It would be a non-Catholic mission throughout the country lasting for years, and the seeds thus sown must inevitably ripen into a glorious harvest. To know us is to join us.

We are pleased to note that the press of this country from one end to the other is raising its voice in protest against the intensely anti-Catholic oath that the Sovereign is obliged to take. Scarcely a daily paper of any note has remained silent on the gratuitous insult that is offered to the Catholic subjects of Great Britain. All agree that the articles that the Sovereign is called to swear to with reference to religion are entirely uncalled for, and that that portion of the oath should be done away with. There can be no good come from this portion of the oath. The Sovereign, being a constitutional one, can do little or nothing of his own initiative in any case. It is nothing more than just that those insults to Catholics should be removed.

It is with pleasure we notice the advancement of our young men particularly in the commercial world of life, because the same opportunities do not present themselves, as in the learned professions; on this occasion we congratulate Mr. John B. Murphy, a Catholic young man of prominence. Connected with the London Guarantee and Accident Co. for a number of years as Cashier, he has been raised to the responsible position of chief clerk of the bank department. He has made a study of this particular branch of the insurance business, is thoroughly posted in the banking laws of United States and Canada and is recognized as a rising young man, by the fraternity. Mr. Murphy is the possessor of a fine baritone voice, and takes an active part in music, being connected with leading Catholic choirs. We shall watch his career with interest feeling assured he will come to prominence in his profession, and reflect credit on the company which has honored him with their confidence.

HOW WE APPEAR.

A Protestant View of Catholics and their Religion.

A writer in the Boston Transcript is engaged in making a study of different religions and the approximate attendance at worship. In his investigations he has now reached the Catholic churches, and makes the statement that the proportion of men present in Catholic churches is larger than in any Protestant ones. Mr. Cooke describes himself as a Protestant of the Protestants, not only by education, but by nature and conviction. Nevertheless he may be said to give a fair presentation of what the Church is from his point of view, looking at its worship, as he does, and as do all Protestants, from a purely material instead of a spiritual standpoint. Mr. Cooke says: "Those who have not recently attended Catholic churches may not be able to fully realize the extent to which the services have been brought into harmony with American conditions. I have already remarked on the small degree to which Latin seems to intrude itself. The Bible is read and expounded in Catholic churches as in Protestant. The idea so many Protestants have that the Bible is ignored by Catholics, if ever true, certainly is not so at the present time in this country. Preaching is made as much of in Catholic as in Protestant churches. The sermons are shorter, more simple and direct, but they are not less effective. Evidently the priests are thoroughly trained in the art of forcible expression and effective discourse. They not only preach without manuscript, but they know how to deal with human nature, how to appeal to its hopes and its ideals. Few Protestant preachers are there who might not learn many a lesson in good preaching by attending Catholic churches.

"Somewhat to my surprise, I learned that the Catholic preaching is thoroughly evangelical, using the word in the sense in which it is employed by the more orthodox of Protestant denominations. It is not the Church which the Catholic sets forth as the centre of his system, but Christ as the Saviour of the world. He regards the Church as Christ's present representative on earth, the guardian and conservator of His teaching; but it is Christ to whom he looks for salvation. No Protestant can present this more clearly than it was done in the sermons I heard, or exemplify the evangelical spirit more sincerely. I am somewhat inclined to think that the most faithful evangelical preaching is now to be heard in Catholic churches. Those who wish for that type of preaching, as it was heard fifty years ago in the Protestant churches of New England, I am sure are more likely to hear it in Catholic than Protestant churches. Distinguishing those illustrations and references that belong to the Catholic Church exclusively, and these are not the most important or most insistent features, it seemed

to me that the old-fashioned Protestant preaching is about what you now get in Catholic churches. The Catholics I heard preached fear of future punishment, but I have not heard it in any Protestant Church. The Catholics remain true to the old theology throughout, then do the Protestants. So far as the preaching was concerned this seemed to me the chief difference between Catholic and Protestant. So far as evangelical fidelity is concerned I do not think the Protestants have any advantage. I was nearly inclined to accept the statement of a neighbor who said that now the Catholics are the evangelists of the evangelists. I hope that some of my most orthodox readers will inquire if I am right or wrong in this statement. This is the impression I have received, but I am subject to correction.

"I am not inclined to accept the notion of many Protestants, that Catholics are faithful to the Church because the fear of hell is constantly held over them. When the people no longer feel that their salvation depends on fidelity to the Church, say many Protestants, they will at once desert it. Possibly this may be true to some extent, but this kind of remark is not comprehensive enough to cover the whole situation. What needs to be recognized is that the Catholic Church ministers to a wider range of human interests than does the Protestants, and that it is far better organized for the accomplishment of its work. The Catholic Church has inherited and perfected the vast administrative system of the old Roman Empire, and it has developed the most perfect system of organized human activities the world has ever known. That counts for much; but it counts for even more, that the Catholic Church inherits the primitive worship of vast populations, and that its worship is a child's primer of religious expression. It is adapted to the needs of the humblest minds and can be accepted by the most ignorant.

"The service is vider in its appeal than that of the Protestant Church, reaches lower down and it may be reaches higher up. If the higher forms of art have their rightful expression, we may assume that music, poetry and symbol convey even higher spiritual truths than those expressed by metaphysical statement and logical argument. The Protestant has magnified doctrine quite out of proportion to other forms of truth, especially to other forms of life, and the diminution in church attendance and interest attests to this fact. The Protestant churches have quite divorced themselves from art and symbolism, with the exception of music, and they lose those who need to have spiritual truths presented in picture language. They also lose those to whom art is the highest form of human expression."

The writer goes on to say that a year ago, in reply to an article from his pen in the Boston Transcript, regarding the life of a New Hampshire hill-town, the "Sacred Heart Review" said that the remedy for the desertion of the churches in such communities was the Mass; replying to this, he betrays the Protestant's usual inability to understand the full significance of the Holy Sacrifice, thus failing entirely to catch the "Review's" meaning. He says:

"The Protestants of such a community would be wholly at a loss to make anything out of such a form of religion, and it would not even excite their curiosity. Even the Episcopal minister complained that during the fifteen summers he had been there no native had ever connected himself or herself with his services. "The Catholic has been trained to the form of religious expression that has the Mass as its central motive; but how utterly unlike is the form of training given to the Protestant. Any Protestant child would make a good Catholic if trained to utter himself in that spiritual language, but without the training he is quite at a loss to know what to make of the Mass. The Mass will not convert Protestants, but it might be done by the preaching without the Mass."

THE KING'S OATH.

Ottawa Catholics' decided objection to the Declaration.

In February last a public meeting was held in the Academic Hall of Ottawa University under the auspices of St. Joseph's parish branch of the Catholic Truth Society, and was largely attended by the Catholic people of Ottawa. The following resolution was then passed: "That the Roman Catholics of Ottawa, as loyal subjects of the British Empire, desire to express their regret that there should be required of the sovereign of the empire, at coronation or at any other time, a declaration

against Transubstantiation, by which the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous; "That they sincerely trust that the spirit of broad toleration which will be in the reign of Her Most Gracious Majesty and the two preceding sovereigns removed (his declaration from the statute-books, so far as members of parliament, peers of the realm, and office holders are concerned, will, at the request of humble but dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the state; "That they believe that the removal of this objectionable declaration would enable Roman Catholics of the empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects."

Dr. Fallon says the result of this meeting was communicated to the various Catholic bodies of Canada, and the protest was both unanimous and emphatic. Resolutions and several other petitions were sent to parliament in connection with the matter. Rev. Father Fallon says that it is possible that the British Parliament, which meets shortly, may remove this statement from the coronation proceedings. It is a matter, he states, which concerns Catholics primarily, but which ought to concern every self-respecting citizen of the British Empire.

Catholic objections to the King making this declaration will be the subject of a lecture by Rev. Dr. Fallon in St. Joseph's Church next Sunday night.

The declaration is as follows:—"I, A.B., by the grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this Declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever; or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

REVIEWS.

We have received a copy of "The Catholic Penny Booklet," a bi-monthly publication gotten up by St. Anthony's Truth Guild of the American League of the Cross. The articles contained in the current number are: "Importance of the Catholic Press," "Nineteenth Century and the Middle Ages," "The Non-Catholic World Awakening to the Dangers of a God-Excluding School System." There are 31 of these short articles. Yearly subscription, 10 cents. Rev. J. M. Hayes, S.J., 413 W. 12th St., Chicago.

As usual the charming wit of the editor of Good Cheer, Nixon Waterman, sparkles through several pages. That Good Cheer is becoming popular is not surprising to one who reads his "Redeemitorial Radiations." The best "radiations" are of too great a length to quote. One of them contains much wisdom and good advice on the subject of child training, and closes with Mr. Waterman's epitaph as written by himself:—"Under this stone lies a funny old chap. Who fancied it hurt to be hit with a strap. And did all he could with his sisters and brothers. To keep them from cruelly lapping, others."

A dozen of the wealthiest capitalists in the country—men who wield absolute control over immense business enterprises—will tell the readers of The Saturday Evening Post, February 10, why they remain in the race they have already won.

By A. G. Hales, special correspondent of the London Daily News. 300 pages. English cloth and gold. Price \$1.50. Mr. Hales' opportunities for observation of the South African campaign and his outspoken frankness and love of fair-play will cause his book to be received with interest. He had the good fortune to be among those who were captured by the Boers, and thus to accumulate the material for many excellent pictures of Boer life. "Like Oliver Cromwell's hard-faced 'Roundheads,'" says he, "they are the children of a great emergency, not much to look at, but full of 'get there' quality, which many school-



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bred soldiers lack entirely." He strikes straight from the shoulder in criticizing certain British officials and their management, or mismanagement, of the war.

We have received the seventy-first volume of "The Jesuit Relation and Allied Documents." This portion of this great work deals with Lower Canada and Illinois from the date 1759 to 1791. The text is in the original French, Latin, and Italian, with English translations and notes. It is published by the Burrows Brothers Co., Cleveland.

Benziger Brothers, 30 Barclay St., New York, have issued an "Illustrated Explanation of the Apostles' Creed." It is a thorough exposition of Catholic Faith, adopted from the original of Rev. H. Roffus, D.D., with a reflection, practice and prayer on each article of the Creed. Very Rev. Father Girardey, C.S.S.R., is the author. It is sufficient to give the heads of a few of the chapters to illustrate how carefully and thoroughly the Creed is brought home to Catholics. The work begins with "Faith in General," treating of the Nature, Object and Sources of Faith, the Necessity and the Qualities of Faith. Then comes an exposition of each article of the Creed in turn, making twelve in all. It is very thorough. No Catholic family should be without a copy of this excellent little volume. It is a work of 350 pages. The price is \$1.

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Full particulars, with itinerary of this wonderful trip, from J. A. RICHARDSON, District Passenger Agent, north-east corner King and Yonge Streets, Toronto.

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The Home Circle

LIFE IS TOO SHORT.

Life is too short for any vain regretting; Let dead delight bury its dead, I say. And let us go upon our way forgetting...

Life is too short for any bitter feeling; Time is the best avenger if we wait. The years speed by and on their wings bear healing.

Life is too short for aught but high endeavor; Too short for spite, but long enough for love. An love lives on forever and forever.

PARIS STYLES.

A Paris letter to the New York Herald says: Paris is herself again. Society life is about to resume its intensity, and receptions and soirees will soon be in full swing.

Spangles seem to have gone out altogether. In the few cases, where they are used they are dulled or else gold spangles. Cloth of gold and gold tulle make charming underdresses for the ballroom.

Another feature this season, which is seen at Doucet's, is the application of flowers of painted muslin relief. Their effect is very fluffy and quite charming.

Evening dresses are much made in the princess shape, very tight fitting in the upper parts and simple in their lines, with great refinement in every detail and very wide at the bottom.

The soft stuffs now invariably preferred lend themselves to draperies which in no way increase the size of the figure. Stripes in the Louis XVI. style have come into favor, but with them dresses are usually made in the style of the period, with pointed collars or habits with large lapels.

Low head-dresses have been entirely adopted for evenings. The hair is trimmed with a rose of silver or gold muslin placed on one side, near the ear.

Under linen skirts are much appreciated to wear with evening dresses. They are light and extremely supple. Many ladies have their petticoat in the princess shape, forming a corset cover, and supported by imperceptible comel ribbon.

Shoes and stockings to match the dress and shoes of cloth of gold or silver, with a plain brass button on the top of the foot, are the most chic.

the outline of a bolero, and with pink mousseline, de sole, sewn in smaller pleats. On either side of the front are garlands of applique painted muslin. Between them is an apron of pink mousseline de sole, also in narrow pleats, forming a flounce, which encircles the dress in a snowy cloud.

A charming dress is of cream panne, cut in the princess shape, slightly draped at the waist, and striped lengthwise by narrow bands of gold-pure over a ground of cloth of gold.

LOVE IN THE FAMILY.

We sometimes wonder why it is some parents lose the confidence and love of their children. If the child only has faith in the affection of its parents, if the son and daughter only love and are loved in return, they will never go astray.

Great is the power of love. Who can describe its wonderful influences? Who ever accomplished anything by reproaches or hard measures? Deal with your children as God deals with His children.

When God called Himself a Father, He chose a name which He designed to be significant of overflowing love, tender mercy and forbearance.

When God called Himself a Father, He chose a name which He designed to be significant of overflowing love, tender mercy and forbearance. Commend your little ones when they do right; praise them when they are good.

Who would not prefer to have a child influenced to good conduct by a desire of pleasing than by a fear of offending? If the father or mother never expresses pleasure when their children do well, and are always scolding them, they become discouraged and unhappy.

Let the parents approve of their children's conduct whenever they can. Let them show that their good behavior makes them happy. Let them reward their efforts by love.

MARRIAGE.

The Boston Sunday Globe's question, "Should people marry earlier?" was answered by Very Rev. William Byrne, D. D., V. G., as follows:

"It may be said that as a general rule early marriage is good for the great mass of wage earners, who comprise the larger portion of society. But even in the case of these, marriage is early enough when it occurs after the parties have arrived at ripe manhood and womanhood.

"To the wage earner usually a wife is a helpmate in every sense. By the practice of industry and economy, she will reduce the cost of living to the lowest reasonable point. The man will find it is no more, but sometimes is actually less expensive, to provide for himself and his wife than it was to get on alone.

"In view of these conditions early marriage is good, but is it not true that early marriage, such as this, is quite generally practised? I believe that statistics show that the great mass of wage earners do not marry at an early age, most of the young men long before 30, and most of the women long before 25.

"There is another class, however, whose condition may be considered, namely the class of young professional

and business men. It is very seldom that a young lawyer or doctor has at 25 a practice sufficient to support in the circumstances to which she has been accustomed the young woman who would make him a most desirable companion.

"I believe that the figures in the case of this class also show that the great majority marry between the ages of 25 and 30.

"Under the circumstances, I see no occasion for alarm that people do not marry early enough."

CHEST EXPANSION.

These rules, from the Chicago Herald, will fit your use; Stand in a doorway—a narrow doorway preferred. Place the palms of the hands flat on the door-casing, the tips of the fingers being placed at the height of the shoulders.

WHAT TO TALK ABOUT.

"The subjects of entertaining conversation are, of course, multiplied by increased knowledge of books, of the world of men and women, music, art and travel," writes Mrs. Burton Kingsland, in a late number of the Ladies' Journal.

THE FINGER NAILS.

In days when superstition was more prevalent than it is now, the shape and appearance of the finger nails were considered to have reference to one's destiny. To learn the message of the finger nails it was necessary to rub them over with a compound of wax and soot, and then to hold them so that the sunlight fell fully on them.

To those of Seditary Occupation—Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active outdoor lives.

"There is another class, however, whose condition may be considered, namely the class of young professional

CHILDREN'S CORNER

THE BAD BOY.

His hair is red and tangled, and he has a turned-up nose. His voice is loud and strident, and it never gets repose; His face is full of freckles, and his ears are shaped like fins.

It is he who marks the carpet with the print of his muddy boots; And rejoices in a door-bell that is pulled out by the roots; Who whistles on his fingers till he almost splits your ear.

FAME AND THE BREAD TREE.

Once upon a time—so the story goes—three young men, having completed their college course, decided that they would devote their lives to striving to reach the Temple of Fame.

FIVE RULES OF LIFE.

First—If possible, be well and have a good appetite. If these conditions are yours the battle of life is already half won.

THE FIRST ENGLISH DICTIONARY.

"London Tablet" publishes as something like a flaming new discovery the fact that is so long known to students of English literature, that a Dominican monk can claim the honor of being one of the originators, if not the originator, of English lexicography.

English-Latin vocabulary, to which he gave the name of "Promptuarium," or "Promptorium Parvolorum," the Children's Store-room or Repository. The "Promptorium"—the name which has now become a household word to students of the history of English—is a vocabulary containing some 10,000 words—substantives, adjectives and verbs, with their Latin equivalents.

BIG TREES.

California is the country of big trees. What is commonly believed to be the largest tree in the world is known as the Grizzly Giant; and as he has weathered the storms and the changes of more than a thousand years, and begins to show signs of their wear and tear, this name is appropriate.

At a height of about eighty or one hundred feet above the ground the first limb springs at right angles from the trunk. This limb is six feet in diameter. Although flourishing in all probability long before the time of the Roman Conquest of Britain, this patriarch gives many signs of vigorous health, and seems likely to last.

Another giant is called Wawona, an Indian name which is said to signify "big tree." He has not rivalled the Grizzly Giant, in size, but he has features of special interest peculiar to himself.

In the lapse of centuries these big trees begin to decay at the base. The bark and outer roots remain firm and sound, but the tree rots at the centre; and as the dead wood falls away, a hut or cavern is formed in the heart of the tree.

It carried eight persons, in addition to the driver, seated two by two behind each other, and the whole of the vehicle, with the pair of near horses and leaders as far as their shoulders, were all within the limits of the tree, the length through the tunnel being eight and twenty feet.

THE VALUE OF TOADS AND BATS.

As a result of experiments with toads and bats it has been demonstrated that a house, or even a community, can be rid of various troublesome insects, including flies and mosquitoes. These experiments were made by Professor Clinton F. Hodge, of Clark University, Worcester, Mass.

AGENTS WANTED FOR THE LIFE AND REIGN OF QUEEN VICTORIA.

For our new work, "BEAUTIFUL LIFE AND ILLUSTRIOUS REIGN OF QUEEN VICTORIA," the book is not yet completed, but will be shortly. All the events of Her Majesty's life and reign, and a full account of her last moments, death, burial, etc., will be given.

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THE WORLD PUBLISHING CO., Guelph, Ont.

any other refuse matter calculated to attract flies."

In speaking of the bat, Professor Hodge said: "We have no animal more interesting and probably none more valuable, and certainly none less understood and more abused than the bat. They are easily tamed, absolutely harmless when gently handled, and make pets as funny as tiny monkeys. As destroyers of many of our most pestiferous night-flying insects, like mosquitoes, and the bat is almost our sole dependence, and as he is known to hunt insects 'foot as well as on the wing, he is also of some value for larvae that do not fly."

"My attention was turned to the bat through the codlin moth, the insect to blame for most worm-eaten apples. In an orchard near my home I found nine of the grub of this insect in a minute. Chancing to go into another orchard, hardly a mile away, I found only four of the grubs in an hour's search. There is an old barn near by, in which live a colony of bats, seventy-five and one hundred bats. The owner informed me that his apples were always free from worms."

St. Bronach's Bell

"Rosalie, open the window, quickly, my darling. It won't hurt me. Nothing can hurt me now."

Rosalie knew that well. But the tears sprang to her eyes as she obeyed, and let the fresh evening breeze into the room, where her mother lay dying of slow decline. Familiar as she was with the scene before her, its soft tranquil beauty had never seemed more truly the fair work of the Creator's hands than while she stood there looking out on the lovely valley beneath the Mourne mountains, which had been Rosalie Royamont's home from her childhood.

It was one of those calm evenings that come so often in Ireland when May is passing into June. The exquisite changeable light that glorifies the Irish skies was sending its rich tints of many hues over the mountains and through the glen, not glancing here and there as it would in the early morning, but spreading peacefully across the whole expanse, as though it wished to leave not a single spot of sweet Killbroney untouched before it would fade away for the long hours of the coming night.

All was very still that evening. Not a leaf stirred among the trees. The birds had nestled down in silence. The day's toil was over, and as far as Rosalie could see there was no sign of life visible. She was turning back from the window when her mother spoke again:

"Hush, darling," she said, "hush for a moment."

And in the pause that followed the clear silvery notes of a bell floated into the room.

"It never sounded like this, mother," whispered Rosalie.

"Never," answered Mrs. Royamont. "It is as joyful as if it were welcoming someone home. St. Bronach's heart is specially glad this evening, I think. Perhaps some sinner is coming back to God. Are there lights in the chapel, Rosie?"

"Yes," said Rosalie, "but the confessions have not begun, if that is what you mean, mother. The May devotions come first. I am watching the hour for them."

"What hymn to-night?" asked Mrs. Royamont.

"I'll sing it for you."

And at the last word the strange, mystic-sounding bell pealed out again, as if echoing the prayer.

"Something tells me my fancy is true," said Mrs. Royamont. "May the star guide the wandering soul home."

A long, soft tone of melody from the bell seemed to answer "Amen!"

By this time many of our readers are asking impatiently, "Who was St. Bronach, and what was the mystery of her bell?"

Upwards of 1400 years have gone by since the people, living near the now far-famed Rostrevor, began to give the name of "saint" to a beautiful Irish girl whose days were spent in prayer and in kindly deeds to all who needed pity or help.

It was a time when many noble maidens—noble by birth and noble by nature—filled the plains and hillsides of Ireland with the odor of sanctity. Great praise is often given to the Irish nuns, heartfelt praise, indeed, but they, looking through the mists of ages into the grand years when the torch of faith first burned and shone magnificently in fire, say from their very heart:

"What are we compared to those who first knelt before St. Patrick to receive the virgin's snowy veil?"

The white ranks were soon thronged with Ireland's sweetest daughters—beginning, as some say, with the twin sister princesses, Ethna and Fedleina. Stories manifold, partly historical, partly legendary, are twined around the names of the first Irish nuns. Such holy memories. Such lovely legends. However, in this sketch we can only record too briefly on earth the presence on earth of one who blest the vale of Killbroney—the beloved patroness, St. Bronach.

There must have been something specially winning in the saint, for a crowd of companions bent, like herself, on dedicating themselves to the service of the King of virgins, gathered around her. The months glided away so happily that they brought round the sharp winter frosts, and storms almost unperceived, and though the air is comparatively mild in the shelter of the Mourne mountains, the inhabitants of Rostrevor determined to build a suitable home for those who had forsaken their own well-cared dwellings for the love of Christ.

Precinct among them for her tender readiness to enter with a mother's love into the joys and sorrows of those who turned to the convent gates when they wanted to find their truest friends, was the gentle star of the future of Killbroney—St. Bronach. For many years her words were in

the poetic language of the peasantry, "God's holy music in the valley." They often told her so, and St. Bronach, smiling in her humility, answered, "I cannot bear that music, but I am glad you do."

Old age dealt lightly with her. She was bright and beautiful and comforting to the last. Just as she was sinking into her last sleep she was called back by hearing some sobbing voices outside her little cell:

"Will she never speak to us again? Shall we never hear her voice again? Is its music silenced forever?" cried the mourners.

The pitying heart was moved. The saint lifted up her eyes to heaven for a moment, and then in a voice that God strengthened wondrously, she said aloud:

"Tell them, whenever the bell rings from our convent church, to remember it would be my joy to see them hurrying to find comfort from Him who bade the weary and the heavily-burdened come to Him for rest. Tell them to prize the music of the bell that calls them to Him."

They were her last words. They were so dearly treasured that, going down from father to son, they were still repeated when, in the evil days of persecution and spoliation, St. Bronach's Convent was wrecked and left in ruins. One evening, soon after the destruction was complete, an old woman who was sitting at her cottage door, praying aloud to the patroness of the valley to look down on her "nameplace," Killbroney, thought she heard a whisper beside her, "Listen, listen."

She stopped her prayers. And that instant, the faint, soft tones of the bell sounded from the very spot where St. Bronach's Church had been standing. Before the old woman could recover from her surprise, her two grandchildren, who were helping their mother to weed the cottage garden, called out:

"The bell, Granny, the bell!"

"The blessed St. Bronach herself is ringing it," cried the mother.

And from that hour the news spread everywhere that St. Bronach would never let the persecutors silence her bell. They searched for it in vain—not a trace of it could be found; though certain it was that, over and over, when some great sorrow or some unexpected happiness had fallen to the lot of those who lived near, the unseen bell suddenly pealed—sometimes plaintively, sometimes as though able to enter into the brief gleams of sunshine which were vouchsafed to suffering friends in her struggles for the faith, which was trodden down by the powers of the world, and rose up living still. And now we come back to our story.

Travelling rapidly, as we must do in story telling, on a limited scale, we open the door of Glenview, while the August sun of the year 1821 is glistening on the thousand charms of Killbroney, and we are met by a tiny child of 5, who asks did we hear the bell. Yes, the bell has rung sadly and solemnly, and Rosalie Royamont is its fatherless.

A strange, wise, loving little creature was Rosalie.

"She will comfort you as no one else can, Marcia," had been Francis Royamont's farewell, as he watched Rosalie clasping her mother's hand tightly in her own.

Marcia's cheeks glowed with pain, for not even the mother's love could be first in her heart when death was breaking the close tie of the "two in one."

"God has been good to us. Tell Him we thank Him," continued Francis. "My life might so easily have been cut short without these hours together. And even if I could take you with me, we could not leave the little ones alone. I pray that you may be spared to them till Rosalie can be a mother to Fergus."

Rosalie, with a dim idea that she was meant to attend Fergus, stole away. As she passed up the stairs she heard the doctor's voice:

"I came with all speed, nurse, but I know I can do nothing. Mr. Royamont's heart has been treacherous since he was a boy. He has looked death calmly in the face for years. Nor can it be a shock to Mrs. Royamont. She was in his confidence."

In the warmth of the setting sun, air was admitted freely into Glenview, and so there was not one in the house, except baby Fergus, who did not shudder at the breeze that had sprung up bore what they called the death knell to Francis Royamont's bedside. For him, indeed, fears and hopes had ended. He welcomed St. Bronach's bell for the last time with a happy smile.

"Marcia," he whispered, "was there ever a kinder pledge of heavenly love?"

"It must be real," she said, "it can-

not be a delusion."

"How could it be?" he answered. "At last it has led our thoughts to heaven, and I feel that it is leading me there now."

The priest and doctor entered the room together, but the latter drey back and said hastily:

"There is no time to be lost."

Father Archer raised his hand quickly. A ray of bright sunlight streamed in, but Francis Royamont's eyes opened to the light above.

"Believe me," said the priest, "he was judged with a smile."

The life that had just closed had been an eventful one—and equally eventful were the first years of Marcia Royamont's widowhood. She was not rich; far from it. However, there was no strain on the household nestling so quietly in its seclusion. Rosalie was nearly 18 when the shadow—a scarcely noticeable shadow—hovered above Glenview. She had been true to trust—her mother's comforter—her younger brother's anxious friend. Anxious often, and often sore at heart, though Fergus was not yet quite fifteen.

The boy was wilful and weak from his boyhood, though no one seemed to notice the weakness except Rosalie. He was capable of daring acts, but he would never willingly face the consequences. Like many another sister, Rosalie shielded him continually, partly for his own sake, partly for their mother's. What else could Rosalie do, she asked herself, seeing how fragile her mother grew; watching the quick, sensitive flush on the thin cheeks that showed such a sorrowful want of strength, to meet any grief or care? So Fergus chose his companions, and was led off into ways that Rosalie guessed with dread.

"Fergus, dear boy," she said at last, "you must remember that I am shrinking from saying this to you. Until now I could give you a little help for your amusement, but my last penny is gone. I can do no more."

The boy's cheeks burned hotly. "You don't wish to do it, Rosalie," he answered.

"I hardly know," said Rosalie. "Time was when I delighted to feel that I had my little store for you to spend in making yourself happy. But you are not happy. Fergus, I wish you would tell me why. You can't tell mother."

"No—not for the world," he cried. "By the by, there was a boy who was in great need of a couple of shillings the other day. I lent him what I had. He promised to pay me back to-night. I must go and look after him."

"Not to-night," pleaded Rosalie. "There will be a storm. Look at the flaming sky."

Fergus raised the window. A gust of wind swept through the trees and with it came a long, mournful peal of St. Bronach's bell.

"I hate this life," said Fergus. "I must get away into the world, Rosalie. It is the weariness and dullness of this place that is driving me to what I want to hide from you and mother."

"It is not hidden from me," said Rosalie, nervously speaking quietly. "You have gambled, Fergus."

"On a few miserable pence," he muttered. "I hadn't much at my disposal."

"No, indeed," she answered, gently, for it was her own scanty pocket money that had been his supply, "but it was all you had, Fergus. And you fretted over your losses. And then—"

"I joined the others in a drink. Yes, I did," he said, defiantly. "I must, and I will—while I am cooped up here."

His sister's fair face paled to deadly whiteness, while Fergus, quivering with the struggle, hurried away from her into his mother's room.

Marcia Royamont, idolized her son, and when he threw himself on his knees beside her, he asked:

"Will you be proud of me, mother, when I grow to be a man?"

"Always, Fergus, my own beautiful boy. I am proud of you now," she whispered, pressing him passionately to her arms.

He sprang up smiling, looked at her with eyes that were shining with tears, and playfully calling: "To our next meeting, mother," Fergus Royamont left his home without venturing to say "good-bye."

Next morning a letter from him hastened his mother's steps to "the gates of the grave."

"Rosalie can tell you all, dearest, dearest mother," wrote Fergus. "You may believe everything. Life seemed hard to me. It may be harder still. At all events, my choice is made, and the wide world may be my home for some years. Peniless and friendless as I am, I only see one course open to me. There are plenty of vessels outward bound that will not refuse the services of a tall, strong Irish boy. Mother, what shall I be like when we meet again? Think of me whenever you hear St. Bronach's bell. I can't write more."

Think of him! Marcia's thoughts by night and day seemed fixed on the intense supplication to the only friend who could follow her friendless child

and for weeks and months she was the Irish "Monks" of the valley, or, as truly as it is written of the mother of St. Augustine, we might write of Marcia Royamont, that tears daily marked the place in the church where she knelt to pray for her erring boy.

He had no difficulty in carrying out his plan. A ship sailing to the West Indies had been disappointed of two of its cabin boys at the last moment. Fergus offered to do double work in his eagerness to be accepted, so his message to Glenview was half buoyant, half regretful, and brimful of love for his mother and Rosalie, whom he owned he had learned "to prize too late." How much heart sickness, how much intense yearning for the tenderness he had forsaken were breathed into the last words, no one but the wilful boy could know. He was suffering already, and keener suffering awaited him.

After some days a hasty line was written:

"On the high seas. No more till we reach our destination. Mother, Rosalie, pity me."

This letter dealt the stroke of death to the delicate frame of Marcia Royamont. She never rallied. Spring glided into summer, summer was crowned by autumn, winter wended its slow path into the young returning light, and Marcia lingered on.

"Perhaps," she said to Rosalie, "God wishes to prove once more that the child of a mother's tears cannot be lost. He may intend to bring Fergus home before I die."

Yet when St. Bronach's bell rang, on the evening when our story opens, neither mother nor daughter thought that their own wanderer might be the straying sheep who was returning to the fold. Fergus was too far away, too bound to his new masters, to shake off the chains he had put on.

We left Rosalie ready to answer the other bell that announced the May devotions. They were no longer than usual, for some impulse had evidently been given to the preacher to dwell on the mercy of the Heart of Mary, its motherly longings to bless and to crown the penitent. It was growing dark when she left the chapel, and the light was so dim by the time she reached Glenview that she started as she heard a footstep close behind her at the gate.

"Rosalie, don't be terrified," said a low voice. "You are a brave girl. I am greatly changed, but I think you will know Fergus."

He crept forward, and in spite of the warning, Rosalie shuddered. The boy was worn and wasted almost beyond recognition. His large blue eyes shone, as their mother's did, in the last stages of consumption, and the hectic flush on her cheeks was not as bright as the fevered spot on her son's altered face.

"I was useless to them," he said, "and they sent me home to die."

Before the sentence was finished Rosalie's arms were round him. And, too sure of the mother's joy to delay the meeting, Marcia Royamont's son was given back to her for a few short hours. Then, as the morning dawned, Fergus woke from his heavy slumber.

"Mother," he asked, "am I dying?"

"You are going to heaven, my darling," answered Marcia. "I give you back, with my whole heart, to the God who gave you. He is coming, before you leave us, to be your guide to His presence above."

For, while the dying mother soothed and tended her dying child, the old priest who had baptized Fergus was coming to him with his last communion.

"You need not try to speak, dear boy," he said, "let it comfort you. I blot the Star of the Sea a thousand times for the confession you made last evening. My gratitude was overflowing in my sermon, and listen to me, Fergus—the boy was sinking fast—"

"I want you to bear this, to give you confidence, the words that you put on my lips did their work and brought older sinners than you to the feet of the Good Shepherd."

Half an hour later Fergus Royamont's struggle was ended in eternal peace.

No one who saw Marcia Royamont by that deathbed could foretell a week of life for her, but she, on the contrary, said:

"I begged God and the Mother, who knows a mother's heart, to enable me to spend a while on earth, in prayer for my child. I can fancy, him appealing to me from purgatory to lift him up a little from his bed of expiation."

Whatever was the cause, St. Bronach's bell was never long silent during the following autumn. Every rising of the autumn winds wakened that hidden voice which lay in some mysterious depths of the hidden sanctuary.

A change had come gradually over Catholic Ireland. The prayers of its saints, the blood of its martyrs, had wrestled with the powers of darkness. The great triumph of faith was heralded on the day that saw the first gleam of spiritual brightness, when the "Te Deum" was chanted from end

to end of the country, as it hailed its holiest victory—Catholic emancipation.

"I wonder," said Rosalie to her mother, "why St. Bronach does not ring her bell for the general rejoicing."

She was soon answered. The night set in, joyous and tempestuous. The winds raged and rose. Suddenly, clear and loud, above the storm, St. Bronach's bell tolled, as none had ever heard it toll.

"It sounds," said Rosalie, "as if it had been imprisoned until now, and that it had been set free at last."

When daylight shone again over a peaceful smiling scene, a grand old tree, the pride of Killbroney, was lying prostrate with a deep cavity in its trunk, and beside it lay St. Bronach's bell. How it had been sheltered in its hiding place for centuries, no one knew, but many a lover of the saints of old looked up to their thrones, saying:

"May the spirit of the past breathe God's music of faith, hope and love through the present days of promise."

"Rosalie," said Marcia Royamont, some weeks after, "when I leave you am I to leave you alone?"

She had drawn her daughter close to her, so close that Rosalie's answer was in a soft murmur which had often soothed her mother's sorrow.

"My stay will be short, mother," she answered. "And her secret was told, a secret that had kept for years. The grave will soon close over the last of the Royamonts."

"Are we not blest, mother?" whispered Rosalie. "Not one left to travel along the path in loneliness?"

And Marcia's thanksgiving was finished in the sight of Him who said: "Leave thy fatherless children to Me and I will protect them."

The memory of the Glenview of those far-off days has faded away. The name of Royamont is never heard in the valley. But the sweet, forgotten story of St. Bronach halows Killbroney still, and we, to whom our Irish saints are as dear as our dearest friends, cherish the remembrance of St. Bronach's bell.—Ulster Examiner.

KOLA TONIC WINE is highly recommended for La Grippe; it purifies the blood and restores to perfect health. Manufactured by the Hygiene Kola Co., 84 Church Street, Toronto.

LEGISLATURE OPENED.

The Speech from the Throne Promises Much Work.

On Wednesday afternoon last the Ontario Legislature opened amid mourning drapery and an absence of the usual brilliant ceremonies.

The speech from the throne was as follows:

(Speech From the Throne. Mr. Speaker and Gentlemen of the Legislative Assembly.)

I take great pleasure in again meeting you as representatives of the Province in Parliament assembled.

Since we last met, the British Empire has been called to mourn the death of our late Sovereign, her gracious Majesty Queen Victoria. Never in the history of the empire has there been a monarch more beloved by her people or more fully endowed with sagacity and wisdom, combined with devotion to duty and sincere regard for the welfare of the nation. Under her beneficent sway we have long enjoyed the priceless privileges of self-government and the fullest measure of civil and religious liberty. And deeply as we feel in common with the whole empire the loss of one so great and good, we rejoice to believe that under her illustrious successor, King Edward VII., these privileges will not be impaired nor our constitutional rights in the slightest degree curtailed. You will be asked to express in fitting terms your feelings with respect to the Queen, whose career has closed so gloriously, as well as the King, whose reign has just begun and whose authority as loving subjects we heartily acknowledge.

Provision for War Veterans. The valor displayed by the Canadian military contingents engaged in the South African war has reflected the highest honor upon Canada, and entitles them to some token of your appreciation. To this end, a bill will be submitted for your consideration authorizing the Crown Lands Department to set aside certain townships in the unorganized districts permitting every volunteer enrolled in the Province, who served in South Africa, to choose 100 acres, to be held upon the most favorable conditions compatible with the settlement of the public domain and the development of the district. Provision will also be made for the recognition of the survivors of the volunteer militia who were actually engaged in defensive service on the frontier during 1866.

It is gratifying to be able to state that the agricultural classes during the past year have enjoyed unusual prosperity. Improved methods of farming and a more thoughtful application of the principles of sound

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husbandry, with a general adoption of cold storage by dairymen and fruit growers, have greatly contributed to this happy condition of affairs.

Beet Root Sugar Industry. It has been found by various tests conducted by the Department of Agriculture that the soil and climate of Ontario are admirably adapted for the growth of sugar beets. You will be asked to consider whether farmers should be encouraged to give such special attention to beet raising as will justify the establishment of factories for the production of beet root sugar, by granting such aid for this purpose as may be deemed expedient.

The lumber trade is in a prosperous condition, and the revenue from woods and forests continues buoyant, employment being abundant and wages high. The continued investment of capital in the erection of saw-mills affords satisfactory evidence of the wisdom of requiring that logs cut on the Crown domain shall be sawn in our own country.

Preservation of the Forests. The preservation of our forest wealth continues to engage the attention of my Government, and the recent setting apart of a large forest reserve in the pine region surrounding Lake Temagami, marks another step in this direction. The increasing flow of population to New Ontario is a matter of congratulation.

I congratulate you on the great expansion of the mineral industry. The manufacture of pig iron in the Province is now firmly established, and is materially aided by the discovery of large bodies of conveniently situated hematite ore in the Michipicoten region. The making of the first open-hearth steel in the Province and the establishment of the upper lakes of the first line of steamers to carry the ore from our own mines to the smelters of our own Province are events significant of substantial progress. The nickel and copper mining is more active than at any previous time, and it is gratifying to know that additional works for treatment of these ores are being erected in different parts of the Province.

Work of Exploration. Acting on the authority given to the Government by the appropriation made for exploring that part of the Province lying toward Hudson Bay, exploration parties spent the greater part of the summer in investigating the agricultural, forest and mineral resources of the several districts assigned to them. The results of their enquiries will be laid before you.

During the past year extensive alterations have been undertaken in connection with the buildings at Cobourg to meet the urgent demand for additional accommodation for the insane. I am pleased to inform you that these alterations are well advanced, and will, I trust, be completed before the close of the current year, thus providing ample facilities so far as the demands for the accommodation and treatment of this unfortunate class of our population at present require.

Your attention is again invited to the present relative jurisdiction of the courts of the Province and of their respective Judges and to the suggestions of experience for further promoting the efficient, prompt and inexpensive administration of justice throughout the Province.

The evidence taken before the Royal commission appointed to examine and report upon the assessment, laws of the Province will be laid before you, and legislation, dealing with some phases of municipal taxation will be submitted for your approval.

Important Measures Promised. Measures will be multiplied for aiding in the improvement of public highways; for the encouragement of the trade in dressed meat for the European market; for abolishing tolls on public highways and bridges; for further encouraging technical education, and for consolidating the laws with respect to public and high schools, and to liquor licenses.

The public accounts and reports of the several departments will be submitted to you in due course.

The estimates for the current year are prepared with as great economy as is consistent with efficient service, and will at an early date be placed before you.

CHURCH BELLS

Chimes and Pells. MICHIGAN BELL-FOUNDRY, Baltimore, Md.

General News.

ARCHDIOCESE OF TORONTO

ST. MICHAEL'S.

Inspector White is this week making the rounds of the schools in St. Michael's parish.

SCHOOL REPORTS.

St. Michael's Boys' Dept. fourth form, monthly examination: The following are the names of the boys who distinguished themselves in the monthly examination:

Testimonials of merit were awarded to the following boys for gentlemanly deportment and application to study during the past month:

Form Four, Senior Division—Excellent—T. Glover, J. Seitz, T. Hynes, L. Arnett, N. Hennessy, F. Kennedy, D. Kennedy.

ST. PATRICK'S.

On Sunday evening next at vespers, the Rev. Father Miller, C.S.S.R., will deliver a lecture on "The Value of Charity" in St. Patrick's Church.

On Sunday evening next a statue of St. Anthony will be blessed at St. Patrick's.

The girls of St. Patrick's School enjoyed a sleigh-riding party to Weston on Monday afternoon last.

On Tuesday morning last the marriage of Miss Margaret Delchany, of St. Patrick's parish, and Mr. John McMahon, of Buffalo, was celebrated at St. Patrick's.

ST. PATRICK'S SCHOOL.

Boys' Honor Roll for January: Form IV, Sen. Div.—Excellent—J. O'Hearn, H. O'Donoghue, W. Hanna, A. Schreiner, A. Finnigan, good—J. Mohan, E. Malone, J. Regan.

Robert Newton; 3, Frederick Richard; son.

ST. MARY'S.

St. Mary's and St. Francis' schools held their annual sleighing parties to Weston during the week.

The night school in connection with St. Mary's is going along smoothly.

Laurence Dec, a well-known young man of St. Mary's Parish, died on Thursday of consumption.

This morning the Altar Society had a mass said for their late co-laborer, Mrs. Hayes.

LITERARY AND ATHLETIC.

About a hundred members of the St. Mary's Literary and Athletic Club approached Holy Communion in a body on Sunday last.

On Tuesday evening last, the second of the Club's winter course of lectures was delivered by the Rev. Father O'Leary.

ST. BASIL'S.

An anniversary requiem mass was said for the late Alexander Fraser on Saturday last.

A requiem mass was said for Mrs. Margaret Smith on Thursday last.

At the regular meeting of the Catholic Union on Monday evening, sides were taken upon the question introduced by the Government party.

SEPARATE SCHOOL BOARD.

A sub-committee of the Separate School Board will wait upon the Property Committee of the City Council this afternoon to ask for better accommodation at the City Hall.

LENLEN REGULATIONS.

The Lenten regulations for the Diocese of Toronto will be read from the pulpits on Sunday.

FATHER DUFFY IMPROVING.

Rev. Father Duffy, of Stayer, who has been ill at St. Michael's Hospital for some three weeks back, is improving very fast, and will, in all probability, soon be able to take up his parochial duties again.

CONFERENCE POSTPONED.

The regular conference for the priests of the diocese, which was to have taken place on Monday last, had to be postponed indefinitely because of the prevalence of sickness throughout the diocese.

IRISH MUSICAL ART.

The Irish Musical Art Society are holding their regular rehearsals every Monday evening in preparation for a grand concert to be given on the evening of the 16th March in Massey Hall.

PALLIUM FOR ARCHBISHOP KEANE.

The pallium for Archbishop Keane has arrived in Dubuque, and His Grace will be invested on April 17.

MARONITE FEAST DAY.

On Saturday last the Feast of St. John Maron, the patron of the Maronite Catholics, the Syrians of Toronto celebrated the day as a holiday.

Paul Society, was held, at which were present some thirty Syrians, besides fifteen Canadians. The President, Mr. Awad, addressed the meeting in Arabic upon the objects and aims of the Society.

FATHER CALLAGHAN DEAD.

Distinguished Sulpician Passes Away in Montreal.

Universal regret will follow the announcement that Rev. Father Callaghan, for many years connected with St. Patrick's Church, Montreal, died rather suddenly last week, though he had been ill for some time, and his physicians had declared that he could not recover.

Rev. Father James Callaghan was in his fifty-first year at the time of his death. He was born in Montreal on November 25, 1850. He received his early education in the Christian Brothers School, and then went to the Montreal College.

OBITUARY.

MRS. MASON.

We regret to be obliged to chronicle the death of one of our old Catholic citizens, Mrs. John Mason, who passed away at the Precious Blood Convent, St. Joseph St., on Monday last.

GODERICH.

In the course of his weekly instruction, our pastor, last Sunday dwelt on the necessity of there being particular attention allotted some Catholic paper or papers, in those days of religious indifference.

It being customary to distribute a leaflet at Holy Mass in our (St. Peter's) Church, relating to Mother Church, and her teachings, following this established practice, the leaflet, as given out to-day, (Sunday), treated on tradition, being based principally upon the text, "Therefore, brethren, stand firm, and hold fast the traditions which you have learned, whether by word or by our epistle."

WHAT WE NEED.

Continued From Page One. and Catholics should be thoroughly well equipped for the battle. It is no longer a question of warring sects, whose tenets fail to satisfy the demands of life.

"Our hope for the future is in the Church of God. It is in the lives of men of faith. It is in organizations like our Young Men's Catholic Association. Our congratulations to your association upon your work of twenty-five years.

CARDINAL MARTINELLI.

A Despatch from Rome Informs the Delegate of His Promotion.

The Irish-American of New York has the following despatch from Rome: "The Most Rev. Archbishop Sebastian Martinelli, Apostolic Delegate to the States, will be created Cardinal by the Consistory which meets here in March.

Mgr. Martinelli has already been informed of his promotion, and he is preparing to leave for Rome. This is not of great surprise to him, as he received an intimation of it last December, though there was no confirmation.

Mgr. Martinelli was appointed Apostolic Delegate to the United States in August, 1896, and his recall, after three, or four years' residence in this country, was almost a foregone conclusion.

Mgr. Martinelli was appointed Apostolic Delegate to the United States in August, 1896, and his recall, after three, or four years' residence in this country, was almost a foregone conclusion.

Speculation is already rife regarding his successor. In this connection the name most generally mentioned is that of Monsignor Diomedeo Polonio, Archbishop of Larise, Apostolic Delegate of the Dominion of Canada.

Later he was sent as a mission priest to Winsted, Conn., where he labored for several years with great success. Thence he was transferred to the Franciscan Monastery in New York. In 1878 he was sent to Harbor Grace, Newfoundland, where he was appointed Vicar General of the diocese.

As it was nearly twenty-five years since he had seen his father, who was then nearly eighty years old, he got permission to visit Italy. When he reached there, the General of the Franciscan Order would not allow him to return, and he was shortly afterwards elected Provincial of the Order at St. Bernardino, in Calabria.

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NEW ORLEANS CATHOLICS.

The canvassers who have been engaged for the past two weeks making a religious house-to-house canvass of New Orleans for the purpose of determining the religious inclinations of the people, reported to-day that the canvass had been completed for one-third of the city, and showed the following result:

LOCAL LIVE STOCK.

In all other classes there was little change in quotations. Export Cattle—Choice lots of export cwt. worth from \$1.00 to \$1.25 per cwt. while lighter lots were \$1.25 to \$1.50.

FRENCH PRIESTS WIN.

"One phase of the anti-clerical war in France is the prohibition of wearing ecclesiastical garb within his commune by the mayor of Kremling-Bicetre, near Paris.

TOTALLY DEAF.—Mr. S. E. Crandell, Port Perry, writes:—"I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other.

After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas' Electric Oil. I warmed the oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored.

GRAIN AND PRODUCE.

Flour—Ontario patents, 1/2 bags, \$3.05 to \$3.75; straight rollers, \$3.40 to \$3.50; Hungarian patents, \$4.25; Manitoba bakers', \$4.15; these prices include bags on track in Toronto.

ST. LAWRENCE MARKET.

Poultry: Spring chickens, per pair \$0.40 to \$1.00; Turkeys, per lb. 0.11 to 0.13; Spring ducks, per pair 0.75 to 1.25; Geese, per lb. 0.07 to 0.09.

FARM PRODUCE WHOLESALE.

Hay, baled, car lots, ton \$9.50 to \$10.00; Straw, baled, car lots, ton 4.75 to 5.00; Butter, dairy, lb. rolls, 0.19 to 0.20.

Table with 2 columns: Item and Price. Includes Hides, No. 1 green, No. 2 green, etc.

Table with 2 columns: Item and Price. Includes Buffalo Stockers, Hogs, Cattle, etc.