The Catholic Register.

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

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TORONTO, THURSDAY, APRIL 4, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Supply, April 7 .- White-Easter Sunday SUNDAY, April 7.—White—Easter Sunday—The RYSUNBECTION OF OUR LORD, Double of the First Class, with Octave, At fepersion—Ant., Vidi aquam. All. At M..ss—Int., Ressuroxi. Grad., Hace dies Squence—Victimae paschall. Off., Teratremult, Com., Pascha nostrum, Vespers—Solenn of the Seast. No Chapter or Hymn. After the Paalms, the Ant., Hace dies, followed by the Magnificat.

Monday, April 8.—White—Of the Oct

Monday, April 8.-White-Of the Oc-Tuesday, April 9,-White-Of the Oc-

Wednesday, April 10.-White-Of the Thursday, April 11.-White - Of the Octave.

Friday, April 12,-White - Of the Oc

Saturday, April 13-White-"Sabbato in Albis." Of the Octave.

Current Topics.

Gen. Funston, with the Aguinaldo assistance of a number Captured. of Maccabebe scouts, has captured Aguinalde in

the country, near Cassignaran, nine miles from Baler, on the north-west coast of the Island of Luzon. The rebel coast of the Island of Luzon. The rabel leader and his entire staff are now in Manilla. Gen. Funston employed a very clever ruse to reach Aguinaldo. His plan worked successfully, with the result that the head and front of the insurrection is now where he will do no more harm to American interests. Recent despatches from Manilla told of the more narm to American Interest. The cont despatches from Manilla told of the departure of Gen. Function on what many believed to be a hopeless expedition. Some months ago letters were captured by Americans showing beyond peradventure that the rebel leader was hiding in the north-eastern part of the island. Gen. Function immediately conceived his bold plan to capture him, which received Gen. MacArthur's approval. Two weeks ago he started from Manilla with Surgeon-Major Harris, Capt. Newton, of the Thirty-fourth Infantry; Lieut. Admire, of the Twesty-second Infantry; Lieut. Mitchell, of the Fortieth Infantry; six veteran American and a number of native scoute, all of whom were selected for their bravery and extensive knowledge of the counand extensive knowledge of the country. Gen. Funston's plan was that after he and his party landed as near are possible to the place where Aguin-alco was thought to be in hiding, the native socuts were to pass themselves off as insurgents, who, having captazed Gen. Funston and the other Americans, on as insurgents, who, having captared Gen. Functon and the other Americans, were conveying them to Aguisaldo. When the supposed prisoners were brought by their alleged capters before Aguinaldo they were to suddenly appear in their true character, seins the willy Fillpino, and make their way back to the coast, where the gunboat Vicksburg, which had conveyed the party, was to await their return. It will readily be seen that the advanture was a desperate one, as treachery was always possible, and Gen. Kunston had no absolute means of knowing how many men Aguinaldo had with him. It was possible that he would have enough to overwhelm the Americans and their native allies, but this did not deter them for an inetant. They accepted the risk, with the sentil the senti native allies, but this did not deter them for an instant. They accepted the risk, with the result that Aguinaldo is now safe in the hands of the American military authorities in Manilla.

The special committee of ministers appointed to consider China's ability to meet indemnity claims is already well forward with the work of investigating the resources of the Empire. Sir Robert Hart, Director-General of the imperial martino cas-soms, has been examined, as also have the managers of representative Chinese banks, many pawnbrokers, and other Chinese financiers. The consular reports for a number of years back have been carefully read. It now appears from all sources the annual revenue aggreall sources the annual revenue aggregates about \$55,00,000 gold derived from the land tax, the grain tax, the likin, the customs, the opium tax, and missistems are the land tax, which brings \$14,000,000, and the foreign customs, which yields \$12,000,000. In the opiuod all the foreigners who have participated in the examination, the land tax sould be doubled and even tripled with set much hardship, and the sait tax 5000,000. It is believed that the total increase could be made to amount to increase could be made to amount to \$150,000,000. If then, the Imperial ex-penses could be reduced to \$45,000,000 there would be left available for the ancre would no lets available for the Liquidation of the interest on loans and Inquidation of the interest on ross and the indemnity fund the sum of \$105,.000,000. Making all allowancer, it would be pessibible to pay the indemnity within twenty years.

The report of Superin tendent Wood.command. Ynkon ing the Mounted Police Affairs. in the Yokon Territory, has been presented to Parliament. He nas been presented to Parliament. He gives some very interesting information on Yukon affairs. The mail service during the year has been, on the whole, very satisfactory. On the Dawsen St. Michael route there were 32 steamers. Michael rotte there were of the made of including tug boats. They made of trips down and 59 up, carrying 1,503 passengers down and 1,405 up. Freight becaught in, 18,191 tone. The boats on this run are of much larger class than those on the upper run. The superin-

tendent says the rate of p 1 this country is altegether too smi Good artisans cannot be kept in the force when they can get from \$10 to \$12 per day ontside, nor good men when an ordinary labourer gets from \$5 to \$8. Living, at least in Dawson, 18 just as expensive as it has been for the past two years, and a month's pay will cover but vory few luxuries. He strongly recommends that the rate of pay be doubled for all ranks. A census of the Yukon Territories was taken by the police in April, and a school consus in August. The total population of the district, including Indians, at the time of consus-teking, was 10,402; whites 16,107, Indians 356. The school census taken in the Dawson district only totalled 175 children. led 175 children.

> Advices received in Turkish London from Constanti-Troubles. nople are to the effect that affairs are rapidly

reaching a dangerous pass there. Turkish finances are in inextricable confus-sion. All Government salaries are from six to eight months in arrears. Up-wards of a million pounds is due for war material, while the milliary expenditure is daily increasing in order to cope with the rebellion in the Province of Yemen, in Southern Arabia, and the possible rising in Macedonia. There is no doubt that the Ottoman troops received a severe check at the hands of the Arab insurgents, who, in a manifeste denounc-ing the Sultan, proclaimed his brother Sultan with the title of Mohamed V. the Young Turks party have adhered to the Arabian Proclamation, and the open enmity to Abdul Hamid, the Sultan, has spread to the palace, and the Sultan's advisers. Izast Bey is said to be preparing for fight. The patrols of Constantinople have been doubled. Mohammedans and Christians are arrested hourly, and large ians are arrested hourly, and large numbers are daily shipped to Asia Minor. The tension between the Bul-gariaus and Mussulmans in Macedonia is extreme. It is reported that another hand of marauders has crossed Bulgaria

The Militia Depart Pension ment makes the follow-Examiners, ing announcement:

"The Secretary of State "The Secretary of State for War having approved of Medical Boards composed of medical officers of the Canadian Militia, being assembled to report upon cases of militiamen whe are applicants for pensions or combassionate allowances, in consequence of their services in Scuth Africa, and with regard to whom proceedings of medical boards have not aiready been submitted for consideration by the Commissioners of the Chelsea Hospital, medical boards as hereunder are authorized to investigate and report upon such cases:—

gate and report upon such cases:— Military District No. 1.—President, Major O. W. Pelson, P.M.O.; members, Surgeon.Major J. N. Piper, 7th Regi-ment; Surgeon.Capt. A. N. Hayes, 27th

ment; Surgeon Capt. A. N. Hayes, 27th Regiment.
Military District No. 2.—President, Major W. Nattress, A.M.S.; members, Surgeon Major J. E. Elliott, 2od Brigade Field Artillery; Surgeon Major J. J. Fotheringham, Q.O.R.
Military Districts Nos. 8 and 4.—President, Major H. R. Duff; members, Surgeon Major R. W. Garrett, 14th Regimet; Surgeon Major H. R. Abbott.

A despatch to The Times from Pekin, dated March 28, confirms the Refuses. statement that China has

rejected the Manchurian treaty. The correspondent says that the attitude of correspondent says that the attitude of the Yang-tse viceroys, who informed the court that they refused to recognize the convention, even if it were signed, has carried the day. Li-Hung-Chang, who telegraphed Tuesday, urging the Emperor to reconsider his determination, has received an answer that the decision of the throne, which is partly be ed on the unanimous advice of the chief receivers officials, in irracraphic and provincial officials, is irrevocable and that the convention cannot be signed. This decision has probably not yet been communicated to Russia. Despite the Russian Minister's threat that Russia would tear up the convention unless it was signed before Tucsday, Russia appears now lo hesitate to slam the so The negotiations certainly were still preceding on March 27 between Li-Hung-Chang and M. De Giers, the Russian Minister. The latter has agreed to several further amendments of the text, but these are chiefly formal and

Col. Dent, who has been appointed by the British Canadian Government to buy horse Herses

inadequate.

The state of the s

on for the army arrived at Montreal. In the gourse of an interview Montreal. In the course of an interview he said:—I shall purchase one thousand horses as soon as possible, and ship them to England by way of Bosten or Portland, the port to be decided upon later. I shall advise the establishment by the home authorities of remount depots in various districts throughout Canada My plans cannot be definitely stated until I confer with his excellengthe Cove up General, but I shall cerstated until I confer with his excellency the Cove uor General, but I shall cer-tainly pay a visit to the northwest be-fore my ret rm." He was accompanied by M-jor at a Hon. Ormsby General the 11th Housars. Dr. James Fraser, the voteri-Hussars. Dr. James Fracer, the veterinary sergion of the party, left them in New York and want to Boston and Portland, where he will make a minute (in spection of the shipping facilities at those ports in order to see which will present the best equipment for the ship-

ment of the horses. One of these ports will be need in shipping the first batch of 1.000 horses. After navigation opens animals purchased in the future will go from Montreal.

One of the most drama-The Upper tic scenes of the present Chambers session of the Legislature

Chambers sossion of the Legislature of Nova Scotia was ensacted in the stately chamber of the Legislative Council on Friday afternoon. The occasion was the introduction of a bill, the object of which was to recure the abolition of the upper Chamber of Nova Scotia's Parliament. The bill was introduced by Hon. W. T. Pipes, leader of the Government in that House. His motion was that the bill be read a first time. But there will be no second reading: there was no first reading. The ing; there was no first reading. The bill had short shrift, and to the surprise of the spectators behind the bar, was thrown out on the spot. Mr. Pipes had thrown out on the spot. Mr. Pipes had searcely taken his seat when the President of the Council, Hon. Mr. Boak, arose and stated before such a motion was put to the House he deaired to state his opinion with respect to the introduction of such a measure. He asked the Clerk to read his ruling, which was an exhaustive review of provious abolition procedure, the gist of which was as follows:—They had previously secured the opinion of three high constitutional authorities, Mossrs B. Russell, R. L. Borden and Dr. R. L. Weldon, ex.M.P. on the matter, and that opinion was to the effect that giving or taking pledges such as some members had given was wholly unconstitutional, a distinct the state of the field that the state of Brail in the state of Brail in the state. the effect that giving or taking pledges such as some members had given was wholly unconstitutional, a distinct breach of Parliamentary privilege, and therefore not binding. If they were released from the pledges they had given so as to be absolutely free in the matter they might vote fairly and impartially. Mr. Pipes asked if the ruling meant that the bill could be put to the House? and Hon. Mr. Goudge stated that, as he understood the ruling, it meant that this motion, in view at the repeated rulings of the House, could not be put. This coup took the wind out of the sails of the abolition advocates. The ruling of the President was challenged, and on a vote was sustained by a vote of 15 to 2 only the moves and assouder of the bill, Means. Pipes and Armstrong, voting against the chair. When Hon. W. S. Fielding was Premice of Nova Scotia be inaugurated the policy of insedining from new appointers to the upper Chamber a pledge that they would vote for abolition. To day, as a result, nearly every member of the Council is good to pass abolition legislation, the pledged members have seen fit to disregard their pledges and vote sagainst the abolition. members have seen fit to disregard their pledges and vote sgainst the abolition. Friday the bill was killed in the early stage of the game, and probably will not be heard of until another Parliament

Roman Relics

Description of the Holy Stairs.

Close to the basilica of St. John Lateran, "Mother and Head of all the Churches of the City and of the World," Cathedral Church of the Holv See, stands an unpretending building which is, nevertheless, reck-

ned among the most sacred spots of Rome and the whole world. Entering the central door of the plain portico, the piligrim finds him self before a flight of what look like self before a flight of what look like wooden stairs. They are not, however, of wood, but of marble, being rased in wood to preserve them from being worn down by the knees of the thousands upon thousands of pligrims who every year ascend them. This rasing of wood was first added in the days of Pope Clement XII., who died in the year 1730, and it has been found necessary to renew it several times since.

At any hour of the day may be

At any hour of the day may be seen devout persons ascending these stairs on their knees—a real bodly penance-praying earnestly the while A long standing tradition says that these steps are hone other than those upon which Our Lord stood when Pitate showed Him-crowned with Plate showed Him-crowned with thoras—to the people, and uttered those immortal words, "Ecce Homo!" (Behold the Man). It is true that historical controversy has raged about this relie, many authorities holding that there is no evidence of any veneration of the "Scale Santa," or "Scale di Pilato" (Pilato's stairs, earlier than the fifteenth century. On the other house we have authorities than the differenth century. earlier than the lifteenth century. Or the other hand, we have authorities such as Mgr. Barbler de Montault, who considers it as extremely probable that the tradition which tells us that the holy stairs were brought from Jerusalem to Rome by St. Helen in the fourteenth century, by a true; one, in confirmation of this tis asserted by many that the parit is asserted by many that, the mar-ble of which the steps are built is of a kind found only in Syrla. There is no denying the fact that great au thorities, and those wholly free from any suspicion of a too liberal spirit in matters of religion, have express-ed great doubte as to the actual identity of those stairs with those of Pliate's house in Jerusalem. Some have maintained that the name of as well as the devotion to, the hely stairs took its rise from an ancient custom of making the Way of the Cross in the public streets, stopping various stations at which were at various stations at which were repreferred the scenes of that sor-rowful journey. These stations took the names of the original spots to which they had reference. Thus there is still in Rome an old house commonly known as the House of Pilate, a name

wnich undoubtedly originated in this Wily.

Be this as it may, the instorict question in this case is quite independent of the devotional aspect of

the holy stairs, Exc. if the destruc-tive criticism were more completely proved to be-correct than is, in fact, the case, we have still the best of reasons for the sincere devotion of which the holy stairs are she seem and the incentive, (Lie numerous indulgences with which the devotion is a riched are not invalidated by any historical doubts. [They were granted primarily asi a reward of the acts of pitty and faith in the Atonoment involved in the plous practice of accepting these stairs. This is proved by the fact that two other staircases have been erected one on each ide of the original, to which the same indifferences are attached. This was dene pwing to the vast crowds which flock on certony days to perform the devotion. It is also noteworth that there is a holy stair, formerly open during Jubileo years, in the Vatican The present writer also found one on the Hountain of the Mentorella, to which also large indulgences are at-tached. Again, no one who has wit nessed the remarkable and quite uni que sight to be seen here on Good Friday, when the stairs are crowded from early morning to night by fer-vent worshippers, many of whom cannot restrain their tears, will fail to see what good effects must spring from this devotion. It is difficult to understand the spirit of some who befuse to join in this beautiful act of homage, love and penance, because it is hot absolutely certain that the holy stairs came from Jerusalem. Peo-ple IR e this would probably leave off reciting that most useful devotion. the Rosary, because some writers hold that the Dominie who was its greatest propagator was not the famous saint of that name, but a Carthusian monk who lived much earlier. That this or the other particular relic is genuine, though in the case of most important relics beyond a doubt, yet is not always entirely certain, nor is it a matter which teaches faith. is it a matter which teaches faith, A very high probability, such as we have in the present instance, is sufficient ground for the continuance and teacuragement of a devotion which touches the hearts of thousands and tithe faultil scource of many facts of love and contrition. As a recent writer puts it ("The Holy Year of Jubiles" by the Rey Father Thurs. of Jubilee," by the Rev. Father Thurstein, S. J., p. 190), "the approval of the Holy See, which may be accorded from time to time to such popular devotions as that of the Scala Banta. does not involve any infallible pro-nouncement upon a question of pure history. It implies that reasonable care has been taken to exclude fraud or the probability of error; but that

or the probability of error; but that such care is necessarily proportioned to the canons of historical criticism prevalent at the period at which the approbation was first granted."

But though the approachtion of the Holy See in such cases does not involve any infallible pronouncement upon the historical question, it does constitute a very authoritative declaration of the usefulness of the devotion which is thus apparent, and votion which is thus apparent, and the declaration cannot be impugned without at least, some lack of due respect to authority.

At the least of the holy stairs stands

the famous Holy of Holesi (Sancta Sanctorum), so termed on account of the number and sanctity of the relies there preserved. This nuclent and venerable chapel will perhaps be treated of on another occasion.—Free-man's Journal.

The Delpit Case

Judge Archibald Declares the Marriage Valid

A judgment was rendered by Judge rchibald in the Superior Court on Saturday in the famous Delpit mar-ringe case.

For a proper understanding of the

For a proper understanding of the judgment the circumstances that led up to the case may be bruefly summarized as follows;—in May, 1893, the Rev. W. S. Barnes, a minister of the Unitarian Church in Montreal, solemnized the marriage of Mr. E. Delpit then bearetary to Lieutenant-Governor Chapleau, with Miss Cote, and after the pressure of the lived treather. ter the parties had lived together as husband and wife for several years, three children having been born. Mr. Belpit asked the Ecclesiastical Tri-bunal of Justice to declare his mirriage bull and void, on the ground that he and his consert were both Roman Catholics, the Protestant minis-ter who married them was not a com-petent officer to perform the cere-mony, and his act was of no effect. The Eccles assured Court granted Mr Delpit's demucid, and he then asked civil court to confirm that judg

ment.

Mrs. Delpit contested the action, and her counsel filed the following inscrip-

tion in law ;defendant inscribes in law

The defendant inscribes in law against the demand in this case, and asks that it be rejected with costs for the following reasons;—
Because, even if the parties were Catholics at the date of the said marrage, according to law the marrage of two Catholics can be validly solemized by a Protestant minister:

a Protestant minister.

Because, according to law, the sentene of the ecclessastical tribunal al-

tence of the ecclessistical tribunal allegea in the decloration is null, and of null effect, imasmuch as it, pretends to nullify the lieu of said marriage. Because, according to law, no colesiastical tribunal is competent or has a jurisdiction to pronounce the annulla-tion of marriage sa to the lieu.

manage, A, T

Because the conclusions of the delegations of such declaration.

NO FOUNDATION IN LAW.

was upon this inscription-in-law that Judy's Arohabald rendered judg-ment. Briefly, Judge Archibald held that the evil code imposed no partic-ular religion upon the people, and that the same broad rule applied to nar-grage. Hence the assertion that a Protestant minister was incompetent to perform a marriage between two Catholics was without foundation in Catholics was without foundation in law. He also held that there existed no Ecclesuastical Courts under the British flag possessing coeffice jurisdiction; that the religious bodies were purely voluntary hodies, and that in order to sustain the assumptions of the Code Napoleon, both British and French law, and the civil code, and return to the old law which prevailed before the conquest of Canada, and which was abroated by that conwhich was abrogated by that con-

quest.
Madame Delpit was accordingly sustained on both grounds of her plea, and the plaintiff's action was dismiss-

and the plantiff's action was dismissed with Costs.

Am appeal will, no doubt, be taken from Judge Archibald's decision to the Court of Review, and the case will then probably follow the usual course through the Court of Appeals, the Supreme Court, and thence to the Privy Court in Fuglant. Council in England.

SYNOPSIS OF JUDGMENT.

The following is the official synopsis of Judge Archibatd's judgment.—
The law of marriage existing in this country, under the French regime, becountry, under the French regime be-fore the cession of the country to England, provided that no person-could be married otherwise than by his own proper cure, in his own church, and that persons not profess-ing the Catholic religion could not be married at all without submitting to

ing the Catholic religion could not be married at all without submitting to that religion.

The English law of marriage, as introduced en this country, considered, probably, that a contract between a man and a woman, cipable of being majified, to take each other for husbond and wrie, respectively, followed by all pur poses, without the intervention of any priest or minister of religion. This was the interpretation of that law universally adopted in the United States, and in this country, in the case of Connelly. Woolricht and an Onfario in the case of Breakey v. Breakey (2 Upper Canada, Queen's Bench, 25) and in O'Connor v. Kenney (15 Ontario Repor's, Queen's Bench 25) In any event, it is certain that the English common law regarded such a marriage as creating an indissoluble bond, which authorized either party to compel its subsequent formal adlemization. emnization.

Emmization.

The case of the Queen v. Mills, which freferred to the English common law, as administered in England, decided that it was necessary that the contract should be made in the presence of a person in holy orders, and that only such as had episcopal ordination were considered to be in holy orders, which would include priests of the Ca-tholic Church, and ministers of the catholic Church, and ministers of the established Church of England, but no distinction could be made as to the religion of the parties married, as pe. 4 sons belonging to the Church of England could be legally married before a Catholic priest, or vice versa. These provisions of the common law of England were absolutely incompatible with the law previously prevailing in the province, and avould, upon the ession, take the place of the previous law, and be available for all the subjects, old as well as new.

HOLY ORDERS EQUALLY VALID.

Since the 15 Victoria, Canadian sta-tutes, which declares it to be a fun-damental principle of colonial legislaamental principle of colonial legisla-tion than all religions are to be ab-solutely free and equal, the law of this country considers the holy orders of the different churches as equally valid, and thus in this country the ordained ministers of all the churches ordained ministers of all the churches would have equal authority to solemn-ize marriage. Thus, then, before the would have equal atthem, before the code, any ordesided minister could validly acceive the consent of any man and woman to marriage without distinction of religion.

Marriage is a contract of natural law, and belongs to the whole popula-tion, whether Christian or non-Chris-tan, and the law in making regula-tions concerning the same in ended to tions concerning the same in each to be provide for the contract of marriage in such a way that all could avail whemselves of it, and intended to secure only as a matter of public interest that marriages should be publicly that the marriages are the public by the state of the same proof. solemnized, and that authentic proof thereof should be preserved; but did not intend to limit the freedom of the members of the different churches to profess or not to profess any particu-lar) religion.

Laws relating to marriage are always to be interpreted in favor of the validity of marriage, especially where there has been continued cohabitation as man and wife. The articles of the code concerning

The arrives of the public officer who solemnizes the marriage make no destinction as to the religious tenets of the persons magried. No distinction founded upon such a question is necessary to secure the object of the law above stated.

To infer such a distinction would be contrary to the principle above stated, of presumption in favor of the validity of marriage, to infer such a distinction would render it impossible for non-Chemius. In he married her validity of marriage, to infer such a distinction would render it impossible for non-Christians to be married legally, and thus would deprive the law of its intended universal application; to infer such a distinction would even nullify marriages of persons one of whom wise a Christian and the other a non-Christian, or even of persons.

who belong to different religious organizations

LICENSES COVER OBSTACLES.

The heenses for imaginage are an exercise of the Royal prerogative, and while they cannot exempt from the execution of any laws, yet they can, and do, cover any obstacles arising from the particular rules of religious organizations, all of which organizations are subject to the supremacy of the Sovereign.

The presumption in favor of riage is not the same as presumption riage is not the same as presumption raised with regard to other facts, but is much stronger. The evidence for the purpose of a pelling it must be strong, distinct, satisfactory, and conclusive. A presumption of this sort in favor of marriage can only be negatived by disproving every rossibility. (See Piers v. Piers, 2 H.L.C., 331.)

Thus, on the case of persons who had Thus, an the case of persons who had prevously professed the Roman Cathaohe religion going before a Protestant minister for the purpose of being married, any presumption in favor of their continuing to profess their previous religion would yield to the stronger presumption in favor of the validity of the marriage.

By the change of sovereignity the functions of every previously existing court ceased, and could only be restablished by an exercise of the power of the new Sovereign.

No ecclesiastical courts have ever been created since the cession in this country.

All religious organizations in this country are purely voluntary organia zations, and have no coercive jurisdica zations, and nave no vocative judishies tion over their members. Marriage is a civil tie, the obligation of which has been reinforced by considerations re-lating to religion, but these are only accessory to the contract, and if the civil tie be invalid the religious obligation necessarily fails.

No reclesiastical authority has the No reclementation authority has the right to exercise any coercive jurisdication with regard to the validity of a marriage tie, although it may enquire into such a question for the purpose of regulating the relation of its members to itself in accordance with its rules of discipline, and under the exercise or implied contracts by which such members, are bound to it.

DECREE A NULLITY.

The decree, the clore, of the ecclesia antical authority in this case, purporta-ing to annulable marriage tie between plaintiff and defendant, is itself a nul-

lity.

1. Considering, therefore, that there
the province no established exists in this province no established church, but that all denominations of Christians are perfectly free and

equal;
2. Considering that marriage

2. Considering that marriage is a contract of natural law, and belonge to the whole body of the population, without distinction of religious belief; 3. Considering that our law relating to marriage was enacted without reafterence to the religious beliefs of any section of the population, but as a general law to secure the publicity of marriage and the numbericity of its marriage and the authenticity of its

proof;
4. Considering that neither the code nor the authority of England since the cession of this country, nor of this country under the French regime, required any religious ceremony as an essential of the validity of the maranisse:

ringe;
5. Considering 'hat marriage is a civil contract, the obligation of which, with most Caristian ma-

civil contract, the obligation of whice, however, has with most Curistian nations been enforced by considerations relating to religion.

8. Considering that in the interpretation of any law relating to marriage, every presumption must tend towards the validity of marriage;

7. Considering that articles 128 and 129 of the Civil Code require that margings be solemnized publicly, and beafore a competent officer, and that the literal interpretation of these articles would exclude any limitation such as that 18th up by the plaintiff;

8. Considering that there is no

ground to limit the general applica-tion of the articles in question, ex-cept such as would be based upon the supposition that the law intended to supposition that the law intended to confer upon the particular religious bodies an obligatory jurisdiction over their members, which is absolutely, contrapy to the complete freedom of religious profession prevailing in this

country;
9 Considering therefore that the said
Rev. William S. Barnes was not an incompetent officer to receive the consent of the parties to the marriage in

sent of the parties to the marriage in fuestion;

10. Considering that at the cession of this country the function of all courts in previous existence absolutely ceased and determined, and could not be revived or re-established without the expression of the will of the new soverhalment.

ethogaty;
11. Considering that since the said ession the new Sovereign authority, has never coast tuted any ecclesiasatical court in this country, and that no such court has existed, or does ex-

ist therein: 12. Considering that all the different religious organizations in this country are purely voluntary associations, free and independent of the State with regard to all matters of fath and document of the state with regard to all matters of fath and document.

gard to all matters of fath and doctrace, but having no coccret jurisdication over any of their members.

13. Considering that actions for anaminent of marriage are civil actions, and are specially confined to the courts of civil jurisdiction.

14. Considering, therefore, the decree of the ecclessastical authority pleaded by the plaintiff as being nult and void, and of no legal effect;

15. Considering plaintiff's action wholly unfounded and defendant's demurrer well founded, doth maintain

murrer well founded, doth maintain said demurrer and dismiss plaintiff's

The Power of the Rosary.

The special devotions at St. Sebastian's Dominican Church, Pendicton, Manchester, in gelebration of the special gold of the special gold of the special preacher for the day was the Rev. W. Lescher, of Holy Cross, Priory, Leicester. He rhose him five smooth stones out of the brook, and he took a sing in his hand and went forth against the Philistine, 't Kings, xvii. 10). He said, The Saptures are given to us for our instruction, They are the inspired Worl of tool. They contain truth, there is no error in them. Popoleo Mill., our Holy Pather, has latetruth, there is no error in them. Popo Leo MII., our Holy Pather, has lately raised his apostolic voice and warned us against the sceptic, the hereth, and the false brother, who in various degrees, depraye this Divine Word. For which a great injury it is to be deprived of the full benefit of Gods Word. To have the written Word valen from us by the conceited persons who thrust themselves into the teacher's chair on their own authsons wro thrust themselves into the teacher's chair on their own authority, is a great insult and a grave harm. They starve our souls, they scatter and waste the bread that God has given for our food. We chaid Beatter and waste the bread that God has given for our food. We should resent their bad work, we must re-sist and contradict; we must insist on our rights; we will have the Word of God pure and whole, interpreted only by those who are authorised to tell what it means. For if we can-not trust the Scriptures we cannot draw from them the lessons which not trust the Scriptures we cannot not trust the Scriptures we cannot draw from them the lessons which are so beautiful and so useful. Among the lessons is that large class that come under what we call analogy. Did Testament is a true mirative of facts. It is altogether wrong and absurd to suppose that any of these facts are not in pired. They form one connected story, and that story is God's Word. Graspling this fact of literal truth we can rise to see in the facts the high significance of signs. They are types and figures of something higher and greater. In their own order of the written Word there is something higher and greater. We find this in the New Testament. The full and adequate meaning of the Old Testament is found if we trace its analogy to the New.

Some of the lessons we can thus

Some of the lessons we can thus learn by analogy are not the less use ful and necessury because they are so obvious. Take the seene described in the text quoted above. We see David, Goliath, the Philistine and the seen of Abraham. We see a defiance boy of Abraham. We see a definited and a securt, sharp encounter, in which the great giant is overthrown which the great giant is overthrown by a boy. Oh, surely, we see more, far more, behind this literal duel We see the devil and the spiritual Golinth, and the spiritual David. We see the devil's cause and Gol's cause. We see the Church and the world. We see the Church and the world. We see Carrist and Satan. We see the proud blind sinner, we see the Man sent to do judgment. Why do I bring this before you. Because this kason useful at all times, is opportune for you to learn afresh now that you have received a special infusion of the spirit of St. Dominic. That saint also in a special scene and plans of his in a special scene and phase of his in a special scene that plant of insisten speaks and notes the part of David in the spiritual battle of the youl. What does St. Dominic do for you? What does St. Doministones, he you? He picks up the five stones, he gives you the sling. He provides you

your he peck up. He provides you with the Rosary.

We see many things by analogy in this duel of Gollath and Dald. Let us consider the conflict in which we are all engaged. Jollath confronts each one, Every soul has a glant devil against him, speaking great things and boasting that he will give your carcase to the birds of the air and to the beasts of the field. Can you overcome? Trembling selzes your limbs, and fright invades your heart as you think of the terribid risk. He or you must conquer. Gollath or David must fail Electe is no turning back. Happliy, then, go forward with David's great heart, and hope with David's grand word, and say with him, "I come to thee in the name of the Lord of Hosts, the God of the armics of Israel, which thou has denied."

David did not fear Goliath because he did not believe him Goliath was blind in his pride. He thought his strength hay in his height and build, in his sword and shield. David knew it hay in his skil, which was small. So the devil's craft is encountered and overcome by Christian wisdom. We need not fear the devil 4 tongue, we need fear that attack only which touches one weak part. In this respect, indeed, we have much ta fear, for our faith is very keen, experienced and determined. Bavid would not come to close quarters with his enemy. That was the one thing that Goliath overlooked. He was overcome come to close quarters when the come to read that foliath overlooked. He was overcome by what we may call "actid in planam" the very thing he despised. He had a supreme contempt for David at a distance who conquered him.

Thus we learn to use wisdom We ponder our weak points. What are they? In some measure our individual Golath is the same to all. We are made by God ffor true Joy When we forfett that Joy by sin we are made by Hm capable of true sorrow, and the end is the same, true glory, Our weak point is false Joy, false sorrow, and false glory. This is our vulnerable part, and the devil aims at it. He shoots a flery dart at us of false Joy. Oh, how keen it is, how it fastens itself in our shrinking flesh and smart. Everything else is forgotten. Eve, our mother, was fascinated by it. Sho gazed at the fruit, it was fair to the sye; she fell by false Joy. Then, alas, Thus we learn to use wisdom

tors and then he put up his bow and arrow and declared the victory won as he shot his thred flory arrow and transfixed both Adam and Eve with transfixed both Admin and by with a false glory, with a curse of deaf-ness to the voice of just reproof and attention only to their own conceited minds. .. sad victory indeed, a day of terrible shame, of blackness and miscry. Some holy men have been redicated for starting the Rosary from early times. Yot what is the reconcern for starring the Rosary from early thinky, Yot what is the redemption, promised immediately after the fall, but true loy, sorrow, and glory restored to man? The Rosary rough a the year spreams a life, they

giory "estored to man? The Rosary touch's the very springs o life; there has its power. It is a shield "Taking the shield of faith to extinguish all the fiery darks of the wicked one." The soul is allured by the devil's joy, it is drawn by the let of "countries". It is drawn by the joy of temptation. Many seek this dangerous joy. They want the plet sure, but not the guilt. They approach the fire, but not to be burned. Nain delusion. The dead is drawing his bow The next moment. the soul rushes into the joy of sin. On what an awakening comes. "I turned in my anguish while the thorn is fastened in me." The fruit is caten is fastened in me." The trut is caten-within me but ashes. Then the soul plunges into a false sorrow. "Sadness has destroyed very many and there is no profit in it." The deal driv's it on, it falls at last into despera it on, it falls at his into despite tion, which means excess and leaf ness to the voice of God and a glorying in the shame, and a boast of the world's appliance.

Christ has founded Redemption. No paint however high can do that. But the family can promulgate the law and apply it as St. Dominic did by the which is true joy, true sor-Rosary. row, true glory,

The Rosary stamps Christ on the The Resary stamps Christ on the mind. The Resary brings before us a loyful vision of home, and of the same toury of God. The sinner is cast out from these, yet must be despair? No, while there is life there is lope. Frue sorrow comes before the sinner, the hose a refuge them. It is the home Frue sorrow comes before the sinner. He has a refuge there, it is the home of the miscrable. "Biessed are they that moura for they shall be conviorted." Contrition and patience make up the true home and domeste hearth of the sinner. He has forlotsed joy, for him not do a still more desperate deed and forfeit sorrow. Then he deed and forfeit sorrow. Then he goes on and trudges his weary way back to the good voice of his couscience, to the traise of his heavenly

Father, to true glory.

The Rosary is the exercise of true loy, sorrow and glory. Hence it is littingly compared to the five stones of David. The Five Mysteries of the Rosary are not only a defence; they form a weapon whereby our Gollating the slain. Shall we neglect so great form a weapon whereby our Gollatican be slain, Shall we noglect so great salvation? The sling in our hands is our Rosary beads. As we count over each mystery we put a stond in the liling. No one who has felt its effect in himself can doubt the justice of this rongarison, or can fail to detect the force of that divine analogy which eather us to draw from the word of col

force of that divine analogy which enforce of that divine analogy which enfolds us to draw from the word of to such rich stores of practical wisdom.

St. Dominic received the Rosary from the Mother of God. The Queen of Confessors, Virgins, and Martyrs saw souls perishing. She humbled the pride of Gollath. She gave the sling and the stone. Our Holy Fat'er, Leo Mill, has bestowed magnificent praise on St. Dominia for what he has done in the Church by the institution of the Rosary He has been raised up before all to a pinnacle of honor as Mary's gooptrater and ambassador. poloperater and ambassador.

You are now in a special sense You are now in a special senso sharers of the Rosary, of its rights, and indulgences, Do not be being in its sublime lessons. Stamp upon your minds, the joy, sorrows, and forth in your lives the joy, sorrow, and giory of true penitents.

HOLY WEEK

Exercises of the Week Commemorative of the Passion and Death of Our Lord.

The chief object of the Church in Holy Week is to celebrate the memory of the passion and death of her accedemer, every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than in any other during the whole year, are most especially adapted to excite in the hearts of the farthful those various sentiments of love and grafitude, of compassion for the sufferings of our Lord, of sorrow and detestation for sm, etc., which every Christi m ought to cherish in this holy time. to cherish in this holy tin

to cherish in this holy time.

The week before Easier has been called by several names, from the great mysteries and various ceremonies celebrated and performed in it. He Greeks and Latins anciently call it the Great Week, Holy Week, sometims the Painful Week—that is, the Week of Austerites; also, the Week of Sorrows, the days of the Gross or of sufferings. 'We call it the Great Week, and St Chrysostom, "not that it conrows, the days of the Gross or of suf-ferings. 'We call it the Great Week,' says St Chrysostom, 'not that it con-sists of a greater number of days or that the days in it are longer; but on account of the great thangs which God has wrought in it; for on these days was the tyranny of the devil over-thrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels."

OFFICE OF TENEBRAE.

The office is tenebrae is sung on Wednesday, Thursday, Friday and Sat-urday of Holy Week. In the middle of the choir stands of

Thus we learn to use wisdom We ponder our weak points. What are they? In some measure our individual Golath is the same to all. We are made by God ffor true joy When we forfeit that joy by sin we are made by II'm capable of true sorrow, and the dist has same, true glory, Our weak point is false joy, false sorrow, and false glory. This is our vulnerable part, and the devil alms at it. He shoots a flery dart at us of false joy. Oh, how keen it is, how it fastens it self in our shrinking flesh and smart. Everything else is forgotten. Eve, our mother, was fascinated by it. Showers and worse, she desporately flung herself into false sorrow, into ronouwe, and despair. This was starks second flory arrow; how he aughed and joered over his easy vic-

ing over the world, a confusedmoise is heard; let us threw ourselves, then, at the foot of the cross where our Goo at the foot of the cross where our God has just expired, and let this sound bring to our heart the cello of the upleaval of nature, the trembling of the earth, the opening of the tombs, the braking of the rocks and rending of the veil of the temple.

HOLY THURSDAY.

Mass of Holy Thursday-The solemu-Mass of Holy Thursday—The solemnity of the mass of Holy Thursday makes a truce for a moment in the stations of the Church.
The single mass celebrated on this day in each church, the communion.

day in each church, the communion, distributed to the clorgy and the faithful, present to us the gospel seem when Jesus Christ, the only consecuator of the last supper, and the apostles were seated at the cucharistic stable.

In honor of this solemnit; the bells ring out during mass their joyous peals, then, till Holy Saturday, they termain schent. This sidence alone is a sign of great mourning, but it recalls sign of great mourning, but it recalls to us the scheme of the opostles, not their voices to defend their Master. Contrary to the usual practice of feast days, the kiss of parer is not given before the communion. By the suppression of this touching symbol of friendship the Church has intended to rebuke the parfidious treason consummated on the evening of this day.

the evening of this day.

Blessing of the Holy Oils.—In this consecration everything is full of mystery—the day, the moment, the ceremonies. The day, Holy Thursday, feast of the cuclarist, seemed marveliously suitable to the consecration of the matter of the sacraments, which all, in some sort, beaf upon that of our altafes. It is after the communion that the oil of catechimens and the holy chrism are consecrated, because the two sacraments of which they are especially the matter were instituted especially the matter were instituted after the resurrection, and the cerewhich follow the communior symbolize that part of the life of Our

The Stripping of the Altara. After the mass on Holy Thursday, the stripping of the aitars takes place. The missail, the cards, the lineas, cloths, taken away, and then the candless are extinguished. and other ornaments are successively

GOOD FRIDAY.

The aftar, suripped of its ornaments, the science of the bells, the vestments of mourning in the senetuary, the sad-ness upon each face, say to us that this day is the anniversary of agreat

The morning office is divided into

four parts—the Lessons, the Prayers, the Adoration of the Cross, and the Mass of the Presanctified.

The Lesson—Before mounting the altar-steps, the priests prays, prostrate, with his face on the earth. On trate, with his face on the earth. On this day, more than on any other, the altar seems to his faith like a new Calvary. But Our Lord, before consummating His sacrifice there, watered with his blood in sorrowful agony the Garden of Gethiseman. The gospel shows Him to us in this anguish, prostrate, His brow in the dust. The humiliated position of the priest recalls to us this act of the great drama of the massion.

calls to us the act of the great drama of the passion.

The Prayers—The reading of the passion finished, the spouse of Jesus Christ, in tears prostrates herself at the foot of the closs, and prays for all the needs of her numerous family. No one is forgotten. Even for the Jews she has a prayer. Only, with the intention of impiniting a stigma upon the front and Calvary, she suppresses that act of adoration when she prays for the decidal race.

The Unveiling of the Cross.—The ceremony known as the unveiling of the cross represents the praching and the traumph of a Grucified God. It is begun by detaching the portion of the veil which covers the top of the cross, and uncovering it as far as the arm. It is raised a little, while in a medium voice are chanted the words;—"Ecce lignum crucis." And those present, or rather the entire world, are invited to come and adore, "Venite adoremus." The sacred ministers have gone further into the sanctuary, and uncovered the right arm of the cross. It is then raised higher, and in a louder voice than before is chanted is raised higher than before, and the

ed again; "Ecce lignum crucis."
Then the cross, entirely uncovered, is raised higher than before, and the chant, becoming trlumphant, repeats; "Ecce lignum crucis." The solemnity of this last unveiling recalls the preaching of the cross in the entire world, and by the third adoration the Church wishes to repair the blasphemies, the genuflections, and the cruci-

Church wishes to repair the blasphemies, the genufications, and the cruelties of Calvary.

The Adoration of the Cross.—The cross, entirely uncovered, is shown to the pous and recollected orowd. For many days they have not seen the crueifix; in this moment they contemplate the head crowned with thorns, the hands and feet pierced with nails, the side opened by the iron of the lance, and all, kings and pontiff, old men and children, rich and poor, come to adore the gedeeming wood.

Mass of the Tresanctified.—Properly, speaking there is no mass on Good

to adore the gedeeming wood.

Mass of the Presanctified.—Properly speaking there is no mass on Good Friday. The ceremony which takes its place is called the Mass of the Presanctified; mass because some of the rites of the mass are preserved; of the Presanctified, that is to say, gifts consecrated before, because the celebrant there offers to the sdoration of the people, and consumes himself, the host consecrated in the Mass of Holy Thursday. The clergy go to bring from the repository the host reserved in the chalice. The altar-candles are lighted to receive the blessed sacrament. The absence of lights in the preceding ceremonies recalls us to the darkness which accompanied the death of our God.

NOT A NAUSEATING PILL.— The excipient of a pill is the substance which enfolds the ingredients and which enfolds the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills is so compounded to to preserve their moleture had they can be carried into any latitude without impairing their skrength. Mony pills, in order to keep them from adhering, the rolled in powders, which prove nauscating to the taste. Parmelee's Vegetable Pills are no prepared that they are agreeable to the most delicate.

The surpors, who are responsible for

Irish Peasants Bidding Farewoll

Touching Scenes at Leave Taking—Sorrow.

ful Side of Emignation. Of the hundreds of thousands of native born Irishmen and Irishwomen who to-day find homes in Canada and who to-day find home in case as well ever forget the day they parted from parents, relations and friends on the sacred soil of Ireland. As is well known, the love of the Celtia race for their kindred and dear old native their kandred and dear old native homes amounts to a passion, while with colder-natured races the tie is weaker, and, as some degree, mere empty sentiment. To get to the bottom of the bitter griof that stirs the genuine Irish health as the fatal day approaches, one must needs have been born on Irish soil, and tasted of the favorest of attachment that hinds broverbig attachment that one's feet to the cherished isle of so many hallowed memories and endear-ing associations. Another thing that adds butterness of source to the parting seems is the sense that the leave-taking may be final, for in many cases the three thousand miles of interven-ing stormy occan prevents the hope ing stormy occan prevents the hope of ever seeing dear ones again, on this side of the grave at least. At home the Irish are a domesticated people who seldom travel from their rural locations, and to have to face a voyage across the Atlantic, to land perhaps friendless out a foreign shore is locations, and to have to lace a voyance across the Atlantic, to land perhaps friendless on a foreign shore is a prospect that strikes timid minds through with diamay and terror. Nowadays there are, no doubt, numbers of emigrants who come to Canada and the United States upon the invitation of realtives, who strain a point to receive the new-comers at Halifax, Quebec, Montreal, etc., as well as at Castle Garden, and the various other landing ports in the United States. Castle Garden is still the great gateway, however, through which most of Erins' sons and daughters enter the New World, and but few of them realize the difficulties they have to face before they have actually set foot on the foreign shore. Kind friends of course smooth the path for their kindred and relations, but let us picture the position of the friendless young femiles who land bewildered and exhausted without a familiar face in sight or in friendly voice to bid them the postion of the friendless young females who land bewildered and exhausted without a familiar face in sight or w friendly voice to bid them (welcome; and again let us think of them surrounded by numerous temptations and snares and artfully designed traps to compass their destruction. But it is not well to dwell upon such a picture, for no matter how true such a thing may have been in the past it is so no longer. Thanks to the foresight and ever watchful care and guardipuship of the Catholic Church end her zealous priests, Irish Catholic and other immigrants, at the port of New York are received and protected and lightly directed from all danger by a zealous priest and his officials. Secure lodgings are to be had until employment is obtained or distant relatives found to look after the well-being of the new-comers. Under this benevolent regulation the thorn of disappointment and perifically is spared the fresh, innocent mixides from Ireland and other European lands, who, without such a sheld, would be exposed to dangers on every side. Looking broadly at the question of frish emigration, its saddest feature, parlaps, is that it means the depopulation of Erin, the actual stripping of an already depleted country of its youthful people, leaving only the aged or inform behind to till the soil and foster the agricultural interests of the country. Statistics prove that most of the enigrants from Ireland are between the ages of 18 and 35 years. Irish bishops and priests of the country of the search of the country of the such and the proper in the search of the country of the such as a priest of the country.

ests of the country. Statistics prove that most of the enigrants from Ireland are between the ages of 18 and 35 years. Irish bishops and priests deplore the flight and dispersion of their faithful people to the four corners of the world, having always in mind the paternal fear for the evils that may befall them in other lands, wheream moral and religious influences may not be so strong, nor clerical, advece so scrupulously heeded as it is in Ireland. But there is another side to the picture, and one of more cheerful aspect. Many of the vartuous and good Irish girls take service in non-Catholic households in the Dominion and my the United States, and their virtues and honesty soon assert thembelves. Duties, as far as may be known, are scrupulously attended to; regular hours are kept, purity of acts and ententions are discernable to observing mistresses, and the early mass on Sunday is never omitted, and should jubilee or missionary exercises call for earlier rising and punctual should jubice or missionary exercises serving mistresses, and the serving mistresses, and the should jubilee or missionary exercises call for earlier rising and punctual visits to the church, the sacrifice is made willingly. The heads of Protestant houses see this example right before their eyes, and they begin to enquire why it is that the domestice, at much inconvenience to themselves, should so implicitly obey the call of their church and pastor, and finding the motive to be one of spiritual and supernatural force they go deeper into the matter and often find themselves an the bosom of the saving fold in consequence. The able and zealous priests who give non-Oatholic missions testify to the willing ear given their sermons by Protestants, many of whom doubtless had the Catholic grains sown in their hearts by the uplifting influence of their Catholic servants.

uplifting influence of their Catholic exervants.

This line of argument may be called "making a virtue of necessity," but it is well that the poor Irish immigrants, who have been driven from home to the land of the stranger, should manifest their ardour and constancy to their religious traditions and duties helping thereby to build up the Catholic Church, in this world. In no country has the fruits of Irish-Catholic didelity been made more profitable than in the republic of America. But, getting back to first principles, it is a very sad spectacle to see the youth and flower of Ireland leaving their own native land, being, in a manner, pushed out of it'dy the dire missfortune of poverty and blight of the land of their fathers, which ill-fortune is rightly laid at the door of foreign missgovernment and past persecution. "Congested districts" are yet spoken of in Ireland, but it is a mere official and empty phrase, designed perchange to give a pretext and color to the necessity of emigra-

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the blight that has caused the dispersion of Erin's children, have a stern account to answer for. This feeling forces steel for a spectator who views parting scenes at the ports of London-derry, Queenstown, Galway, etc., where broken-hear ed peasantry are torn away from home and kindred to face all sorts of dangers in the cold world beyond the seas. The pathetic sight once witnessed never leaves the mind.

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The Church in China

A Native Clergy is What Is Necced.

A Dublin priest has received the fol-lowing letter Com the Most Rev. Dr.

lowing letter Com the Most Rev. Dr. Faigeant;—
Very Rev. and Dear Father—The question of ecclesiastical vocations among the native Chinese, to be dealt with thoroughly, would involve the consideration of several points into which it is impossible for me to enter. It must suffee, then, if I select the ones that I deem most interesting; and even these I can deal with only in a summary way.

ones that I deem most interesting; and even these I can deal with only in a summary way.

By God's holy grace, the Bishops and missionaries of our time realize the importance of securing for the work here a carefully trained native cleragy. The authorities at Rome have expectedly (ansisted on the necessity, which exists of having good Chinese priests. I may instance the Instruction issued by the Socred Congregation of the Iropaganda on the 18th October, 1883, which deals with the subject admirably. Owing to repartical recommendations of this kind, as well as by reason of the results of actual experience, those doubts which were for a long time entertained regarding the feasibility of providing a native clergy, or regarding the value of such vocations as may be found, have been by degrees completely removed. The actual state of things, then, is that in every vocariate we have both a diand seminaire and a Petit Seminaire. These are controlled by missionaires carefully chosen. They are—us I think I may assert—progressing successfully everywhere; and I congratulate without fear of error that wherever they are attended to with due case they yield results which are truly consoling. Among the Lazarist Vicariates the two most prosperous missions—that of Northern Tohely, Pekin, Mgr. Fayler, and that of Tohe King, Mgr. Reynaud, swe their flourishing state in a large measure sto the co-operation of Chinese brothers and priests. These are present in considerable numbers, and, owing its the careful training which they received, are animated with an excellent sparit. Now in what I have been stating I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which if indicalties, and these are of a bude seri

than attend similar work in Europe, Difficulties, indeed, there are, whether we regard the Chimese in his physical, intellectual, or moral aspect. It is assuredly no easy matter to discover or develop in him the triple S; monitas, scientiu, sauctitus.

The physical difficulties that I allude to arise from a rather enfeebled bodily constitution. Like all Orien-

lude to arise from a rather enfeebled bedily constitution. Like all Orientals, the Chinese possesses an impoverished blood, and application to the more serious studies easily undermines what is ordinarily but weakly health. It is a painful trial for us to see young students, in the indist of their studies, tail victims, in spite of all our care, to various diseases, especially to that of consumption. Many are the precautions that must be taken if we are to succeed in preserving their weakly health.

The antellectual difficulties are present from a twofold source. In the first place, the calibre of the Ohinese mind is but little suited to meditation or reflection on speculative matters. In point of fact, at least, his mind is utterly deficient in the philosophical character. His language, so wealthy and expressive in regard to the concrete and the practical, does not contain a single abstract word. The Chinese is essentially a 'practical' man; he looks at everything in the concrete. In most of our seminaries this characteristic ever remains unmistakably evident; the influences surrounding their youth have so moulded their minds that the studies of the Seminary do not succept in completely effacing it. As far, then, of the Seminary do not succeed in completely effacing it. As far, then, as the study of Philosophy and of Phogramatic Theology are concented, our students are, and, will, in my opinion, ever remain inferior as compared with

ever remain inferior as compai-d'with Europeans.

In the second pince, there is difficulty in the fact, that, side by side with the ecclesiastical studies—philosophy, theology, etc.—must be maintained the study of Chinese literature. Acquadutance with his country's literature is simply indispensable to the native priest; it is not merely a desirable accomplishment, it is an important, and necessary factor, making for the success of his priestly ministry. ant and necessary factor, making for the success of his priestly ministry. Now the study of this literature re-quires enormous labor; to pursue it to any considerable extent means the work of a lifetime. Accordingly, the progress of our students is seriously hampered by it; fully half their time must be devoted to it, and at the same time there is the severe strain placed on their health by reason of the sim-ultaneous application to the two kinds of study.

ultaneous application to the two kinds of study.

The difficulties from the moral aspect are ascriboble partly to the peculiar eastern temperament and partly to the fact that our Christian families are still neophytes, if rot entirely new at the roll, excluding not of long standing therein. In regard to the former occurse, it is, of course, true in the first place, that even apart from the maral aspect the eatern temperament is, in many respects, different from ours; that is a fact which, at least, I am not concerned to dispute; dealing then, with the moral aspect, what I have to say may be stated briefly. Speaking as one who is devotedly attuched to the Chinese—and for this no one will blame memond as one who whole-heartedly esteems them for the very beautiful qualities which they possess. I may freely avow that, in their moral temperament, there is not that foundation on which one may largely rely, that combination of nualities in a sense so combination of qualities in a sense so complete and satisfactory, which is combination of qualities in a sense so complete and satisfactory, which is for western people.

Then there is the other cause I have

AND PARTY OF THE PARTY NAMED IN

as regards the Faith, only of the first and becond generation. In my own vicariate, for instance, the Christians the carrier and the consideration of some few years. It is plain then, that if we are to carry on the work of the Semmarks at all we carnot exclude those wisher parents are not Christians for a consideral in time. From such a state of sideral ie time. From such a state of things, of course, certain inconveni-ences inevitably result. It is moral-ally impossible. I need scarcely as-sure you that those who are of such recent introduction to the Faith, even sure you that those who are of such recent introduction to the Faith, even when they have gone through seminary life, should imbibe the ecclesiastical spirit, to the same degree of perfection, as do, for the most part, the young Levrtes of Europe. To my mind, at all events, it would be unreasonable and unfart to exact or expect so much as a general rule. The Christians of Europe derive cnormous advantage from the fact 'nat Christianity is to long established in 'heir midst. The ages past have formed for them a spirit, eminently Christian, with which 'heir languages, laws, manners, and customs, are so largely impregnated. Here, on the contrary, the Christian live in a huge desert of paganism where, to put it briefly, everything tells of the devil, of his maxims, of his deceits. No doubt the training of the Seminary develops in our students the Christian and priestly spirit, but it is none the less true, that it cannot reasonably be exacted in their case, what might legitimately be expected in the case of Europeans. In other words, we succeed in training subjects who are truly good priests, virtuous, prudent, and devoted to their work; but, speaking generally, they are, from certain points of view, inferior to what I may call the excellent subjects who come to us from Europe.

call the excellent subjects who come to us from Burope.

Yes, we succeed in training good Chinese priests, and hence, the disciplines I have been cumerating should on no account deter us from the work of providing a native clergy. If our Chinese subjects are indifferent Ebildownhors, thus, e.n., on the other if our "lances subjects are maintener, bibliosophers, they can, on the other hand, and do, become captible moralists. Moral theology is well understood by them Indeed, I have known several who are quite as competent as European to solve the most difficult cases. Now, after all, in missions such as these, inoral science is they seem that, not to say the only essential, branch of professional learning; at least this may be said as far as the needs of our actual ministrations are concerned. Accordingly, while it may be difficult as a general rule to instificate the minds of our subjects the ecclesiastical spirit to the same degree, as an the case of Europeans; in other words, while we may not acceed in enabling them to reach that stage where a refinement, so to speak, of the ecclesiastical spirit is present, where there is the spirit of self-denial in regard to fall things, of disinterest educas and of humility in an eminent degree; yet on the other hand it is certain that the Chinese is capable of becoming a priest who is sincerely pious, who is reliable in regard to the observance of chastity, who is obedient and very faithful to his superiors, who is prudent in his conduct and zealous in the discharge of his ministry; in a word, he becomes a good priest, though we can hardly describe him as eximius in regard to certain harmohes of learning, or in regard to the bracket of certain acts of virtue which lorder on the heroic.

It is as a suxliary priests that Chinese subjects carefully trained are particularly serviceable; as a rule, they are not suited to take the main olarge of missionary, or other works. As assistants they render excellent services; indeed, it often happens that the European missionary, notwithstanding dis superior knowledge and his passibly more exquisite virtue, compob do for the good of souls what can be effected by a native priest of ordinary capacity who is virtuous and healty priest in them, but I do sq only as they desure a fair and sood native priest of indiary capacity who is virtuous an

very reliable; of this I was informed more than once when I was on my return journey to China. There is more "depth" in the Chinese characreturn Journey to China. Incre is more "depth" in the Chinese character'than in that of the Indian. Indeed, when the Chinese are compared with the different races to be found at Port Said or in Japan, it can be unhesitatingly asserted that, regarded as a foundation for virtue and constancy, the Chinese character is much more reliable. I was all the more confirmed in this view when I heard it expressed by missionaries from Colombo, Singapore, and Saigon.

In China, them, there is a native priesthood; and, when we take into account that so many of the Vicariates are of recent foundation, that the European missionaries are

the European missionaries are not present in large numbers, and that the entire number of Christians is small, the native elergy may be said to be relatively numerous. I have lately seen the seminaries of Mgr. Favier, at Pekin, where there are 110 pupils. The Petit Seminaire of Mgr. Reynaud has 39 pupils, a goodly figure for a Vicariate of 1,200 Christians. Gur own Petit Seminaire numbers its pupils at 19, and they from the precious nucleus of a Vicariate of 300 Christians. I hepe this nucleus will grow larger, for I regard the importance of the seminary work as paramount. When I came here two years ago, the Grand Seminaire, owing to diverse circumstances, had ceasthe European missionaries are years ago, the Grand Semmaire, owing to diverse circumstonees, had censed to exist. I brought with me from Tele-Kiang four young men, students of Divinity, and with this "pusillus grex" we began the new Grand Semmare. These have now finished their theological otudies. On last Sunday, the Fearst of the Epiphany, I had the consolution of ordaining there sub-deacons—and sweet joy it is for a Bishop's heart, above all for the heart of a missionary bishop, kindly may

Mind the second second

caown on the Peast of SS Pec. and Paul, when I hope to raise them to the presthood.

the preschood.

Among the difficulties presented to us an the working of the seminaries I have not yet mentioned the pecuniary one. This is indeed a difficulty to a small Vicariate like ours the maintrage of our students is a heavy burden. Besides, as you have already doubtless heard, absolutely nothing can be expected from the students families. I am 'etermined, however, to barifice everything rather than neglect this all-important work of the seminaries. Moreover, Our Lord has asspired some in Ireland with the holy thought to help us in our effects. I thank them very cordially for whatever they may be able to do in our behalf. Any offering will be received with the warmest grattinde. M. Lacunche has mentioned 100 francs as representing the maintenance of a student for a year. That is a pietty far restimate, and suffice for food and maintenance properly so called. The complete outlay on each student—neluding the cost of clothes, books, etc.—would amount to 196 francs. As to the way of Sending any contributions, they may be forwagded by a cheque of Hong-Kong Chang-hay Bank, or in any other way.

Before concluding, permit me to add abord on the treals we afg now actu-Among the difficulties presented to

Before concluding, permit me to add a word on the trads we afg now actually undergong. The trouble which has passed over Chana has left many traces of destruction all around us. The calamities which befel our Vicarite, though not a morrous as these The calamities which befel our Vicariate, though not so enormous as those at Paker, are nevertheless relatively considerable. A new chapel, with presbytery and sohool, were completely burned down, so also were several oratories which were set up in Christian fromes. A score of neophytes were put to death—martyrs to their attachment to the Catholic religion Several hundreds of others were butten or suitrared; their houses were but no put to death—mertyrs to the'r attachment to the Catholic religion Several numbered of others were heaten or outraged; their houses were beaten or outraged; their houses were bused on their goods plundered, their crops, stolen, etc. their distress, especially in this winter season, is very great; but truly admirable, in the midst of these persecutions, has been their constancy in the Faith. There are people who often express doubts as to the perseverance and courage of our Chinese Christians; if such could but see the spectacle—painful indeed but in a real sense consoling—whi we have under our very eyes, assuredly they would go away convinced that in China also God has Ilis chosen ones; that in China also God has Ilis chosen ones; that in China plaso the Christian Faith bestows the martyr's courage. Poor dear heophytes, their present state compels one's pity. I endeavor, as far as I p ossably can, to relieve their mainfold distress; I have no hesitation in distribating certain little funds which I had pat together last year with no little difficulty. With these I had intented providing certain works and imprevements, which were much do be destre I, and of which I had a long time dre impel. Among other things, I had intended to procure a more suitable place for the Petit Sembanire, and to establish for it one or more burses. Alas, for the present at all events, I must bid adieu to these projects, in order to hasten up the relief of heeds which are pressingly urgent. Assuredly Our Lord will not be angry with me for—before everything else—coming to the aid of His suffering members—of those who are marked with the glorious stigma of the Passion. I make bold to recommend our poor neophytes for your fervant prayers. Their trials cause me antense suffering—the more so as, in the oircumstances of the moment, I can searcely do anything to obtain justice for them. May God grant that the peace—the prelianiaries of which are now signed—may be a true and enduring peace, which will allow us, as far as may be, to make good our

P. FARRANT,
Bishop of Barbalis, Coadj. Vic. Ap. of
Kang-Si Septeutrional. Kiu-kum,
China.

Cathedral Burned

Lightning Destroys Grand Rapids Church.

St. Andrew's Catholic cathedral, Grand Rapids, Mich., burned at an early hour on Monday last week, as a tresult of being struck by lightning. The loss is about \$50,000, with onig 20,000 maurance. The entire interior of the building was burned out, and only walls and spire are left standing. The large pipe organ, valued at \$10,000, was atterly ruined. Three altars, numerous statues and other furnishings were destroyed or badly damaged. A mission conducted by the Jesuit Fathers Donoher and O'Connor, was in progress at the oathedral, and less A massion conducted by the Jesuit Fathers Donoher and O'Connor, was in progress at the cathedral, and less than fifteen minutes before the building was struck by lightning a large growd was dismissed from evening service. A shower of broken brick fell to the pavement and two young men were shocked by the lightning and thrown to the ground, although not anjured. The crashing report that came with the stroke startled the residents of that neighborhood and warmed frome of the preests who had not left the church after the service just closed. Father Gallagher and Father Reid were among these and valuang that the church had been struck by the lightning they hurried upstears to the gallery, but found nothing amiss. Not content with this, they called upon two young men who climbed into the sceple but found no traces of fire. The priests left the church with the conviction that the bolt had done no more than apparent bolt had done no more than apparent damage to the outside brickwork. But the flame had been kindled in a space damage to the outside brickwork. But the flame had been kindled in a space under the roof where it could not be discovered by a climb into the bel-fry, and it smouldered on into the merning at 2.30 when it broke out.

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A. 6.44

WHO MUST ENQUIRE.

Why Catholics are not Permitted to Pry Into Protestant Opinions.

An inquirer writes to the editor of the "Freemin's Journal" as follows,— A Protest at friend asks me the fol-lowing questions, While should I an-

swer?
"Suppose a Catholic father, in his zeal for the excitual welfare of his children, forbids them to read Protestant controversial literature, to attant controversal literature, to attend a Protestant church service, to listen to a Protestant controversal sammon, or to endeavor to discover religious truth by a careful examination of both sides of the question, telling them that their Church is the true one, and that they need look no further. Is this commendable Catholic facility.

mirit? "Suppose a Protestant father, in his zeal for the spiritual welfate of his children, forbids them to read Catho-lic controversal interature, to attend

zeal for the sprival welfare of his children, forbids them to read Catholic controversial interature, to attend a Catholic controversial sermon, or to ende avor to discover religious trath by a careful examination of both siles of the question, telling them that their church is the trac one, and, that they seed took no further. Is this bigotry of Does not the cap, whatever may be its size, fit either head?"

Here is Father Lambert's reply,—"No, the cap does not fit either head the cases are not parallel. The Catholic believes—not opines—that God has establishment on earth a living organism or capporation—the Church — to teach and interpret His revealed will and truth. From the fact of its establishment and mission he believes this Church to be infallible in her teaching. He believes that revealed truth comes and can come only to us by way of external authority and not by way of the prevate judgment of the individual. Whether he is right or wrong m his belief is not the question late. It is enough for the present purpose that such is his mental attitude. This being the case, is it not clear that logic, consistency, honesty and the duty she owes to God in reference to his children require him to protect them from every error condemned by the Church? To him there is but one way for his children go learn the revealed truth, and that as by achuring a knowledge of the Church. Having this knowledge, they are no longer seckers after revealed truth; they are possessors of it. Any teaching, by whomisoever given, that contradicts the teaching of the Church is use facto false. And it is his duty to preserve his children from the dangers of false teaching, as it is to prevent them from unknowingly eating equal the destroying food. Here again we repeat, the truth or fainary of his convictions is not the question, it is enough that he has such convictions. Having them, manly man with enough brains to see the logical consequences of his posi-

the logical from the montal attitude of the Catholic, whose belief is not more opinion, but the most profound conviction the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is the catholic from the human mind is the catholic from the catho raction the human mind is capable of, and his objection—call it intolerance if you will—to all forms of what he must believe to be error, under what-soever name, is logical and necessary. But is this a commendable spirit † It is always commendable to be consistent.

"Now, let us take the case of the "Now, let us take the case of the Protestant father. Is he consistent in dorbidding his children to read Catholic controversial literature, hear Catholic sermons and examine both sides? No, he is not consistent, not logical. On the contrary, he is inconsistent and illogical and at war with the fundamental principle of his faith. That principle is the right of private judgment, that every one must read, investigate and rely on his own faith. That principle is the right of private judgment, that every one must read, investigate and rely on his own private judgment and relying on that judgment, construct a system of behef to suit himself. Now, while holding such a principle, how can a Protestant consistently forbid anyone putting that principle into practice flow can he consistently assume the right to dictate or determine the belief of any ome, even his own children for the should not only permit his children to hear Catholic and all other kinds of controversial sermons and read all kands of controversial literature, but he should be assidue in hearing and reading them himself. "But is not the Protestant parent bound as strictly as the Catholic parent to save his children from what he believes to be the truth film most vertamly is, but to do so he must determine what they are to be taught, and to determine this he Protestant.

taught, and to determine this he throws to the winds his Pictestant throws to the winds his Protestant principle of private judgment, and takes his position on Catholic ground. He is face to face with the alternative of neglecting his duty to his children or historimage that duty on the Catholic principle of authority. He is bound in conscience to teach his children what, with the light he has, he sincerely believes to be the truth and the law of God. He has the parental authority—divinely given—and he cannot shirk the obligations that outhority carries with it. It is for cannot shirk the obligations that our hority carries with it. It is for any and fon no one else to determine what kind of sermons his children shall hear and what hiterature they shall read and to forbid them, to hear what he does not approve of. But all this is inconsistent with the Protestant practice, the processing the state of that principle of private judgment.
"We hope our inquirer will see from
what we have said that the conduct
of the Catholic who believes in the sitallible teaching authority of the Church be radically different from the conduct of the Protestant, who rejects all authority but private judgment."

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REAKFAST

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The Pope's Personality

How It Affected a Protestant Minister.

Rev. Jeremiah Zimmerman, pastor of the First English Lutheran Church, Syracuse, N.Y., recently returned from a European trip, which included a visit to Rome, Speaking of a ceremony in St. Peter's when Mr. Zimmerman and his wife were "within fifteen feet of where the Pope sut," the minister says: enys;—
"You ask me what is the most strik-

"You ask me what is the most striking thing about Pope Leo. His face, It is the most remarkable face I ever looked upon. It is characteristically refined. Culture and gentleness, spirituality and Godliness are depicted in every line of his factal lineaments. "The Pope's face is almost ashen white—as white as the robe that he wears. It is a long, thin face. The eyes are the most striking part of it. They shine. When the Pope smiles you are almost bewildered by the expression that comes over him. As he

They shine. When the Pope smiles you are almost bewildered by the expression that comes over him. As he was carried down through the main asile to his throne he blessed the vast contourse of people—there were 30,000 present that morning—and now and then he would smale. Suddenly his face would relax and you could really see that nature was asserting itself and that it was only by the aid of that indomitable will power that is pent up in the great Pontiff that he was prevented from collapsing. The strain on him physically must have been great, but his will power was asserting itself, and although attigued he would beam graciously at upon the vast concourse of pilgri us assembled from all parts of the vorld, (and his blessing, was given without his showing signs of breaking down.

"I think the Pope's will power must be extraordinary. It is mo ath is as firm as a wook. It is a mouth that is a true guide to his entire makeup, telling the person who studies him that he maintains with a finmess his konvictions.

"Pope Leo is 91 and his life appears to be hanging on a silker thread. He

Pope Leo is 91 and his life appears to be hanging on a silken thread. He is very slight in body, almost shadowy but the great intellect is there in that minute framework, and one cannot but be magnetized by his powerful but be magnetized by his powerful presence when one meets him for the first time. The Pope grows upon you—the wonderful eyes, the remarkable character of their brilliancy and lustre, the wide and finely chiselled mouth, the firm nose—all tend to stamp him as a man who was born to be a power in the world.

"No matter what a man's religious beliefs are, when he enters St. Peter's in Rome and sees for the first time sented on his throne Pope Leo XIII., a feeling of awe oomes over him, and

a feeling of awe comes over him, and he says to himself, 'there is a man with a face such as perhaps I may never see again.' I studied the l'ope's face for more than an hour, and I came away from the Cathedral feeling that I looked upon a man who was most divine'y marked by nature and whose breadth of mentality, culture and refinement, gentleness, kindliness and firmness of character stamp him as one whose like the world rarely looks upon. The ordinary man dwarfs when compired with Pope Leo-his presence is dominating and fills the entire space surrounding him
"Our visit to St. l'eter's and seeing Pope Leo will forever linger in the memory of Mrs. Zimmerman and mya feeling of awe comes over him, and

memory of Mrs. Zimmerman and my-

Ontario's Oldest Church

The Venerable Eastern Building to be Ronovated.

It will be of interest to many fead-ets to learn that the R. C. Church at St. Raphael's which is the oldest church in I pay Canado, is to be theroughly renovated. The work will be under the direction of Mr. Tanguay, under the direction of Mr. Tanguay, the well-known architect of Quebec. The improvements will include the plastering of the walls throughout, the fanishing and decorating of the ceilings and transcepts and the introduction of a modern system of heating. Many friends will be glad to learn that this venerable church with which are associated so many interesting events in Glengarry's history is to be fittingly restored. The work bo fittingly restored. The work should receive the hear y co-operation of all.—Glengarian.



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DENOMINATIONAL EDU. CATION.

In a recent debate upon the Univer-

sity Bill, the Premier remarked that

the Government drew the line at "aid-

ing denominational universities."

This is what puzzles us. What is a denominational university, or denominational education? Are educational institutions so called because they are under the jurisdiction of some particular denomination or sect? Is it because all, or nearly all, the studense attending these belong to a particular Church? Are these institutions such that only the studies strictly belonging to the particular denomination are undertaken by them? We cannot make out any other way in which the proposition could be stated. An educational institution is denominational because either the governing and the teaching body belong to some special deno .nation, or because the students are in a similar category, or thirdly because the studies are strictly and entirely on denominational lines. As it cannot matter to what denomination the governing and teaching powers and students belong, we may reject the first two meanings as not bearing on the case-and confine our attention to the third. A denominational university, therefore, is one whose studies are limited to the dostrine, history and philosophy of such or such a denomination, and to the training of ministers therein. There cannot be such an anomaly. A university is a place where all higher studies may be pursued. Literature is fostered, not cultivated, and science encouraged. True, science is not given carte blanche to run riot through, and destroy, the treasures of a hallowed past; but it is sent forth with benediction upon its mission of mercy to suffering man and its great work of material development. Is science less science because it is taught by Catholio priests? It is too often taught by men who never confine themselves to experience. Its teachers and disciples have too frequently become irreligious, irreverent scoffers—more dog matic than theologians and much less humble. Which of these two sects of teachers deserve encouragement from a government? Any good Catholic parent would hesitate to send his boy to a place where evolution is openly taught, materialistic philosophy the only system on the course of studies, and where the associations are as un-Catholic as one can imagine. But if a Catholic university be substituted then we are met by the charge-"You are a denominational institution, and therefore cannot be recognized." To that idea we reply again that it is not so, any more than Queen's, Victoria or Trinity. And in all these cases the Government has given, or is about to give, indirectly at least, very substansial aid. There is no Catholic educa tional institution in which classics and literature in general are not cultivated and protected with more care than by the Province of Ontario today. Science receives very fair attention. Its study is directed more to the principles and less to the appli estion. All that Catholic higher education needs is more encouragement in the way of help. Whilst modern universities are extravagent and extreme in their expanditure, Catholic

institutions softer from too much

poverty. But Catholic education must raise its eyes to the mountains whence help may come to it. Private benefi cence has so far held aloof from the good which it could do in that vast field of learning, ever ripe into harvest. And as for public aid, it would either not be given at all, or given as a crumb from the rich man's table. A way for getting sound the objection of giving aid to denominational institutions may be found in the case of others, but not for Catholics. In the meantime Catholic studies suffer, and Catholic talent has no future before it. There is another side to this shield. Supposing an institution is denomin ational in the three senses in which we analyzed the term : Suppose that its faculty and students are all Cath olic, and that its students are strictly ecclesiastical-what is the reason for leaving it out of the list of deserving institutions? Is not a well trained priest of as much service to the S.ate as a well trained engineer? H's work

is far nobler and far more patriotic than that of others who seek their own self aggrandizement. Nor does the agreement avail that what is done for one denomination must be done for another; and as the Government cannot do it for all they will do it for none. To reason from the Catholio priesthood to the ministry of sects is too illogical for even editors. Such argument may suit political expediency. It does not satisfy us. A well trained priesthood is the strongest moral support a country can have. Its training, therefore, deserves encouragement from the hands of the Government-and if the Ontario Catholic Colleges would unite, great work could be done. But until they do unite they present a divided front, and can effect nothing. We are still anxious to know what stain rests upon denominational education that while selfdenial, zeal and hard work characterize its representatives all along the line, it should be left without a kind act of encouragement when all others are benefitting by the policy and generosity of the Government. CHRISTIAN UNITY.

We are rather fond of following up Dr. Sheraton in his course of lectures upon Church organization. For this reason more than for any great information we derived from it, we review his third lecture upon Caristian Unity. When we think of the separation between him and the High Church party we are astonic'ted that he should undertake to de ae, explain or desire such an impossibility. Perhaps in his mind division is a surer sign of union. There are two poles to the earth-and two currents of electrity. Even in the body there are afferent and efferent nerves. Why not divisions and dissensions in the mystical body of Obrit? The nearest approach to union, according to Dr. Sheraton, was the Lambeth declaration. We suppose that the learned Divine meant that the Lamboth declaration was the nearest approach to union, amongst the Anglicans. Certainly not amongst the general body of Christians. Like all English people he might have thought that England was called to govern the world in eccleziastical matters as in all else. The Lambeth declaratic therefore, by uniting the scattered remnants of the English Church, would have enabled the body to impress its form upon the rest of Christianity. Even if this declaration had come up to Dr. Sheraton's highest expectations, we doubt very much if it would have changed a hair in the deplorable dissensions which through the very principles be himself advocates, are increasing the number of sects amongst those who profess themselves Christians. As long as one holds the pronciples of private judg ment he upsets all unity. Unity and individual judgment are incompatible. Let the Lambeth declaration and its opinions be taken as an example. Here, on the one hand, is an assembly of bishops without authority, without power, laying down certain principles. Theo, instead of accepting these decrees as a Catholic would accept the decrees of the Vatican Coun. ail, along comes Dr. Sheraton standing in judgment upon them all. Something was wanting. The Conference left unsaid those things that should have been said, and said those things that should have been left unsaid. "The lack," says Dr. Sheraton, " of this declaration was, first, that it was not distinctly stated that Ohristians were justified by the merits of the

Savious and, according there was no

liberty as to the modes of baptism. The positive stumbling block of the declaration was the assertion of the divine right of the episcopate. So long as the episcopate was put upon a sacerdotal basis there could be no hope of union of the Protestant bodies. On the other hand, if the episcopate was put forward morely as a form of government, there would be promise of union." The episcopate as a mere form of Government, however efficient it might otherwise be, would lack the very power which was necessary for its government as the soul for the life of the body. That, however, 18 the sacerdotal power. Without it the episcopal government would be paralyzed. The sacerdotal power implies the grace giving power, without which the Church would soon languish. Exclude the priesthood from Christianity, what remains? Uniformity? Not lasting uniformity. Suppose the priesthood-and by this we of course mean its plenitude, the opiscopatethen you have unity of faith, worship, liturgy, a grace-conferring power which unites all believers in the bonds of grace-or as St. Paul puts it-" One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism." Sacerdotalism is the seal, the character, upon the episcopate without which the soil of the Church would be as earth without water. One thing more is wanting, upon which Dr. Sheraton did not venture any statement-the very crucial point in Christian organism, viz., the papacy. However sacerdotal wellmay regard the Ohurch, and admitting the power of government of the episcopate, the pivot upon which both sacerdotslism and jurisdiction depend, is the papacy. From it all validity of the priestly power flows, upon it rests all the governing powers of the prelates. It alone guarantees unity, protests truth of doctrine, secures freedom of conduct, and warrants discipline. By its paternal action the faithful guarded from every wind of doctrine, and kept in that bondage which is safer and sweeter than worldly freedom or private judgment. Until Dr. Sheraton, and the English Church in general, see in the papacy the bond of faith, the centre of jurisdiction, the judge of all, he and they may look in vain for Christian Unity.

THE DELPIT CASE.

This celebrated case was decided at Montreal on Saturday last by Mr. Justice Archibald. He declares that the marriage was valid, and that the decree of the Church "purporting to annul this marriage, is isself a nulity." The defendant's case in the civil court claimed that even if both parties were Catholic, yet they could be validly married by a Protestant minister, that the sentence of the ecclesisatical tribunal was null and of no effect; and there exists no ecclesiastical tribunal in this country having jurisdiction to annul a marriage tie. The sentence of the court goes on to base its decision upon several reasons, amongst which are the equality of religions before the law, the natural contract of marriage, the presumption of its validity, the definition of competent officers to solemnize marriage, the voluntary character of all the different religious organizations possessing no coercive power-and others to the number of fifteen in all.

A great many curious people will be very anxious to know what Catholics think now. If these curious prople would mind their own business s wall as Catholics are doing upon this subject, they would not have so much to say. But we have no objecttion to throwing an apple into the ring and letting them dispute some more In so doing we protest due respect for a judge's decision. All the judges in Britain's Kingdom and colonies cannot render that marriage valid. The Church is judge and guardian of the secrement—and has her courts with full jurisdiction in such cases. One of these lawfully constituted courts decided that the Delpit marriage was invalid. Both parties are free. Since the decision of the civil court we suppose that Mone. Delpit would, if he were to marry, be liable to an action in the civil courts of Quebec for bigamy. Whilst we may regret that the decision has gone the way it has, our own opinion is not changed upon the power exercised and the judgment given by the Church authorities. No civil court can override that decision, or weaken its obligation upon the

THE MAIL AND EMPIRE.

The Ridgetown Dominion gives the following piece of advice to The Mail and Empire:

"A pointer to our esteemed contempor ary The Toronto Mail and Empire - If you really wish to help defeat the Ross Government at the approaching general election, give 'Flaneur' an indefinite holiday. You are responsible for 'Flaneur's' utterances for you pay for them And many people wrough, we admit, hold the party rerponsible for the sayings of The Mail and Empire."

We make the quotation not in the hope of making any impression upon The Mail and Empire authorities, but simply to show that our complaints, made some weeks ago, are backed by a secular editor with backbone enough to give vent to his thoughts. The writ r referred to (F'aneur) is notoriously anti-Catholic and anti Irish, and no opportunity is lost by him whereby he may insult ue in our Faith and in our Fatherland. "Flaneur" is a bigot among bigots and, as such, does not liesitate to misrepresent and vilify. He does not make any pretence of hiding his arrant bigotry. Prejudice has turned what little brains he ever had, and to mention even the name Catholic or Irish is sufficient to set him furiously to work penning infamously unfair and untiue statements about the Church or the Green Isle. "Flaneur" is drawing salary from the Conservative organ of Ontario. It is well known by the editor and the prepriotors of that paper that "Flaneur" is a fanatical bigot, and yet he is allowed to go on week after week turning out the most grossly misrepresenting anti-Catholic stuff that Canada has ever had the pleasure of reading. The Sentinel, the official organ of the Orangemen of Canada, is mild in comparison with "Flanen. e" page in The Saturday Mail and Empire. The fact that the Conservatives of this country support and encourage that sort of thing is a very bad indication of that party's friendliness for Catholics. It is quite evident the Catholies of Ontario and the Conservative party are drifting apart and the undertow that is separating us from that political stripe is being furnished by such men as "Flaneur." No self-respecting Oatholic can support a party whose chief organ is devoted largely toward vilifying and misrepresenting his Ohurch and Fatherland. The separating has been going - for years, until now the vast majority of the Catholies of Ontario have found a resting place in the Liberal ranks, and, from present indications. The Mail and Empire is determined to drive out the few that

THE CATHOLIC JOURNAL.

remain in the Conservative camp.

The Catholic newspaper has a mission to perform. It is sustained not only for the purpose of conveying authentic Catholic news to Catholic people, but it is, in addition, maintained for the purpose of defending the interests of the Church and of her members against any and every attack that may be launched against them by prejudiced, bigoted and inimical fanatics. In endeavoring to do their duty, the editors of Catholic papers in America have many difficulties to contend against, and, strange to say, those difficulties arise in a very large measure from the very people whose interests are being advocated, and whose rights are being fought for in their columns. The Catholic editor in America is, as a rule, quite able to cope with the secular press. He has truth on his side, and has the advantage of knowing what he is speaking of, things that editors of our daily papers are, as a rule, utterly deficient in. The real difficulties that are experienced by the Catholic newspaper in America arise from our own people. There is a mistaken impression abroad and it seems as prevalent among Protestants as Catholics-that religious papers are to be supported out of charity. The Catholic newspaper is, in the estimation of a great many, something that should be supported for some vague reason, and for that very resson should be the first thing to be cut off in the over recurring economical spasm. Thus it is that there are hundreds of homes in Canada into which a Catholic paper never enters; there are hundreds of others into which the Catholic papers enter under a species of protest. This is not by any means a satisfactory state of affairs. A Catholic paper, according to His Holmess, Pope Leo, is a perpetual mission. They are pub-

lished in the interests of Catholies.

with little or no profit to the hablish-

ors. As a matter of fact, this "charity" is entirely on the side of the owners of the Catholic papers, and there is none at all on the side of the aubscriber, who receives far more than good value for his money In justice to the subscriber, we can say that rarcly is a paper refused because of any grievance-it is nearly always the financial question that prompts him to discontinue his paper -- question that cannot be sustained for a moment, but one, ne ortholess, that furnishes the excuse. We have nothing to say of delinquent subscribers. They are bound in justice to pay their duss, and if there is no more Catholicity in them than to seek to defraud the publishing house, then it is a charity to try and teach them what the

Church really is. No one is obliged to subscribe for a Catholic paper, but every well regu lated family should have a religious paper on its table. A Catholic family without a Catholic paper lacks something. The weekly Catholic paper is an instructor and educator; it teaches us what our beliefs are; it makes us acquainted with the doctrines of our holy religion; it defends us against attacks from outside; it demands that our rights be respected; it exposes the attacks of our enemies—it a word, it is a paper published by Catholics for and in the interests of Catholics, and as such should have the support of Catholies, and not a grudging support either, but one that will give those who are publishing these papers heart to earry their good work forward.

The Catholic paper is an aid to the elergy in their good work of instruct ing and of propagating. It might be news to many to hear that only too often do we find that the clergy are the f.st to raise a complaint. It doubtless arises from thoughtlessness, but it is not, by any means, conducive to the good of a Catholic paper all the same. To receive blame from where one would expect encouragement, is not only not pleasant but at is positively disheartening.

It is to be hoped that the Catholic paper will find its way into every Oatholic home in this country; it is to be hoped that our people will soon come to the realization of the fact that a Catholic paper is a blessing and, as such. a necessity.

EDITORIAL NOTES.

The capture of Aguinaldo and his entire staff marks the end of the Filipino resistance to American control. The Phillippines are rather dear at the price paid for them.

England is also rounding up her elusive fees in the Transvaal. The two great English-speaking powers can sympathize with each other on the bargains they have secured.

The French shore question has finally been readjusted, and the new modus vivendi will be in force until December 31,1901. Meanwhile things are settled for another year, but the affair promises to be an annually recurring one, and one that is being pushed into the future for final settlement. The Colonial Legislature has adopted the new arrangement.

The winter navigation problem in the Lower St. Lawrence has evidently been solved, and that in a practical manner. The steam schooner La Presso has succeeded in navigating the Gulf of St. Lawrence in the very worst month in the year - March. ice was encountered in every form, and the difficulties surmounted. It is a practical demonstration of the possi bility of winter navigation to and from Montreal. This ice-outting feat is nothing new, however, for the Russiians proved the feasibility of the plan some years ago.

The Church Union movement is again to the front in its spaemodio effort toward bungling the several Christian bodies into one broad fold. Those who take part as representatives of the various denominations are always fully determined to have the proposed union take place through a concerted movement toward their own several sects. Nothing has been accomplished, and nothing ever will be accomplished along the lines proposed. Protestantism is, of necessity. a percel of warring sects, with the single common plank in the platform--enmity toward Catholicism. The

latest phase in this Union game was a recent meeting in New York, composed of Jows, Chinese and Christians. The delegates soft scaped each other, and wont their goveral ways, with precisely the same notions as they had before they entered the meeting. These love feasts are amusing. There is but one true Church, and consequently but one way of uniting-the joining of that Church.

The situation in China is anything but reassuring. Japan realizes that a war with Russia is inevitable, and she seems anxious to precipitate the struggle now when she can make common cause with one or more of the Great Powers. Great Britain, alway. jealous and suspicious of the Rursian Bear, is standing roady for emergencies, which are more than likely to arise at any moment. Germany and the United States are anxious to retire from the scene of the possible war before it has become an assured fact, and, consequently, before they can be dragged into it. France is hobnobbing with Russia with sycophantic stubborness. Meanwhile, Russia has the Province of Manchuria bagged beyond all shadow of doubt.

The Senate of Minnesota has passed a bill which aims at restricting the marriage of persons afflicted with physical or mental disorders. No epileptie, imbecile, feeble-minded, or chronically insane person can take out a license to marry. In addition to the usual marriage certificate, the candidate must present a license from a reputable physician. While we do not believe in restricting marriages, yet we should think that such a law might do good if it could be enforced. We cannot, from the present writing, see any possibility of the State foreing such people to lead lives of celibacy. It strikes us that it will be like many another law that is passed with flare of trumpet, and falls into disuse before an effort has been made to enforce it.

The Cook investigation in the Senate has brought to light the flimsiness of the Senator's charges. He has made statements that are so utterly improbable as to morit no credence. His evidence has not only been unsupported, but it is so vague and so incoherent that it is quite impossible to make anything out of it. His charges involved a dead man, which rendered things more unsatisfactory than ever, if possible. Mr. Cook claimed that the Liberal Government offered him a Senatorship but demanded \$10,000 in payment thereof. He has produced no evidence to sustain his charge, Mr. Cook was shooked at this deprayity, and yet we find him hobnobbing with these political jobbers. The whole story looks fishy, and it is generally understood that it was a dodge to injure the Liberal party at the last elections. It failed then, and it is not being sustained now.

The conditions for the making of the Jubilea as set forth in His Grace's Pastoral letter, seem to be worrying our Catholics. There really does not seem to be the slightest chance of making a mistake, and yet we find a good deal of missporeheasion and a great haziness about what must be done to make the Jubilee. The conditions are simple and clear. The Jabilee began March 24, and will end on September 24. In Toronto the visits will be made to the Cathedral, St. Paul's, St. Mary's and St. Besil's only-once a day to each church for fifteen days-which need not be consecutive In St. Catharines two visits each day will be paid to the churches of St. Catharine and St. Mary for the same number of days. In all other places four distinct visits must be paid to the parish or mission church each day for fifteen days, not necessarily consecutive days. During these visits the faithful will pray for the triumph of the Church, the uprooting of heresies, concord among the Catholic princes, and the salvation of Ohristian people. No special prayer is recommended. All the faithful of suitable age must go to Confession and Communion specially for the Jubilee. This may be done in any daurch. The Easter Confession and Communion will not serve for the Jubilee.

In the matter of visits, Confessors may deal with prisoners, the sick and disabled, as oiroumstances allow and prudonce suggests.

Before Maynooth

Blow Irish Priests Were Educated on the Continent.

The light of the lamp of Catholic fath might have been extinguished in Iroland during centuries of persocution were it not for the Irish pol-leges on the continent of Europe. These ecclesiastical seminaries supp'ted freland with an average of 450 grish-born pricets irish-born priests overy year, who preached the Catholic faith among their people in those dark days when a price was put on the heacabl wolves

and priests alike.

The first Irish college founded on the continent of Europe was that of Lisbon, Portugai, Its founder was Cardina; Ximenes, and the seminary Cardinal Ximones, and the seminary was under the protection and patron-age of Philip II., King of Spain and Portugal, and other benefactors. The date of its origin is 1595. Ajsimilar rducational institution was founded by Cardinal Henriques at Evora. In 1506, the Jirsh college of Doung, Franch Flanders, was founded by Rev. Figure Flanders, was founded by Rev. Christopher Cusack, a priest of the dlocese of Menth. Other Irish seminaries were estate shed at Lille, Tournay, Answerp, St. Omar, Badeaux Nantes and Toulouse. The Irish college of Salamonae was founded in the closing years of the sixteenth century. Seminaries to recruit the Irish reliested at home started success. sively in Soville, in Alcala and h

THE FIRST GROUP OF IRISH LE ; VITES.

under the care of Father Lee, arrived in Parks in the year 1599, They were very poor; but the hospitality of the French ecclesiastical college of Montaign was offered the priest and stutents, which they were glad to ne-cept. In this institution the discip-line was rigid; and its far, herrings and harlcots, was not as nutritions as Irish potatoes, Still the students partoo of the food as partoo' of the food as a penance for their a as, but all the more to enable them to become Irish missionaries In 1605 the College de Navarre, which was partly occupied by Fronch Levites, became the home of the Irlsh. Here their fare was superior to that of Montaign. A branch house was situted in the Rue de Sevres. From ooth France Irish seminaries two Irish groups removed to the Col-lege of the Lombards, the first exclu-

, IRISH SEMINARY IN PARIS

lts constitution providing that no blood, would be admitted to its precincts. It was presented to the processor by Louis XIV. This college was once the home of Ignatius of

Loyola and St. Francis Xavier.
It soon beame inadequate for the accommodation of the increasing namber of Irish students who knocked at its portals for admission. Thanks to a large amount of money, a gift from the Abbe Vaughan, the president pur-chased the houses on either side of the college, which enabled the managing committee of the seminary to accomodate sixty students and five professors. A fund was invested by King Leuis XV., whereby 1800 frames were annually sent to the alumn of the Irish college, who returned as missionares to their native land. That motarch also supplied the president of the college with all the necessary expenses for the building of a chapel. This establishment prospered finantially; and sent to Ireland the most slevoted priests, not a few of whom college, which enabled the managing devoted priests, not a few of whom beacme martyrs in the cause of Christ and His Church Its students in the period when the penal laws were com-pelling the Irish Catholies to become pariahs in their own lands numbered 160. The average annual number of the alumni ordelined priests was 30. Several Irish prelates, who corres-ponded with the president between 1735 and 1740, announced that were it not for the missionaries of the Lombard College, the Catholic hith WOULD HAVE DIED OUT

in their dioceses. Among those prein their doceses. Anong risse printing in the were Most Rev. Bernard O'Gara. archibshop of Tuam, and Bisnop O'Keefe of Limerick. I may add that the famous Abbe MacGeoghegan, the chaplain of the Irish brigade in the service of France and the well-known author of "Ine History of Ireland," exercised his influence with the m exercised the aristocracy of Paris in providing funds for the maintenance of the Lombard Sembary. During the dintervals of peace, when the roar of cannon, and the din of musketry had cannon, and the din of musicery had ceased, the abbe penned many a page of his learned volume in a room of the Irish college; Among the other dis-tinguished henefactors of this in-stitution were Rev. Dr. Morus, regent of the Sorbonne University, Paris, and Abbe Buill, a Franco-Italian and

cholarly clergyman. In 1770 the Lambard College was once more unable to accommodate the tudents, who in that year numbered 200. Rev. Laurence Kelly, the then orefect of studies, purchased a spac-lous mansion in the Rue du Cheval Vert on Mount Genevieve, in the in-mediate vicinity of the church conse-crated to that saint, and of the Temple of the Pantheon, the colossal manufacture of France's soleum of the ashes of France's mausoleum of the ashes of France's stringuished mon. Inds manson is the present Irish College, and the ame of the street in which it is to-sted was changed into that of Rue Irishulais, (Inc history of this follege is most interesting.

Twenty-three years after the insignration of the Irish College.

THE REIGN OF TERROR

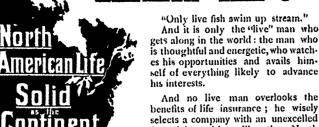
sweeping lke a simoom over the avoted city of Parls. One eventually in the listory of that institution

July 6, 1793—a howling mob rush

if from the boulevard St. Michel up

the Mourt St. Ganadaya and the the Mount St. Genevieve, and then curning to the left of the summit of he mountain to a narrow street, here the seminary was situated, or-lered the professors and students to urrender. Savage glances gleamed rom the eyes of these sans-culottes of the Irish College students, a powerfully built young man, Pat-McCann, opened the oaken door-





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M. J. CROTTIE

of the seminary and stood on the vestibule with a loaded pistol in each

thule with a longer passer in each hand.

At his appearance the crowd shouted, "A mort les elericanses!" (Death to the clericals.)

They brandished their brawny arms in his direction, but he stood firm, bravely and intrepidly before thom, like the Roman sentinel of old, exclaiming in loud accents;

"I shall shoot the first man who pet itcoupts to effect an entrance into this house."

McCann spoke French fluently, and it was in that language that he addressed the main dressed the mob.

"Know citizens," he continued.

"Know citizens," he continued,
"Know citizens," he continued,
"that this college was founded to
educate the sons of the victims of
depotism and tyranny, who suffered
martyrdom for the defence of the
rights of man and the cause of equa
ity, and many of those who studied
here are now in the ranks of the
French army, fighting for France."

THIS ARTFUL AND DIPLOMATIC SPEECH

saved the college from a raid. The mob became calm and exclaimed that he was "un brave bon dlable," "a brave good devii." Then they retreat the summit of the changing remarks of their admiration

Two months after this event the Irsh College was suppressed by the revolutionary con ation, which or-dered suppression of all ecclesiastical establishments. The Abbe Kearney, the president, was arrested, and he was imprisoned in a dark dungeon, and narrowly escaped being guillo-tined. In the same year a preclamathied. In the same year a proclamation was issued ordering the sale of all property belonging to the resident subjects of nations at war with the French republic. All the Irish colleges— save that of Parls—were sold and the proceeds were sent to the convention treasury. Owing to the influence of Dr. Walsh, the Irish college was saved from the stroke of an auctionory's hammer. The Irish an auctioneer's hammer. The Irish college was reopened

WHEN BONAPARTE BECAME FIRST consul.

and Paris having escaped from the horrors of anarchy, was once more a chilized city. The First Consul or-dered the president that the sons of Irish officers and those of the French nobility should be admitted into the college to obtain a lay as well as a religious education. Among its alu-mil were O'Sullivan, Dillor, O'Doumil were O'Sullivan, Dillon, O'Dou-nell, who afterward became colonels and generals in the Imperor's grande armee, and Jerome Bonaparte, after wards the husband of Miss Patterson of Baltimore-a marriage annulled by his brother, the Emperor-was led by his brother, the Emperor—was a student of the Irish college, and the two sons of the Duke of Rochefou-cald and those of other nobles were also among its pupils.

Under the Bourbon regime it be

came an exclusively ecclesiastical col-lege once more. During the revolu-tion of 1848, when King Louis Phi-lippo had to leave Franco for England and the republic was re-estab-lished in France, the Irish college was saved once from an attack of the Red Republicans, thanks to the able O'Loughlin, who, standing on the barricades of the Rue des Irlandais, dissuaded the mob from doing any in-jury to an "institution which was exclusively Irish." Some few months afterwards, Smith O'Brien, Meagher and Hollywood, a Dublin artisan, pro-ceeded to Paris, where they congrat-ulated the Poet Lamartine on his nomination to the presidency of the re-public, and visited the Irlsh college, where they were received enthusiasti-cally by the students.

THE PARIS COLLEGE.

The Irish college, which the writer visited many times during a residence in Paris sono years ago, was a large, but not an artistic building. Over the huge door the visitors saw the outlines of a harp, enwreath-ed with shamrocks and pain leaves, surmounted with the inscription, "College des Irlandals." A list of the benefactors of the college was engraved on a black marble slab in the indi. Among those benefactors were Louis XV., the Abba Geoglegan, and Dr. O'Maliony, at one period Bishop of Limerick Over the sixth on a

green ground and glit letters on the wall was the following inscription; wan was the following inscription;
"France, Ireland, Atmagh, Dublin,
franm, Cashel." In the ante-chamber
was a list of the Irish prelates who
had studied in that establishment,
among them being the name of the
patriotic archibings of Cashel, Dr
Geste (Boston Etraphy). Croke.-(Boston Republic.

France Waking Up

The Catholic Laymen Alive to the Danger

The militant Catholics are beginning lin Freeman's Journal sizes up the

In Freeman's Journal sizes up the French situation as follows;—
The militant Catholic are beginning to look up and it was high time that they did. They are not quite preparing a new Saont Barthelemy, nor are we to hear a toesan sounded for an attack on the modern Hugenots, but French Catholic laymen are gradually growing aware of the fact that something must be done to oppose what is termed the Protestant peril. This peril has been pointed out in a book written by M. Renauld, who says that the Government offices all over the country are packed with Protestants or Huguenots. M. Georges Thebaud has also recently shown that while German Protestants are oftacking France in the north and east, English Scripture-readers are invading the Scripture-readers are invading the West from Havre to La Rochelle and Bordeaux These people are especial-ly active in Catholic Brittany. On

ly active in Cathohe Brittany. On account of thus Protestant danger, Cathohe laymen have been assembling in Paris in order to concert measures for opposing German, but more especially English proselytising tactics. A meeting for the purpose took place in the Faubourg St. Germain on Tuesday last, General de la Rocque being in the chair. With him were Admiral Mathieu and M. Edmund Turquet, formerly a Protestant and a prominent merly a Protestant and a prominent politician, who is now one of the great

politician, who is now one of the great, supporters of the Franciscans in Batignolles, and a member of the Third Order of the Scraph of Assist.

The speeches delivered at this important meeting chiefly turned on the necessity of Catholic union at a most critical period in the history of the Church in France. M. Renauld, author of the book above referred to, made one of the most telling speeches, and was once interrupted by a man in the one of the most telling specenes, and was sonce interrupied by a man in the Irall, who was about to be ejected to the ary of "Down with the Huguenots," when the chairman interfered and the interrupter was allowed to remain on the condition of holding his tongue. The speaker caused fremendous tensation by remarking that the Device that were reach to sail because Protestants were ready to sell I rance to England. Jews and Freemasons were also denoanced at the meeting, andM Remault, who evidently means business and is a thoroughly militant Catholic, aroused the anger of his au-Catholic, aroused the anger of its additors against the prisecutors of the Orders and the would-be prosclytisers to an extraord nary pitch. The cry "Down with the Huguenots." was again heard at the close of the meeting.

THE SACRED CONGREGATION OF RITES.

The Cardinals Farocchi, Aloisi-Masella, and Gotti, as Ponentt, presided on March 12 over a meeting of the Sacred Congregation of Rites for a discussion of the cause of Beatification and Canonisation of the Venerable John Baptist da Borgogna, professed Minorite priest, and for a consideration of some of the preliminary parts of the causes of the Venerable Michael Le Nobletz, missionary secular priest in the diocese of Quimper; of the Venerable John Baptist Guarlino, parish priest of San Fietro at Paterno; of the Venerable Mechael Garicoitz, priest and founder of the Congregation of the Priests of the Sacred Meart; and of the Venerable Cessar Sportelli, professed religious and priest of the Congregation of the Most Moly Redeemer. The Cardinals Parocchi, Aloisi-Mas-

COST OF QUEEN'S FUNERAL.

The movement for funeral reform The movement for funeral reform does not receive much countenance in high places. The expenses of Queen Victoria's obsequies amount to as large a sum as \$25,000. The details of this bill are as follows,—The Lird Chamberlain—Apartments for Royal Quests, funeral furnishing, mourning allowances for servants & c., £2,900. The Lord Steward—Entertunment, of KAY'S

"Canada's Greatest Carpet and Curtain House."

An Unrivalled Display of....

Carpets, Curtains, and Fine Furniture....

From a host of sources comes the verdict: "Nowhere else is such a gathering of Carpets and Home Furnishings attempted." Toronto's most particular shoppers, who know what is shown everywhere else -and scores of visitors from the largest centres of the Dominion-have said it. Those who are familiar with the trade in Canada have emphasized it.

Kay's position in the Carpet and Curtain world is unique. It has been so through many long years, but in an unparalleled degree it is so this year.

This magnificent store, with its six large floors, all given up to the business of home furnishings, was never in such shape for the largest season's business as it is to-day. Our purchases in Carpets, Curtains, Furniture Coverings, Drapery Goods, Wall Papers and Bric-a-Brac were never on such an extensive sale as regards size, quality and assortment. No one can go astray in making their purchases for the home in this store—and all can miss the mark if they neglect for any reason to know this store and its prices. Not only are stocks superlatively in advance of anything that is shown anywhere else, but prices are an equal surprise, no matter what department is visited.

Our Artistic Carpet Showing Furniture

Axminster Carpets, a beautiful variety of light colored mohair worsted Crompton and Victorian, colours that vill stand owing to the quality of material used, suitable for drawing and reception rooms.

Special Quality Heavy Axminster, with wool back, Oriental designs and colourings, also light colours, new blues, greens, rose, etc., for drawing and dining rooms. Prices \$2.25, \$1.50 and \$1.26½ per yard.

Axine Wiltons for hard wear, such as is necessary in hall, libraries. Price \$1.50 per yard.

The Celebrated "Teprak" Wilton Car-pet, a very close weave and most durable Price \$1.75 per yard, eminently suitable for making in-

Self-Colour Wiltons ,4 ft. 6 in. wide, with 27 in. borders to match, the drawing-room carpet " par excel-lence."

Brussels Carpets, the largest stock of best quality that we have shown, many of them made expressly for this house. A special lot of best goods at \$1 00 net, per yard. Velvet Carpets, a new shipment just passed into stock. As good as a Wilton for appearance and wear, Prices 75c, \$1.00, \$1.26½, and \$1.50 per yard.

English Wool Carpets, superior to all other makes, and have stood the test of 20 years' wear. This season the designs and colourings are far ahead of anything yet made. Price \$1.00 per yard. A few specials same quality at 75c per yard.

'Kay's Carpets'' have been known to the shopper for over half a century—and 'Kay's Carpets' always stand first Some suggestions

Axminster Carpets, a beautiful variety of light colored mohair worsted colored mohair worsted colored and Mahogany. in Oak and Mahogany.

olid Mahogany Sideboards and Cabi-nets, by Henry and other English makers.

Real Flemish Sideboards, Tables, and Jnique designs in Hall Glasses, Seats and Tables, in Golden Oak and Flemisd Oak.

library Chairs; Couches and Tables We make a specialty of all Leather Chairs and Couches, "our own make," "our own design."

olid Mahogany Drawingroom Sets, and Odd Pieces, Odd Chairs, Set-tees, Davenports, Writing and Tea Tables.

rtistic and inexpensive novelties in Furniture and foreign manufac-ture, suitable for wedding presents Cabinets, Tables, Secretaries, Curio Tables, Jardimere Stands, and Chinese and Japanese Carved Furniture.

Bedroom Furniture in mahogany, oak bird's eye maple, and many specialties of our own make, in white enamel, Dressing Tables and Bureaus, at moderate cost.

Special orders for any kind of Furniture will receive our best attention ass and Iron Bedsteads, Children's Cots and Cribs.

All Hair, Mixed and Felt Mattresses made to order in a few hours, also Wire Mattresses and Box Springs to fit any bedstead. Feather, Down, or Hair Pillows.

Lace Curtains

The size of our Curtain stock is one of the surprises of everyone who visits this store. For the spring trade we have special offerings in Point Renaissance, Point Arab, Brussels, Point Shiffle, Tambour, 1 ish Point, Point Colbert, and English and Swiss Lace Curtains of every description. Sash Curtains and Bed Spreads, in Brussels Point Renaissance, and Point Arab Special sizes and designs made to order:—

w Renaissence Curtains, 3 ½ yards long, with insertion and edging, \$4.50 per pair.

ainty English Lace Curtains, for bedroom and sitting-room, 3½ yards long, \$2.25 and \$2.50 per

White Muslin Curtains with frills, 3 yards long: Real Brussels Cur-tains, for parlours and drawing-rooms; Lou's XV. and Marie Antoinette Designs, 6-4 x 3½ yards long, prices, \$3.50 and \$4.00 per pair.

lambour Curtains, most suitable Swiss Curtain known, new designs, 31/2 yards long, \$3.25, \$4.00, \$4.50 per

Real Point Arab Curtains, 31, and 4 yards long, prices from \$13.50 to \$70 per pair. We invite all lovers of beautiful laces

to ask to see our finest Lace Curtains, real lace on cream silk, \$150.00 per pair.

immense assortment of Muslins and Laces by the yard for Sash Curtains, Bed Draperies, etc-Samples sent anywhere.

Plain White Muslin, with frills, 30 inches, 12½ and 15c per yard.
Plain White Muslin, with frills, 50 inches, 20c and 22c per yard.
Spotted White Muslin, with frills, 30 inches, 20c and 25c per yd.
Spotted White Muslin, with frills, 50 inches, 4c per yard.

inches, ,oc per yard. Coin Dot Muslin, with frills, 30 inches

28c per yard. Coin Dot Muslin, with frills, 48 inches 45c per yard.

Mail **Orders**

The customers of this store are found in all parts of the Dominion. It could hardly be otherwise with the exceptional opportunities we give people everywhere to make their selection from the largest and finest stock of home furnishings in Canada. Customers out of town can order with every assurance that their wants will have careful individual attention. Samples of any

lines, so far as it is possible to send samples, will be forwarded on request. We published a tasty booklet suggestive to the home-furnisher, a copy of which will be sent to anyone naming this paper.

John Kay, Son & Co., Limited

36-38 King St. West, Toronto. Canada.

Easter Giving

The exchrage of friendship tokens at glorious Eastertide is yearly becoming more popular.

What To Give

There's nothing more appropriate or acceptable than a
neatly cased bottle of XQUISITE PERFUMERY. We have what will please you. Prices Tright. Call in.

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Royal and foreign guests, £6,500. The Master of the Harse-Hire of carriages, railway and steamer expenses, extra barvants, etc., £1,300. War Office—travelling expenses, food, and accommodation for troops, £15,000. Urst Commissioner of Works-Fitting up St. George's Chapel, erection of stands, and repair of damage to parks, £3,500. Foreign Office—Entertainment of foreign envoys, £500 Sundry expenses, ancluding expenses of the Earl Marshall's staff, Dean and Chapter of Windsor, special police, etc., £500. Royal and foreign guests, £6,500. The

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attended to promptly, and you will
have the satisfaction of having on
the table Sandwich Bread that is
perfection. One trial convinces
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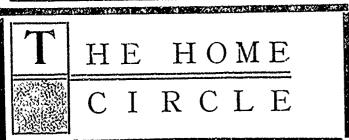
Spec al attention is directed to the facilities pos-sessed by the School for giving instructions in M ning Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

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For full information see Chicalar.

L. B. SEEWARE, Secty.

The state of the s



HE HOMECIRCLE

FROM SHADOW-SUN.

We must live through the dreary win-If we would value the spring.
And the woods must be cold and silent
Refore the robins sing.

The flowers must be buried in dark

ness
Before they can bud and bloom,
And the sweetest and warmest sun

Comes after the storm and gloom.

So the heart from the hardest trial Gains the purest joy of all, And from his that have tasted sad-

The sweetest songs will fall.

For as peace comes after suffering, And love is reward for pain, So, after earth, is Heaven, And out of our loss comes gain.

TO SEND TO HER AT EASTERTIDE.

Easter are shown in the shops whose wares are distinguished for novelties and oddities. The Easter "card" so called, is a large, square sheet of rough surfaced letter paper. It is vivid of hue—bright yellow, brithant purple, searlet, indigo-blue or deep freed-page of this gayly colored sheet of paper is a girl's head, sketched in ink or in water colors. The purple sheet is adorned by a golden-haired girl, whose white shoulders just eme ge from a mass of lilae frills. On the bright rose paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is a brown-haired head in a cloudy pink chifton boa. On the searlet paper is on the fines that mean black lace around her white neck. No "greeting" or lettering of early kind appears on these original cards. One can write one's own Easwishes or whatever one wishes—there is room for a long and fervent love letter on the last pages—on the wide margin around the picture.

Werhaps the daintiest of new ideas (Artistic tritles to send to her for margin around the picture.

margin around the picture. Perhaps the daintiest of new ideas for Eastertide is the Easter bonnet. The bonnet itself would fit a very small fairy, but its style varies. It is blue straw, with wee pink roses under the brim, or it is white tulle, with a tiny golden buckle, or it is pale pink silk, with a diminuity but very cursilk, with a diminutive but very curif feather ourying around the brim.
This bit of a hat rests onf a sheet.
Of white tissue paper—one inch square—and a hatpin with a jewelled head
is thrust into the paper, ready for use
The box in which this chapcau is sent
to its destination, is one of the square,
flowered variety, tied with ribbon,
such as the smart millinear use for
their, choicest chef docuvre. On the
imper side of the cover, where the maimer's name should be, is a three-line
werse in gollem letters to the Easter
Bonnett. These dainty conceits deserve a great vogue. serve a great vogue.

HOW TO BANISH WRINKLES.

Wise precautions and ifroper personal care will do more to banish wrinkles than all the creams and lotions ever made. Given the cacse, which is always warry and fatigue, do your utmost to avoid these. In so simple a thing as sitting, not eight women out of ten know how to avoid grave mistakes. A lounging, relaxed attitude with curved spine when at work more than trebles the fatigue. The spine abould be held erect, and the sur of can be gaven by sitting well bick in the chain so it will be braced against the chain so it will be braced against the chain-back. If this be straight so as to support the shoulders also, all the better. The little rests, where possible, of ten or infecen minutes, are great savers of health and strength, but when a wom in has had a very hard day, and feels herself a bundle of throbbing nerves and dull pains, instead of trying to 'keep up." or to hard day, and feels herself a bundle of throbbing nerves and dull pains, instead of trying to 'keep up," or to forget her misery in a good book, if she values her good looks she will take off her ciose-fitting gown, get into a loose negligee, bathe her face for five minutes in vory hot water, and then bathe the back of her neck in the same way. After this she must lid down flat on her back, and, in so far as she can, relax every muscle if sleep does not come, at least banish thought and let your soul fly away that the end of a half-hour you will feel rejuvenated and ready for anything.

IN TIME OF TRIAL.

Trouble will come to all persons, for Trouble will come to all persons to-trouble is the destiny of earth. It is by fire that gold is refined; it is in affletion that the human heart is fourified. Every life has its crosses. When, therefore, trails beset a Christian he can obtain fortitude by prayor, by penance, by acts of resig-nation, and by such considerations as

Licse,—
1. God is always right
2. If I had the deserts of my sins
I would now be in hell, and this adversity which now workes me is far,
far less than the pains of hell.
I can inake a virtue of the neces-

far less than the pains of hell.

3. I can imake a virtue of the necessity of suffering this distress, by offering up my miscry in union with the passion of Christ, and as an act of expation for my offences.

These thoughts will prevent murmurs against Providence, discouragement and despair.

All our tribulations are directly intended for or can be turned to our

All our tribulations are directly intended for or can be turned to our spiritual mofit. Thus utilized they are a special benefit, better than sickes, or health, or joys, or honors. They can be transfermed by the alchemy of a religious motive into jewels, to adora, the grown of life that is the

promised reward of those who persevere in the mactice of virtue to the very end.

PREITY HANDKERCHIEFS,

A revival of a certain old style is seen in the use of coided lineus for the handkerchiefs. In some cases the cording is woven into the border alone and the handkerchief is finished with a narrow hemstitohed hem, while in other instances the whole handker-chief is marked off into checks with this woven cord.

The combination of drawn work and embroidery, as seen in some of the handkerchiefs made by the Swiss peamanageruners made by the Swiss pea-sents, is very pretty. One of the fav-orite butterfly designs has the whole insect of the finest of fine drawn work enclosed in an outline of fine embroi-dery. Some handkerchiefs, otherwise perfectly plain, are embroidered on the hem in polke dots.

When handkerchiefs are an extrav agance—that is, when they are so costly as to belong in the same category with finery—the average woman is likely to thoose late rather than embroidery, not because of a greater cost, but because there are more ways in which the lice handkerchiefs may he made useful. No one pretends to use either for the purpose for which it is intended, so far as is known. The embro.dered trifles are often spread out as a sort of table mat, while the lace handkerchiefs are made into collars and other dress accessories. When once the \$100 point is reached in price it is difficult to judge 6.2 the real value of a handkerchief. It may be anything over that price, depending largely upon the standpoint of the person who estimates. One lovely embroidered handkerchief worth \$40 is no larger than a lace handkerchief whose cost is but \$13 50 and has no more of its ground covered with the pattern. It is the fineness of the compact work that brings up the value.

Men's handkerchiefs are rather narout as a sort of table mat, while the

Men's handkerchiefs are rather narrow as to hem and rather large as to extent this year. Some of them are made from a full yard of hem and are about the size one night buy for are about the size one might buy for a small table cover. The very finest of handkerchiefs for men, made of linen that is almost silky in texture, costs \$5 each and \$60 a dozen. Both on men's handkerchiefs and on those that belong to women the initials must be embroidered in one correst. There were difference in the lef-

trials must be embroidered in one cor-ner. There is a difference in the let-tering, however. For a man's hand-kerchief, plain straightforward print-ing is the form for these embroidered initials, while for a woman's, a gentle script may be chosen. Intertwined letters, resulting in a monogram are letters, resulting in a monogram, are no longer in good toste, if they ever wear. The purpose for which the letters go om ft, or should be, one ofidentification, and who could identify a lacoon-like mixture of curves and flourishes and reconcile it to any familiar vowels and consonants.

THE GARDEN AND HEALTH

woman's fingers are much cleveret than the hared man's to prick out deli-cate seedlings, to bud roses, or graft trees, and skriful to practice all the delicate arts of propagating plants. It is surprisingly easy to raise a large stock of perennals and shrubs, to produce rose bushes, to multiply anything of which the smallest sorap or seed can be produced. Work of this kind has a specially soothing charm for tired nerves, and equals the most per-fect rest cure. It will not injure the feet rest cure. It will not injure the friest lady to prepare potting compos, to hoe or rake among her plants, to spread among them the beneficial mulch by which the hired man would grob bly kill many of them when roughly shovelling it against the stems. Only woman knows how to tend the young rose shoots and exterminate the marauding grub or green fly Some very great ladies in England will not frust a gardener among their flowers, or even to train fruit to train fruit trees or narl up climbing roses.

A PLEA FOR LONG SKIRTS

While radical dress reform leads wo-mankind nearer and nearer to the pos-session of the clothes of our fathers let one faint voice in the land the heard let one fact voice in the land effeard in favor of the skerts of our mothers. According to modern science, the dress of somen should be a grim demonstration of hygiene. A congress of doctors of all nations assembled in Rome has figured to a dot the humber of deadly bacilli possible to be gathered to the square inch of a woman's train. In Boston Lie board of health has formally prescribed short skirts for women school teachers. The warnings of science thus are unmistakable, and they are not lightly to be taken. But what of woman's mission to be lovely? Does this no longer enter into the reckonings of the sex? A short-skirted woman on the street, except in a deluge of rain, is a blow to one's deals. The older the woman the greater the blow. "Veraly," says Carlyle, "clothes do tailorize and demoratize us." True, indeed, concerning the abbreviated, ankle-displaying short of the ho, denich "new" girl, truer stall of the mannish middle-aged and old ladies who, caring not for the size, shape, style of their feet, caring not for the subtle chalmn of mystery which belonged originally to woman reduce dress to a convenience of rapid transét, a grim assurance of the public health, and an artless announcement of indifference to appearance in favor of the skirts of our mothers

MOTHERS OF THE COMING RACE

It has taken years of recent training, years of patient, scientific work, Late.

to tereh women, and not all of them know at yet, that some facts concerning themselves, and the wherefore of the reaction, are general laws, and more indisputable than any individual proofs to the centrary they can possably present. The basic fact, not that they are on that they ever expect to be, but simply that it is physically possible for them to become mothery, is a physical handicap that must be accepted and acknowledged, and allowed for in laying down a common law of health for the great army of women. To this law of limitation the general woman, married or undarried, must yeld—with what grace she may. Her work in the world, or what appears to be her work, may be something very far temoved from domestic duties. It may be that a satisfying occupation fills her life as she feels domestic life could never fill it, but note the less she is born a woman, with other cancettes which are at to teach women, and not all of them domestic life could never lift it, but none the less she is born a woman, with other capacities which are at once her weitness and her strength, and this fact is not only a stern and fixed certainty, but it is more or less as a short string that has acted as a tether to many a vaulting ambition

HYGIENIC CARE OF PLANKETS.

The practice of having blankets dry cleaned is no longer followed, and the mtelligent housekeeper who understands the laws of hygiene knows that the process does not clean and disinfect woolen articles, as does soap and water, with a day's exposure to sunshuic Germ life will be found to exist for many months in the fleecy surfaces of woolen fabrics, and a biorough cleaning is therefore necessary after blankets have gone through a winter's use, no matter how white and free from all appearances of dirt they may been

my seem When ready for the work, a bright, calm day should be selected. Fill at the kwo-thirds full of warm rain water, have the temperature about 86 degrees. Dissolve half a bar of pure white boup in the water and add three ounces of borax. Put in one blanket at a time, and let soak five juninutes, then rub gently with the hands, dipping up and down in the water. When clean, remove to another tub of warm water and rinse, add a little bluing to the last water. When well rinsed, squeeze and shake as free of water as possible, and stretch evenly on a line exposed to the sun. When dry, t. ke from the line, fold smoothly and press under a heavy weight for several slays.

Blankets thus washed will retain their white fleecy appearance through

Blankets thus washed will retain their white, fleecy appearance through many seasons of use.

KOLA TONIC WINE

Winning Popular Favor as a Tonic Sultable to All Tastes.

Rola Tomo Wine is manufactured by Kola Tonio Wine is manufactura the Hygiene Kola Company, with head offices at 84 Church street. Although Kola Wine has been on the market but a comparatively short time, it already has a wide and extensive sale ready has a wide and extensive safe through the whole country. It has been endorsed by leading physicians, lt is intended to strengthen all parts of the body, and to cure indigestion,

It is intended to strengthen all parts of the body, and to cure indigestion, dyspepsia, bronchitis, rheumatism, and all nervous diseases. It is a capital concentrated nourishment, while as well as being inedicine, it is extremely pleasant to partake of, and is rapidly becoming one of the most popular temperance drinks, being kept for sale at all drug stores and bars.

Kola Tonic Wine is made from Kola, celery, and pepsin, have for years been known as nerve foods, while the discovery of the scientific value of the nuis of the "Stirculia Actumata," or Goora tree, commonly caled Kola nuts, is of more federat date. The Goora tree is a native of west tropical Africa. It has long been prized by the natives as possessed of many lightly valuable qualities. They use the nut to allay thirst and stay hunger, and when feats of great strength are to be performed, they prepare for the ordical by a diet of Kola nuts. The tonic is particularly recommended by brain workers and athletes, while weak men and invalid women give testimony to its worth. The Manager of the Hygiene Kola Company is Mt. E. J. Cobean, whose warm-heart, coupled with shread business capacity, is boing so much to build up a great trade for Kola Wine Mr. Cobean came to the cety in the fall of 1899 from Camilla, in Dufferin County, where he was pessinaster, general merchant, local up nt of the

Mr. Cobean came to the city in the fall of 1899 from Camilla, in Dufferin County, where he was postmister, general merchant, local agent of the Bell Feichlone Company, telegraph agent, salesman, and treasurer of the local cheese factory and treasurer of the Fownship of alone. These viried positions of trust made. Mr. Cobean one of the best-known men in the county of Dufferin, where he has a host of friends who resuce at the prosperity which attends his dis harge of the duties of Manager of the Hygiene Kola Company.

One of the strongest recommendations for Kola Hone Wine comes from the ministering profession who, besides endorsing it as a nerve tonic, commend it for taking the place in public places of ales and spirituous liquots, which have been hitherto considered the perquisite of the social

quors, which have been intherto considered the perquisite of the so-ral

So rapidly does lung irritation spread and deepen, that often in a few weeks it simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger if delay, iget a foottle of Bickle's Anti-Consumptive Syrup and cure yourself It is n medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

An American female missionary, preaching in China recently against the practice of Chinese guls squeez ing their feet, was told by the almond eyed Celestrals to go home and tell her ensters to throw away their corsets

All the gold produced in the world during the year 1900 would not pay the cost of the South African war to

Separation of the control of the separation of the second CHILDREN'S CORNE

DECEMBER DES DES DES DE LA COMPRES DE LA COMPRESE DE LA COMPRES DE LA CO

TWO LITTLE BROWN SEEDS.

"Wake up, little brother; wake up, now, I say," Spoke little brown seed to his brother

one day. one day.

But 'No, no," said little sleepy-head,
"no, not; not I;
I would rather by far in my bed to

For both little seeds, at the foot of a tree, y tucked up in bed, snug as snug well could be.

But, listen, dear brother," the wakeful one इ.स.वे. "How the sunbears are laughing,

high overhead: The larks, too, are singing; their song is so gay;
There's naught but a sluggard in bed

now would stay.

And even the dormouse is stirring at Why, surely, the winter is over and

'Ay, little brown brother, the spring

is begun, The earth, I am sure, must be brimming with fun;
Now, little brown brother, fancy what
will you be f

And that's a grave question for you and for ma" and for me "I'll be a stock." "I a sunflower, and

"Oh, brother, I never shall see you

And so it befell, for each tiny brown seed.

The stock and the sunflower, soon

parted indeed. The sunflower, 'tis true, waved aloft

as a king,
And whaspered, "Where are you, you
poor little thing?"
But at eve, when the stock perfumed
the still air,
It sighed, "Lattle brother. I'm glad
you are there."

THE ANCESTRY OF THE CAT.

It is impossible to trace the origin of the domestic cat with certainty to any existing species or variety of the wild cat. Indeed, the time at which the cat was first domesticated and introduced to human society is purely a matter of conjecture. Professor Shaler expresses the opinion that the Homestication of the cat must have been much later than that of this dog Other naturalists give reasons for believing to the contrary. We ourselves incline to agree with Professor Shaler, and for this reason, that dogs were farst domesticated in order to assest in hunting, and therefore, probably, in what is called the hunting age of human society, whereas the cat has nowhere been generally used as a hunting animal. nowhere been generally used as a

age of human society, whereas the cat has nowhere been generally used as a hunting animal.

The dog is essentially gregarious; he loves to hunt in packs, and when introduced to a human family he regards the family as his pack and hunts accordingly, so that he is easily made serviceable by the human hunter. The cart on the contrary, is unsocial; it lives alone, hunts alone, and feeds alone, so that it could not be expected to be easily trained to hunt either with men or for them. In fact, the only member of the cat family that is known to have been trained to hunt is the cheetah, though any ancient Egyptian painting, which may be seen in the British museum, represents a cat which is apparently assisting a hunter to catch birds. This, however, even of the picture is to be taken as evidence of a fact, requescris af very rare exception to a universal rule, and therefore would not justify the inference that men in the hunting age adopted cats to aid them in the chase. There is another reason for thinking that the cat must have been adopted by man after the hunting age, namely, the cat's wonderful attachment to locality. Animals like the wolf, with which the dog is most closely allied, follow their prey over vast tracts of sountry and seem to be entirely destitute of local attachment. The wild-cat, on the contrary, settles down in a particular spot and waits for fits prey to come. When removed from ats accustomed habitat it seems to loose its skill, and therefore would he caseless to men in a hunting age, because in that age men seldom had fixed habitations, but rosmed abroad wherever game was to be found. If course, much of this is conjecture. Whether the cat or the dog wonf first, adopted by men can not now be certainly known, but the cat was well known as a domestic animal at an early period of human history. hunting animal.

PLEASANT PEOPLE.

Says Mr. Thacker y about that nice boy, Chre Newcome, 'I don't know that Chre was especially brilliant, but he was pleasant.' Occasionally we meet people to whom it seems to come natural to be pleasant, such are as welcome wherever they go as flowers in May, and the most charming thing about them is that they help to make other people pleasant, too.

The other morning we were in the middle of a three days' rain. The fire smoked, the during-room was chily and when we assembled for breakfast. papa dooked rather grim, and mainina tared, for the baby had been restless all right. Polly was plainly inclined to fretfulness, and Bidge' was un-denably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he

came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tono that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her check getnly as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, Quid delivered the rolls to Bridget, with a "Here you are, Bridget, Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we had gathered around the table and present the gather the collective are selected. had gathered around the table and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all, but he had, in fact, changed the whole moral atmosphere of the soom, and had started a gloomy day pleasantly for five people. "He is always so," said his mother, when I spoke to her about it afterwards, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper I am sure of thit."

And I thought, Why isn't it a dis-

And I thought, Why isn't it a disposition worth cultivating a Isn't it one's duty to be pleasant, just as well as to be honest or truthful, or industrous as to be nonest of tetricus, or tetricus, or generous? And yet, while there are a good many honest, truthful, industrious, and generous souls in the world, and people who are unsel-fish, too, after a fashion, a person who is habitually pleasant is rather a rarity.

But the beauty of it is, as I But the beauty of it is, as I said before, that dearantness is catching, and such people with find themselves in the midst of a world full of bright and happy people, where everyone is as good-natured and contented as they are.

SISTERS OF CHARITY.

The following is from a speech of Captain Crawford;

Captain Crawford;

"On all God's green and beautiful earth there are no purer, nobler or more kind-hearted and self-sacrficing women than those who wear the sombre garb of Catholic sisters. During the war I had many opportunities for observing their noble and heroic work, not only in camp and hospital, but, on the field of battle, right in the front, where bullets hissed and shot and shell flew, and dead and mangled forms lay

"I have seen them moving over the

"I have seen them moving over the field, their faces wet with tears, administering to the wants of the wounded and whispering words of comfort into the ears of the dying; now kneeling to moisten with water the bloodless lips on which the death angel had left his pale imprint; now breathing words of hope and immortality beyond the grave, into the ear of some mangled solder; now holding the crucifix to receive the last kiss from somebody's boy from whose breast the life-blood was flowing." am a Protestant, but I shall never "I have seen them moving over the

breast the life-blood was flowing.
"I am a Protestant, but I shall never forget, or cease to cherish with
profound reverence, the memory of
those noble, holy women."

SHORT TALK TO BOYS. By J. W. Burgess.

Remain in school as long as you can memain in school as long as you can consistently with your circumstances, and don't be ashamed to fill in your spare hours at manual labor, in order to help along in the purchase order books and the difference of other der to help along in the purchase of your books, and the defraying of other necessary expenses. Be just as independent as your corcumstances will permit, and never use the funds of another when you can provide them yourself. Don't thank you must be helped to everything you have. An pourself. Don't think you have. An helped to everything you have. An education for which you toil and scheme and economize will stand by you longer, and be appreceited by you more than one that costs you no efmore than one that costs you no effort beyond the mere mental exertion necessary to the study of books. The country is filled with college-kred young men looking for situations, who have no experience beyond book learning. Whether graduated from a college or from a district school, the men who hold the rems of power today in every walk of life are those who have come up out of more or less tribulation, and who have good, hard, commonssonse and practical methods tribulation, and who have good, nard, commonsense and practical methods gained by rubbing against the rough side of the world. That sort of experience produces within a man a rugged determination, and a rigid bankbone that can be secured in no other way. So, boys, cultivate independence

TRADE OF ANIMALS.

Bees are geometricians, the cells are so constructed as, with the least quan-tity of material, to have the largestazed spaces and least possible loss of saterstice. The mole is a meteorologist. The bird called the non-killer is an arithmetician, as also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric are electricians. The nautilus is a travigator, he raises and lowers his scals, casts and veighs anchors, and performs other nautical acts. Whole are electricians. The nautilus is a travigator, he raises and lowers his sails, casts and veighs anchors, and performs other nautical acts. Whole tribes of birds are musicians. The beaver is an architect, builder and wood-cutter, he cuts down trees, and erect, houses and dams. The marmot is a civil tengineer, he not only fulldshouses, but constructs aqueducts and drains to keep them dry. The white

ants maintain a regular army of a dark Waspi are paper manufactures. Caterpliers are slik spinners. The equippel is a ferryman; with ship or a piece of back for a back, and his tail for a sail, he crosses a stream. Doys wolves, Jack ds. and many others, are functers. The area have regular day-laborers. The non-law say rome-dancer. key is a rope-dancer.

FRESH AIR.

can. It is the place for a man colla-it is good for the health. A distin-It is good for the health. A distinguished physician was lut the habit of saying, "However bad the air may be out tof doors, at is always worse in the house." It is good for the temper People who are always shut up in the house are apt to grow fretfu! ad pervish. They are monce to require natrow views of things and to worry over twals not worth considering. trails not worth considering. It is good for the whole character — for strength, hope, patience, and fortitude. It expinds and softens one a nature, and makes us more charitable.

REVIEWS.

The April number of "Success" contains Governor Benjamin B Odell Junior's, fust magazine article. That ruang young statesman, chooses for his debut in literature, the subject Pouties and the Demands of Good Citizenship." This is well sustained argument in favor active participation m current political movements by all young men, without regard to social status or bus ness cates. Senator Bolliver, of Iowa, Bishops Potter and Vancent, and a host of other distinguished writers, assist in making this Easter issue of "Success" a notable

One finds himself holding his breath from one end to the other of Clear-land Moffett's paper "The Priot," in the April St Nicholas. This is the fourth of a secres on "Carcers of Danger and Dithe," and perhaps the most thrilling of all. The Cinadian voyageur is the priot especially considered, and it is har to say which of the scenes described is the most execting—Fred Outlette on a steambout shooting the lacting laptage, or Jackson and his band getting the Wolseley expedition up the Nic cataracts just too date to save Gordin at Khartoum. Danger and doring were involved also in the adventure of "Two Boys and a Mountain Lion," narrated by Williston Hough. The departments are rich in letters, anecdotes, pictures and miscellaneous information. One finds himself holding his breath

His Eminence, Cardinal Gibbons, contributes the leader-"The Catholic Church and the Needs of Society"-to the Easter number of Donahoe's Magazine.

Reviewing what the Church has done for the instruction of man, for the preservation of the marriage bond, for preventing inhuman drime, for the reformation of the fallen, and for the falleviation of every form of human misery, the Cardinal takes occasion to pay kenerous tribute to the works of Christian benevolence accomplished by zealous prometers outside the Church, who "in their noble efforts for the

who "in their noble efforts for the moral and social regeneration of mankind, have in no small measure been stimulated by the example and emulation of the ancient Church"

Other papers that will be of special interest to carnest thinkers are "The Resugrection Begins a New Era," by Rev. Win. P. McQuaid; and "Are We Nearing Christian Unity?" by Rev. Morgan M. Sheedy; "Lent in Ireland," by Rev. P. A. Sheehan, P.P., Donerale, Ireland. Treland.

The trials, successes and prospects of Catholic Journals and Journalism form the subject of a foreeful paper by the widely known editor, Charles J. O'Malley, whose briliant work should have established a sure foundation for the late Midland Review,

in Nork alone could do it.

Rev. Francis A. Cunningham writes of "Cardinal Manning," Rev. Mortimer E. Twomey contributes a practical explanation of the need of an "Index of Prohibited Books," and Rev. P. J. of Profitation House, and reversion of the common, S. J., describes most enter-tainly a visit to Brussels, "A City of Historic Associations" "By the Mesty Burn" is one of the

"By the Mesty Burn" is one of the sweetest, most charming stories of Irish life ever written by Ethna Carbery, who always writes with such tender insight and appreciation of the Celue character.

The poetry of the Easter issue is particularly good, among the contributors being Rev. Walliam Dollard, Caroline D. Swan, Susan L. Emery, William Garvin Hume, Alice Aldigan, Joseph B. Loughry, Amadeus, and Thomas A. Walsh.

The girls of a New Jersey to vn have formed a society, the members of which swear a solemn oath to have nothing to do with young men who touch liquor. This has lightened the touch liquor. This has lightened the pressure on the male market, and the other girls in the town are having a

NOT A JESUIT.

Not a Jesuit.

An Associated Press despatch from Ogdensburg, N.Y., on Tuesday said,—
"Rev. Jqhn Scully, S.J., superior of St. Joseph's, at Philadelphia, to-day, in commenting on a Brussels despatch of March 24, concerning the Abbe Renard, said that it could not be true that the Abbe had broken off Jesuit relations in order to marry. Father Scully says that while the abbe was educated in the Society of Jesus he has not been a measure of att for twenty years, and that the fact that the abbe for six years has been a profession in the University of Ghest shows that he could not be a member of the speciety." society."

NEW \$300,000 CONVENT



1-Early in The Night.

It was a terrible night. Not terrible because of a orm, not terrible because of the lightning or the wind or the rain, but terrible because of the wick-

rain, but terrible because of the wickedness of men.

The whole city of Paris seemed to
have gone made. Persons who had
been kindly enough, who had little
offildren of their own, and dear old
grandfathets and grandmothers,
watched the carts po by that held the
fold people on their way to have their
heads cut off by the instrument called
the guillotine. And those who saw the guillotine. And those who saw vall this, who applauded, had suddenly become cruel because they had turned their backs on God.

Little children were homeless and without food because they happened to be the children of aristocrats, and the people of Paris hated aristociats, the people of Paris hated aristociats. Formerly it had been honorable to awear fine clothes in the streets, to drive in carriages, but now mentried to dress as poorly as possible; they were hurried to the guillotine because they had borne the title of Marquiston Count, and for no other reason. The dristograts had been haughty and arrogant, and neglected the poor; many of them had shown a most evil example, and now the seed sown was bearing fruit. Louis XIV., the "sun king" of France, had been careless of the poor, Louis XV. had been evil in his life, Louis XVI. was alive now in prison, suffering for the sins of his forefathers. And his son, the little Dauphin, in prison, too, was to die' by a blow and horrible torture, worse than death itself.

Not long before this night, the beau-Ant long before this light, the dear friend of the imprisoned Queen Marie Antoinette, fluid been dragged through the streets—and afterwards her gold-en head had been carried through the en head had been carried through the same streets on a pike. Not very long, before, too, Mile. de Sombreuil had been forced to save her aged father afrom the guillotine. How? By drinking, in the presence of a group of men whose hands were red, a cup of blood. They said that she afterward went mad—but ske saved her father for the time. All this is very horrible—too horrible to talk about; I mention it that you may know that human nature is capable of the most terrible atrocities, if it turns away from God and meeks at Him.

It was a terrible night over a hundred years ago, when Hugh O'Regan and Henry Bache met in the streets of Paris. Hugh was the most wretched of boys, for he had just lost his nother; and Henry was even more wretched, for he had lost both father and mother, and, besides, he could say no prayers, for he knew none.

prayers, for he knew none.
Louis XVI., now imprisoned by his people, had been kind to Americans. He had sent his troops over there to help George Washington in the great struggle against the English King George. And he had received Benjamin Franklin well at his court, and given him all the help he could. It was through Mr. Franklin that young Boobe and his negents had come to Bache and his parents had come to Paris from America. They had been the guests of the good Marquis de La-fayette, wife of the celebrated Marquis; she had learned with great sor row that the Baches were of that fashionable school of intidels who had done so much harm in France.

Hugh O'Regan was about the Hugh O'Regan was about the same ago as young Bache. His grandfather, the Count O'Regan, had served under Dillon in the Irish Brigade, and he and his mother had come to Paris to liv; in ms grandfather's house, while he went to the Jesuitt's chool. Early in the evening he had left his mother, to go for some bread and fruit, as all their servants had deserted them. He had left, singing cheerily the song he loved;—

"I leave thee my heart, For all my heart is thine;

Time can never part, When love and love entwine." When the returned, she was gone. He when me returned, she was gone. He found a piece of white paper in the floor, on which was scrawled in chorcoal; "I have been arrested. Trust in God. We shall, at best, meet in heaven. Je te laisse mon coeur." About the same time Heary Bache had followed a crowd who were singing and daneing. He was fifteen

had followed a crowd who were saig-ing and dancing. He was fifteen rears old, end his curiosity much be forgiven. When he returned to the house in which his parents, had lodged time Lafayette had left Paris, they were gone. He ran through the de-tected house until he found a servant lidden in a closet.

"The citizens had taken the aristo-erats to the guillotine," the servant aid, as well as Henry could under-tand, for he did not know French rell; "and he had better run or they yould cut his head off, too."

And so, on this terrible night, when the streets of Paris resounded with houts and vile songs, and torches lared everywhere, and men and women and children, with red cape on their theads, danced and sang songs in mor tof Liberty, these two boys stood at the corner of a street, knowing twhich way to turn.

Hugh wore a black velvet suit, with

Hugh wore a black velvet suit, with Hugh wore a black velvet suit, with ine lace at the sleeves and neck. His liver buckles flashed in the light of fire, which had been kindled in the quare, about which the people danced, singing a song they called the armagnole. And the other lines of his mother's song passed miserably hrough his mind;—

"I leave my heart behind;
"I will never be well again;
For all the chains that bind,
here troken—so farewell." His hair, long and curly, fell on his boulders. A light aword, a gift.

from his grandfather, hung by his from his grandfather, hung by his side. He was large for his age, and at home in Ireland so noted had he been in all athletic exercises that he was rather too proud of his strength. He held his three-connered hat in his right hand and looked at the gancers. Only a moment before, he heard it said that they had almost torn an aged priest to pieces who had been on his way to a bed of sickness.

his way to a bed of sickness. Henry Bache, who stood near him watching the indeous dance, wis slighter than Hugh. Baseball had not

sighter than Hugh. Baseball had not been invented in America, but he could ride to pony with mybody, toos quoits, and he had even tried his skill at quintam—an old-fushioned form of polo. He wore a plain suit of linsey-woolsey; his hair was cropped short under a broad-brimmed scraw hat. He had no buckles on his shoes and no sword. His blue eyes had lost their usual look of keeness and interest; they were full of pain and anxiety. usual fook of sceness and success, they were full of pain and anxiety. Hugh noticed him; he saw at once that he was not a French boy.

The dance became faster and faster; the torches flared; the light and shad-ows made the faces of the people and der the red caps more wicked than

"Ca ira! ca ira!" they howled.
"Tigers," said Henry Bache, halfaloud. Hugh heard hem. A little boy
had fallen in making his way through
the crowd. His father, who wore the
red cap, held hun in his arms and kissed him. Even the red can could her red cap, herd han in his arms and kiss-ed him. Even the red cap could not change the look of love on the father's face, as he consoled the little boy. Hugh saw Bache nervously clasp his hands together in the red light. Hugh hamas together in the red light. Hugh was impulsive; he touched Henry gently on the choulder; Henry started; but a glance at Hugh's houest eyes re-assured him—besides, that Hugh wanted to be friendly was evident from the low bow 1. made. The plain boy almost smiled as he saw it. It reminded him of the size and greened from the size of the size of green was the saw it. reminded him of the airs and graces of some of the French officers who had danced a minuet, and at whom the citizens had greatly laughed.

"You speak English," Hugh said, in his soft voice, "and you are in trou-

"And you are Itish," said Henry, holding out his hand, "and"—with a quick look at his face--"and are in trouble,"

"Alas, yes," answered Hugh, in that soft tone and accent which betrayed his nationality, 'I am very sad, and I know not want to do."

"And I am ever sadder," said Henry, drawn to this boy at the sense of his loneliness. 'Che who spoke his language seemed like a friend. 'I am most wretched. My father and mother have been 'aken away by these demons who pretend to love heerty. Liberty means a defence. erty means a different thing over in our country. We did not hurt women, or murder, or sing and dance like fools. Why, even old Farsor Duche, who wanted Gen. Washington to betray the cause, was not hurt. that we were home again."

"We might fight in Irciand, if we cotid." said Hugh, who, grave and sad, looked much older than he was. "We are not permitted to know what free-dom is."

"And may I ask your name?" said

"The Count Hugh O'Regan."

"Count?" whispered Henry, looking around. "They would kill you if they heard you say that. Many persons are guillotined every day simply because they bear titles."

"I am what I am." said Hugh, proud-ly. "We were in Brittany when these horrors broke out, but my mother hastened here, believing we could save my grandfather's bouse, which was in charge of servants, and put ma quietly to school. I had been only two days with the good Abbe Gaillard when-but what is that?"

What reemed to be a black bundle on the ground outside the circle of dancers moved and stood erect. A man, hideous in face, rushed at it, and beat it to the stones. It fell with grown.

Hugh half drew his sword. "Stop."
Henry Bache saul. "If you fight you are lost. And I must ask you to help me, though I know not how. I have lost my father and mother, and I must save them."

"And I my mother. You must help me, too."
Henry felt a strange sense of conso-

lation in thus recognizing a fellow in

"Done," he said, striking his hand into Hugh's, feeling better, "Done." Hugh was silent; he resteu his eyes on the dark object which seemed, crawling out of the circle of flickering and little France above, the black rad light. From above the black cloak showed a white head; the fig-ure half rose to its feet. And then, as the torches of the dancers flared up for a moment he knew the face.

"Mother of God, help us," he whispered, clutching Henry's arm. "Tis Eather Gaillard—the wretches have almost killed him."

Henry looked too.
"A Papest priest," he said, bitterly,
"Let him hione. He is as bad as the

frest."
Hugh took his hand from his com-

"We must part, sir," he said, "I am but a boy; but I will save that priest or die. You can go your way."
"You will be murdered," cried Bache. "Yerhaps so—'tis in a good cause; that old man is not only a priest, but my friend."

my friend."
Hugh was about to rush forward.
Bache held him in his strong, wiry

Stay-he has reached the shadew of

No-I spoke hastily. You the tree. promised to help me, and I vill not desert you-even if I must risk my life for a Romish priest."

life; for a Romish priest."
High's face was flushed, his eyes blazed. Bache was cool—"as cool," he afterward said, "as a cucumber." He drew a long-bladed pocket-kinfe from his pocket, while he held fast to High's arm with his right hand.
"If we on forward, we shall attract

"If we go forward, we shall uttract attention to the old man. Wait—a moment—let me think. 1 tell you," he said, as Hugh struggled, "that you are a fool. Wait! I will help you; and no English descendant breaks his

Hugh stood stifl, his eyes fixed on the figure that now lay in the shadow of the trees. It was plan to him that his companion was right. Some soldiers had joined the dancing ring, and two drums lay on the ground, cast there hastily-for their was no order among the soldiers in those

"I will draw them around me," said

Bache, struck by a sudden thought. "God help us!" ejaculated flugh. "You will run to the right, mto the Faubourg; at the first corner is my holying. It was an inn, and there as a sign hanging above the door. Go mandate the servant has ran away long ago. And now for it. How do you say, 'I am an American?' " asked Bache

"le suis Americam," "Now," whispered Bache, growing very pale, and setting his teeth, "go to you old man; but I expect you yo help me to the death."

"We never break our word," answer ed Hugh, creeping through the shad-

Heary Bache breathed hard. Then he sprang forward like a deer, jumped onto the big drum, and seized the lattle one. Rat-tat—rat-tat. Z The dancing circle half-stopped for a moment, but some continued to howl and sing. Henry rattled his drum

again. "Je suis Americain," he called out, m'a shirill, high voice. "Yankee Doodle." And then he crowded with all the strength of his lungs.

"Vive 'Amerique," oried the soldiers And Henry began in a high voice the song, "Yankee Doodle."

In an instant he was surrounded by in an instant he was surrounded by a laughing, shouting crowd. Heratied away on his drum, and cried, looking toward Hugh;—
"Run—for your life."

Then he began to sing. To make him stand higher, the soiders brought him an empty wine cask. Some of them had been in America, too, evidently, for when he sang "Yankee

them had been in America, 100, evidently, for when he sang "Yankee
Doodle," with many gestures with his
drum-streks, they joined in the chorus.
There was nobody to watch Hugh
and Father Gailfard now; everybody
gathered about the "savage Yankee
boy," on the cark. Even the hittle
lad who had been hurt laugued, as
Henry crowed at the end of each stanza.

But suddenly there was a howl; a sordier had caught sight of Hugh and the priest. Henry became aware of this. He jumped from his perch, and this. He jumped from his perch and greached Hugh's side just in time to strike back the arm of the soldier with his clasped kinfe. The boy an the priest vanished in the darkness Henry faced the soldier, who made a movement to grasp him. Henry three

the drum m his face and ra.
"Je suis Americain," he said.
"Aristocrat! Anistocrat! Hang him,"
called the soldier; but Henry had disappeared.

II.—At Nine O'clock . The dancers of the Aarmagnole soo

The dancers of the Aarmagnole soon returned to their places. "Ah, what a droll, savage Yankee boy," they said. And some of them instead to the storus told by the solders, who had been a America, of the strange, barbarous manners of the country. And the old priest had escaped—what of it—to-motivow, he would die, they said. All priests must be kided by good citizens sooner of later.

When Henry creat into the doorway

When Henry crept into the doorway When Henry crept into the doorway of his lodging-house he was dripping with perspiration. It was not that he had run so fast, but that even when he had seemed boldest. He believed that if he lost his life his father and mother might be lost, and this was enough to make him afraid of death.

of death. He found Hugh and the Abbe Gail-He found Hugh and the Abbe Gail-lard in one of the bedfooms of, the de-scrted house. Hugh had got a candle, and as few boys then were even with-out tinder and flint—there were no matches—he easily made a light. The old priest sat in an armchair; he was very white, and a cut in his forchead was bandaged with Hugh's handker-chief.

They both started as they heard

chief.
They both started as they heard Henry's footsteps. As he entered the old priest held out his thin hand.
"Ah, my brave boy," he sand, ""I thank you—you have saved our lives. And Hugh knows how grateful I am, same I have with me the Blessed Sacrament."

Henry bowed; he did not fully com-

prehend. "Monsieur," said llugh, gravely, "I "Monsettr," said lugh, kravely, 'I promise you that your father and mother shall be saved. You know not what you have done, but you have brought a great blessing on yourself to-night. I promise."

Henry was slient. Then he took

to-night. I promise."
Heary was silent. Then he took Hugh's hand.
"As sure," he said, "as my name is Heary Bache, if what you say turns out to 'e true,—if your God saves' my parents, I will worship Him—I will have your old miest tell me how to do it. I like his face."
"But he is a Jesuit." said Hugh, looking straight into Henry's face. Heary heatated. "Well, I have been been told—but never mind—he must be good since he has been evilly treat, ed by those fixeds. And he is a brave man. Now you must help me faid my father and mother."
Father Gaillard had listened; he ununderstood English sufficiently to get

rather contract had issected, he day
understood English sufficiently to get
ut what Henry was saying.
"His father and mother?" he asked
of Hugh: "What does he say of his
father and mother?"

a begir. "If I could only speak the languaze well."

The priest raised himself on his el-

The priest rarsed himsen to bow with an effort.

"You are English?"

"No," said the hoy; "I am of English descent," he added proudly. "My name is Henry Backe."

"Bache," said the priest; "Bache — Bache." He tred it again to get the irronunciation. "Ah, I remember. Your father and mother are with Mme. O'Reg m. m the Conciergerie, It was Madame who sent me by a trusted sorvant a foce, telling me that she and Americans had been the trust into

ed servant a foote, telling me that she and Americans had been thrust into prison. She told me also of a dying nun in the same prison. To her I was going, when the mob, God forgive them! recognized me."

Henry went toward the door.

"I must go," he said, "to find this prison. You are safe. There is wine in the cupbourd, and meat downstairs. I will leave you the key. The landlord will never come back. He was guillotined yesterday for harboring an impsocrat." izriskoerat.

"You must not go, ' said Hugh, "It means death We, mist consult."

"I will not witt," said Bache. "They will die of pan without me."

"You can do no good," spoke the priest. "When this pain abates so that I can walk, I will go to the prison."
"No," said Henry, in a low voice, "I

"No," said Henry, in a low voice, "I must go. You promised," he said, turning to Hugh, "that your God would saive them."
"I am sure," said Hugh, "that God will not let, me break my word." And he turned to the priest.
Father Gaillard smiled gently, and big lire mayer in prayer.

his lips moved in praye.

"Oh, Father," caid Hugh, the weight of grief falling neaver on his heart, "I must go, too—I must, I must—think of my dear mother among those demons. I will, at least, die with her."

Henry took his hand again.

"Let us go!"

Father Gaillard saw that he could

Father Gaillard saw that he could not keep them, and he felt a faintness erceping over him.

"Kneel," he said.

Hugh drew Bache to his knees with him. And then, the old priest blessed them both. Hugh rushed up to him and kissed him on both cheeks, and Henry he stily brought wine and bread and put hem, with the key, on the table wit, in reach, of the Abbe.

The boy went downstars together.

"The old man's blessing did me good—though my father would laugh over it with bes friend, Mr. Tom Paine," said Henry. "I don't care if he is a Jesuite-he is a good man. But—what shall I call you."

shall I call you."

"Hugh—that's my name."

"Well, Hugh, you must put on some of my clothes. You had better not go out again with those clothes. You are an aristocrat; they will recognize

you as a -what do they call it?

He thanked Henry. (In a few minutes he had dressed hywelf in a round cap, and carefully laid his ruffles and sword aside. Henry gave him a stout stick, and they went into the street. The Abbe waved his hand to them. "God will reward Hugh's faith," he said, sinking back into his chair. "Oh, if I could walk."

He did not lock the door of the goom.

The boys might return, pursued, and all must be open to them.

Surely two boys never started out to do a more hopeless thing. The Conciergerie, as the prison was called, was doubly guarded. They had no

ed, was doubly guarded. They had no firiends, and at any moment they might on some pretext be arrested and guillotined. At this time neither women or children were spared. "I feel," said liugh, aas they went on "that only God can help us. I shall say the Litany of the Blessed Virgin as I go along. She went to look for the Infant Lord when He was lost, and we have lost our parents. lost, and we have lost our parents. She has felt our sorrow. She cam understand us."

Henry said nothing, but when they had walked on in silence for a time, he spoke.
"If I knew a payer, I would say it."
"Say 'Son of God, help us."

"Say 'Son of God, help us.'"
Henry repeated it reverently.
"Now," said he, "we must leave the rest to Him."
They were passing some official house. A crowd of howling women ran down the steps, singing a blasphemous song. Ond of them stopped, and insisted on pinning two stained loosttes on the jackets of the hoys. "Let them be," soid Henry, as Hugh was about to tear his off. "They are red, white and blue."

red, white and blue."

red, white and blue."

They passed a group of men on a corner. Hugh asked one of them the way to the prison.

"Ah." usad the man, who had too much whee pointing out the direction. "You wall be just in time, if you want to jon the condemned. Robespierte has ordered that a great crowd of prisoners shall be guillotined by moonleght. Hurry! It seems to me, citizens." he said turning to his friends, "that if this goes on there will be none of us left."

The boys could not speak; their hearts were like lead. They passed another group dranking in front of a tavern. These men were in their red shutts-for the nights had grown hot—and these were open at the throat.

—and these were open at the throat. One of them drew his hand across his neck as the boys passed. "The guillotine will work well to-

night "And," said another voice, in a lowor tone, "perhaps Robespierre may fall himself."

inimsdf."

"Cheer up," said Hugh.
"I cannot," said Henry. "Oh, I wish we were home. How different it is in our quite streets at home. Oh, why did we come?"
"It is fair in heaven, our own land," said Hugh softly.
"But my fether and mother do not believe in heaven," said Henry, in agony. "I wish they did—I wish they did. It must be awful to die without hope—and they do not know whether I am alive or dead."
"Henry," said Hugh, carnestly. "I

alive or dead."

"His father and mother?" he asked of Hugh. "What does he say of his father and mother?"

"They are in prison."

"In what prison?"

"He does not know."

"Oh, I do not know," said Henry, tears coming into his eyes. "And I shall go mad it I do not find them; yet I know, not, as a stranger, where

as the Revolutionists called it — be-tween July and August. The air was still.

Slowly a heavy cart came out of the frowning gates. And just then a quarter to nine o'clock struck.

The cart moved heavily onward. The faces of all the condemned could be plainly seen. There was no need of torches. The moon was full and sil-very. Hugh fold Henry Bache clutch very. Hugh fold Henry Bachs clutch his arm "Thore." Hugh looked. He saw his mother's

Hugh looked. He saw his mother's face, calm, seene, smiling at him; she held her rosary in her hand. Leaning against her was a weeping woman; and near this woman stood a man, pile, hortor-stricken Hugh knew at once that 'this was Henry's father, They were on their way to death. "You promised — you promised," whispered Henry. "God cannot save them now." He seemed frozen to the spot. His father did not see him, and his mother's face was hidden.
Hugh was a girong boy. If thrust

his mother's face was hidden.

Hugh was a strong boy B thrust
right and left with his stick—and perhaps the rosette on his jacket saved
him from being knocked down at once,
the mother of the being the strong thruster. He made his way, however, thinking of nothing but the faces before him, he sprang upon the cart and clang to

"Hugh, God bless you," and he felt his mother's arms around his neek. "Mons.cur," he said, to the wild-cycl man, "Henry is living; he prays for

Henry's eyes met his father's, and a great sob rose from the man's thirgat, Strong hands tried to the Hugh from his mother; he clung to her and Mrs. Bache to him

Bache to him.

"Henry is alive," he said again, and Mrs. Bache raised her pale, agonized face to see her son, whom the people held back.

"You promised," shricked Henry,

"You promised," shrieked Henry, above the noise, "you promised."
"Don't you see," Hugh cried, frantically, as the guards threw him to the ground, "these people are Americanst') "Aristocrats," said the guards.
"Let me die with chem," cried Henry, jumping, bleeding as he was, on the wheel.
"I will die, too, but oh, Mother of God, I promised," oried Hugh.
The tumbril stopped; it was impeded by the crowd ahead; there had, arisen

by the crowd ahead; there had arisen sudden commotion in advance-but the groups about the condemned pris-oners were suitenly silent. A prie man, who stood near the ear, mut-

tered;—
"Are whole families to be thus

tered;—
"Are whole families to be thus slaughtered?"

"We have had enough of it," murmured his companion
"Leave me! Leave me!" whispered Mrs. Bache, to Hugh. "Ah, no, and my, boy, turn, to God. This kind woman has taught me—"

"Halt," called out a strong voice in front. "falt—I command you."

"It is too late—too late—too late," shricked Henry.
"No," cried Hugh, "It cannot be too late." And with all his neart he prayed; "Help of Christians! Help of Christians."

The cart moved on; both the boys had climbed into it. Henry's arms were about his mother's neck.
"We are Americans," he called out, "You must not kill us—we are not agristocrats."

"They are Americans," repeated Hugh. "They are the father and mother of this boy. See," he cried, pointing to the rosettes, "we wear the tricolor."

"Robespierre has fallen," called out another voice from the crovid. "Let the prisoners go. There has been too

another voice from the crowd. "Let the prisoners go. There has been too much blood."

Hugh and Henry were thrown to the Hugh and Henry were thrown to the ground. There were yells and eries, and the stamping of feet, the cart was overturned. Hugh heard nine o'clock strike., he knew no more until he found himself lying in the bed in the boarding house, with his hand in that of Abbe Guillard Henry was kneeling beside him, he felt his mother's lips on his brow; he saw Mr. and Mrs. Bache at the foot of the bed, and then he fell asleep, hearing the abbe say;—

at be say :"At mue o'clock I was on my knees

for you; and faith has wear The worst of the Reign of Terror in France was over. Henry kept his promise and became a devout Catholic, and his father and mother, who had and his lather and mother, who had been so near death, followed his example, in spite of the jeers of Mi. Tom Paine. The Count High, in time, dropped his sword, which he was fond of wearing at all time and became plain High O'Regan, having dropped his title.

But there are a few old ladies living still who say that there was no bow so graceful as his to minuet which was danced in the hall on Chestnut street, when Gen. Washington's great friend, Lafayette, came to visit America.—Maurice Trancis Egan in the London Catholic Times. London Catholic Innes.

A LIFE SAVED.—Mr. James Bryson, Cameron, states, "I was confuned to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Eelectric Oil, stating that his wife had used it for a throat trouble with the belt results. Acting on his advice, I procured the medicine, and less than a half-bottle cured me, I certainly believe it saved my life. It was with reluctance that I consented to a trul, as I was reduced to puch a state that I doubted the power of any remedy to do me good." power of any remedy to do me good."

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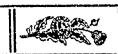
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ARCHDIOCESE OF TORONTO



ST. MICHAEUS.

The funeral of the late George O'Reilley took place from the Cathedral on fuesday morning last. The poor young man in getting off a train at Wexford shipped and his leg was orushed under the car wheels Amputation was found necessary, but the sufferer could not bear the shock and died in St Michael's Hospital. May hist soul rest in peace.

This office of Tenebrae began at the Cathedral on Wednesday evening and will be continued this and Friday greenings.

will be continued this and Friday evenings.

This morning at nine o'clock the solemn blessing of the Holy Oils took place in the Cathedral.

To-morrow morning at nine o'clock the Mass of the Pro-Sanctified will be suid in the Cathedral. Adoration of the Cross will follow.

At three o'clock to-morrow afternoon there will be stations of the Cross.

Cross.

On Saturday morning the Easter and Biptismal waters will be blessed The corremony will begin at eight o'clock. Mass will be be an about nine o'rlock. Mass well be be un about nine o'cleck On Easter Sunday morning, the masses will be at the same lour as usual. The last mass at 10.30 will be a solemn High Pontifical Mass. The roof as being placed on the new school on the palace grounds

ST. PATRICK'S.

Rev. Father Miller, C.SS.R., has re turned after giving a mission at Asthabula, O.
Rev Father Grogan, CSSR., gave a

Rev Father Grogan, CSSR., gave a retreat to the Sisters at the House of Previdence, Kingston, last week. He returned on Saturday, and went to Styner for Sunday.

On Wednesday evening the office of Tenebrae began and will be sung tonight and to-morrow night.

ITo-morrow morning the Mass of the Pre-Sanetified will begin at eight oclock.

o'clock.
On Saturday morning the Blessings will begin at 7 o'clock and the mass at eight.
On Good Friday evening the annual sermon on the Possion will be delivered.

ored.
The Easter sermon will be delivered by Rev. Father Grogan at the high

mass. We are sarry to be obliged to chron-We are sarry to be obliged to chronicle the death of an exemplary young lady of St. Patrick's parish, Miss Susan Gallugher, of Adelaide St. W. She has been ailing for some time, but she bore, her illness with a true Catholic spirit of fortitude and resignation. Her funeral took place to St. Patrick's on Tweeday morning. Six of her fellow Sodalists are as pallborrers. May her soul rest in peace.

ST. PETER'S.

We are sorry to be obliged to chronicle the death of a plous young man of St. Peter's parish, Mr. J. I. Ryan, who passed away this week. Mr. Ryan was in the 25th year of his age. His illness had been long and painful but he bore it with the patience and resignation worthy of a Christian martyr. He died with all the consolations of his Holy Mother the Church. He was a son of Mr. M. Ryan, exschool trustee, of Bloor Street west. May his soul rest in peace.

ST. MARY'S.

The office of Tenebrae began at St.
Mary's on Wednesday evening.
On Good Friday the Mass of the Presentitled will be said at 9 o'clock.
There will be the ceremony of the veneration of the Cross after the mass, as there will also be after devotions in the evening. in the evening.

A special sermon will be preached at St. Mary's on Hoty Thursday even-

ing.
The annual Good Friday sermon will be preached on Friday evening.
The office of Holy Satu day will begin at seven o'clock in the morning, which will permit of mass being be-

On Easter Sunday masses will be said as follows;—At 6.30 a high mass; at 8.30 and 10 low masses, and at 11 high mass.

LITERARY AND ATHLETIC.

Surday's meeting was as usual well attended. The standing committees presented their reports which received the endorsation of the association. More than usual interest was taken in the ireport of the Book Committee, which is providing the library with a liberal amount of new reading matter.

ing matter Under the head of new business the

Under the head of new business the members entered auto a very interesting talk on the proper methods of conducting a meeting Several notices of motion followed the discussion for changes in the constitution.

President Carey presented a report on the results of the night school. He pointed out the great benefit it was to those who took advantage of it. He also promised that if the young men showed the same disposition to improve themselves next year, he would lend his best energies to have the prove themselves next year, he would lend his best energies to have the night school started much earlier next wanter. On Easter Sunday the citib will be addressed by Mr. J. G. O Ponoglue. The Leverary Committee will also provide r. programme.

SEPARATE SCHOOLS.

SEPARATE SCHOOLS.

Jacar-General McCann occupied the large and at the meeting of the Sep ration and the meeting of the Sep ration and the meeting of the Sep ration at the monthly examinations;—

Sen IV – J Ryan, 85 per cent, J. Harly, 84, E Hurley, 81; F Hallinan, 79, W Carter, 761-3, A Clancy, 76; F Gallagher 74, L. Dickson, 722-3; J. McAuliffe, 72.

Jun IV, in order of merit – E. Redmond, G. Troman, J. Power, J Cassidy, E. Ryan, F WCcannor.

San, III – (a') Miller, W. McDonald, W. McGrani, (b), G Councily, W. Filby, E. Levan. Near-General McCann occupied the charn at the meeting of the Sep vata School Board on Tuesday night, when it was decided to build a new school on Close evenue, Parkdale, to cost 37,000, and to add two rooms to the basic 1-Heart school, at an estimated active 18,2700.

these works at the next meeting. The tiese works at the next meeting, the inspector reported an archiment of 4.000 acholars, with an average attendance of 3,381 for the month of March, and Trustee Carey reported that the St. Mary's night school hid closed, after a very successful winter's work.

Catholic Order of Foresters

Resolution of Condolence.

Whereas this court (Sacred Heart Court No. 201) has learned with deep aegret of the sudden and sad demise of our late brother, Philip de Gruchy, degret of the sudden and sad definise of our late brother, Philip de Gruchy, a chartet member of this court, and for many years an active worker in the cause of Cathohe Forestry whist a resident of this city, and whereas this court feels deeply the loss of one of its oldest and most earnest members :—

It is therefore moved by Brother W. It is therefore moved by Brother W. T. J. Lee, Past Chief Ranger, and seconded by Brother W. D. Vogel, the this court extend to the widow and family of our deceased brother its deepest sympathies in this their hour of trial and thit a copy of this resolution be forwarded to the widow and family of our deceased brother, that the charter of this court be draped for a panel of sixty days, and that a copy of this resolution be published in the Irish Canadian, Catholic Regrid. ister and Catholic Record.

Dr. O'Hagan Honored

The Distinguished Catholic Receives a Fellowship.

The readers of (the Catholic Register will be pleased to hear that our distinguished Canadian Catholic literateur, Dr. O'Hagan, fins been the recipient of further honors in the world of letters. The emanent poet-author has just received word of his appointment to a Fellowship in English Literature in Chicago University. This Fellowship is eagerly sought after by the ablest English scholars in America, and the fact that a Catholic Canadian has secured the coveted honor is one that must be a subject for congratulation not only to Dr. O'Hagan, but also to Catholics and to Canadians. Apart from the monetary advantage that will accrue to Dr. O'Hagan from this Fellowship, there is the greater and higher one—that of additional (iteraty prestige.

O'hagao university is perhaps the greatest post-graduate university in America to-day, and Dr. O'Hagan's appointment reflects a great deal of credit on the work of our Catholic refuresentative in literature. The Fellowship was conferred largely, no doubt, because of the great success of the author's latest work, "Studies in Poetry," which was the subject of great praise from the best American Every Catholic in Canada will join The readers of the Catholic Register

Every Catholic in Canada will join the Register in congratulating Dr. O'Hagan on bis new honors and in wishing him every success in his re-sponsible position.

INFORMATION WANTED

Michael Corkery, of 60 Picton Street, Merthyr Tydvil, Wales, asks for in-mormation as to where his relations are in Canada. They left Ireland twenty-seven years ago.

Toronto, April 1st, 1901. To the Editor of The Catholic Regis-

The Editor of The Cathone Register,—
Dear Sir.—The committee in charge of the A.O.H concert at Massey Hall on Monday night, March 18th, wish to return through the columns of you valuable paper their sincere and hearty thanks to the parents of the children who took part in the chorus selections at their concert on that occasion for the very able and capable manner in which they displayed themselves, which has been so well appreciated.

Signed on behalf of committee,
WM. RYAN,
Secretory.

Secretary.

SCHOOL REPORTS.

ST. PAUL'S SCHOOL

Sen. IV., excellent—J. Ryan J. Hurley. Good—F. Gallagher, E. Hurley, W. Carter, A. Clancy, F. Hallaman, Jun. IV., excellent—J. Cassidy. Good—W. Mitchell, G. Proman, T Cardin. Sen. III., excellent——O. Miller, W. Morgan, A. Hummel, T. Walsh, J. Croake, J. Egan, E. Leydaa, F. Dugan, J. Ryan, A. Leydau, W. Filby. Good—P. Walsh, W. Quugley, J. Coegrove, G. Comolly, A. Daly, L. Shecham, E. Kane, C. Faylor, V. McEvay, J. Real, D. Egan, W. McDonald.

Jun. III., excellent—J. Egan, B. Christie, T. Boston, F. Shaelds, Ebohmedle.con, P. Buckley, T. Pennylegion, H. Picke, P. Wikinson. Good—F. Gorman, N. Wallace, J. Sullivan, M. Shea, T. Quigley, A. Pennylegion, Sen. II., excellent—L. Clancy, A. Corney, F. McDonald, A. Morgan, 3. Quigley, J. Walsh. Good—G. Benns, V. Buckley, B. Haffey, H. Lyttle, J. McCabe, V. Ryan, Wall, F. Phelan

The following are the names of the

Jen III. J. Egan, B. Christie, F. Sen H., 1st Div.-Y. Johnston, S. Quarley A. Mogan; 2nd Div.-E. Kav-anagh, H. Flynn, A. Corney.

ST. PATRICK'S SCHOOL

Form IV., Sen Div., excellent — J O'Hearn, W. Hanna, H. O Donoghue, C. Smith, J. Moham. Good—J. Regan, A. Finnigan, E. Malone, Jun. Div., excellent.—Jas. Walker, J. Heck, J. O'Poole. Good—F. Corrigan, C. March, M. O'Grady. Form III., Sen Div., excellent — G. Rooke, J. Pobin, E. Boehler, V. O'Ha-gan; God—F. Lynch, o Jun. Div., excellent—Thos. O'Hearn, T. Hennessy, J. Neville, W. Chase, M. Mechan, F. Shearns. Good—L. Sapor-ria; C. Higgins, J. Regan. Form III., Sen. Div., excellent—J. De-vine, J. Murray, C. Heck, A. Direnski, J. Burns, G. McGowan. Good—L. Cleary, J. Mohan. Jun. Div., excellent—F. Guay, Good— — I. Mulrooney, J. Neville.

The following are the names of the boye who obtained the highest number of marks in the monthly competi-

form IV., Sen. Div., in order of mer-

Form IV., Sen. Div., in order of merit.—John Mohan, James O'Hearn, Jos.
Regan. Jun. Div.—Joseph Heck, Jas.
Walker, and Carroll March.
Form III., Sen. Div.—Gordon Roche,
Joseph Tobin, Ewart Marrin and Edwild Bochler (equal).
Jun. Div.—Frederick Shearns, Thos.
Hennessy, and Matthew Mechan and
Lomas Neville equal.
Form IV., Sen. Div.—Joseph Ryan,

Form II., Sen. Div.—Joseph Ryan, John Mayone, John Murray, Jun. Div.—Frank Guay, John gins, and Joseph Mulrooney.

ST. BASIL'S.

ST. BASIL'S.

Form IV., excellent, 75 per cent. of total marks, good 50 per cent. of total marks, Sen. Div., excellent—M. Smith, M. McGee, G. Ryce. Good—f. Cuncrty, W. Healy, C. Costello, R. Radnor, H. O'Leary, F. Kcating.
Jun. Div., excellent—G. Hale, A. Todd, H. McKenna, M. Carney, E. Brown. Good—C. Grant.
Formi III., Sen. Div., excellent — J. Kennedy, N. Rene, J. McKenna, C. Charleboss, and Leo Brady, Good—N. O'Hara, A. McLaren, M. Thomas, Sarah Oates, M. Smith.
Jun. Div., excellent—L. Kennedy, H. Grocker, B. Crocker, S. Bailey and I. Smith. Good—T. Duggan, V. Culhton, M. Malcolm, and N. Quran.
Form I. excellent in Catechism and spelling in Scn. Part II.—Mary McCarthy, Iren—O'Connor, Hilda Ellard, Mildred Ellard, Catherine Flynn. feresa Somers, Excellent in artithmetic—Mary McCarthy, Mary Rainer and Joseph Lenhardt, Annie Holland. Excellent in Part 1.—George McPharson, Mary Henrick, Vera Mulcahy, Florence Wainwright, Mary Mechan. i

Excellent in Primary-Bruce Mc-Pharson.

Peterborough Diocese

Forty Hours' Devotion at Bracebridge. The Forty Hours' Devotion at St

The Forty Hours' Devotion at Bracebridge.

The Forty Hours' Devotion at St. Joseph's Church, Bracebridge, began on Thursday moraing at 9.30 a. m., with High Mass of Exposition, of which Rev. A. F. Kelly, Trout Creek, was celebrant. Rev. T. F. Collins, pastor of St. Joseph's, chanted the Litany. There was a grand procession of the Blessed Sacrament, and the members of the jumor and adult choirs sang the "Pange Lingua," as also the responses of the Litany of the Saints. The sermon was delivered by the celebrant of the Mass, whose subject was "Salvation." Tuesday evening Father kelly again oscended the pulpit and preached a forcible discourse on "Coulcasion." He gave proofs of the institution of the Sacrament of Penance, and showed the mecessity of having recourse to it when we forfeited God's grace by sin. He exhorted the people in strong terms to prepare themselves now during this time of grace, by a good confession, to receive the Sacrament worthily, and strengthen their souls by receiving the Lord in holy communion ion. The Mass Pro Pace Wednesday at 9.30 was celebrated by the former pastor of St. Joseph's, the beloved and esteemed Father McGuire, P. P., of Hastengs. He was assisted by Frs. Kelly and Collins, as deacon and subdeacon, respectively. Father Maguire preached after the Gospel an eloquent, forcible discourse on the promise and institution of the Bless, ed Eucharist. Wednesday evening Rev. Father Scollard, P.P., of North Bay, spoke in English, and French, on the mulice of mortal sin. In his well-prepared discourse he strongly infpressed upon the people the awful wound that mortal sin made upon the soul, and dwelt upon the cruel ingratiude of man who turned away form God to revel in the slime of sin Thursinspressed upon the people the awful wound that mortal sin made upon the soul, and dwelt upon the soul, and dwelt upon the soul, and dwelt upon the ornel ingratitude of man who turned away from God to revel in the slime of sin Thursday, at 10 a.m., the solemn High Mass of Reparation was sung by Father Scollard, assisted by Father McGuire as deacon, and Father Kelly as subdeacon. Father McGuire addressed the large congregation present. He urged his kind heagers to keep the faith and to profit of that time of the Forty Tour's Devotion, and that the good Catholics of Bracebridge light rely on his presence at the anals, devotion, if he could find the oassist their pastor, Father Collins, who is continuing the good work inaugurated by the suntly Bishop Jamot, who once lived in Bracebridge. The holy exercise come to a close by the chanting of the litany, carrying the adorable host in procession, and Beneartion of the Blessea Secrament, followed by the '1e Deum'. The devotions were largely attended, and many received Holy Communion. The altar looked heautiful, and speaks volumes of credit for the ladies who decorated it. The choir rendered excellent singing under the schie leadership of Mass Ward, A. T. C. M., late of New York.

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OBITUARY.

MRS O'CONNELL, OAKVILLE.

On Thursday last there passed away in Oakville one of the grand old Cathrobe Landmarks of Oatario-Mis. B. O'Connell. She was an example of that living fout that admits of no doubt. B'rrm in faith and uncerniting in the practice of the duties of her holy religion, she was indeed a model for her fellow-parishioners to follow. Her bind trus' in the true faith; her faithful adherence to the very letter and spirit of the Church's law and wish; her faithfulness in the fulfilment of her even duty—in a word, her truly Catholic life, will always stand as a living, speaking monument to a woman whose life in this world has made the world a debiting world has made the world a debiting world has made the world a debiting or Church and her God, so was she rewarded in this life. She had the happiness of seeing a son, and a grandson ordained into the doly Priesthood and hive as arnaments ito that exalted position, and she had the grief to follow two grandsons, both occlesiastical students, to an early grave. Thus setion, and she had the grief to follow two grandsons, both occlesiastical students, to an early grave. Thus with her milk did her children and grandchildren imbibe that truly Cath-olicy spirit, that burning zeal, that in-domitable courage that fills our holy priesthood with the strength that makes martygs.

Coming to Oakville in the pioneer days, she saw all the trials and diffi-

presented with the strength that makes martyrs.

Coming to Oakville in the pioneer days, she saw all the trials and difficulties that attend that life, but she never complained, and never funched. Always strong and hearty, she led a grand life, extending over 90 years. During the past winter she was stricken with , pneumonia, and although she recovered, the shock was too great for a woman of her age to bear, and she passed peacefully away at the residence of her nephew, Mr. R. J. Regan, fortified by all the rites of the Chutch, and surrounded by her son and her grandchildren. The funeral took place from Mr. Regan's residence to St. Andrew's Church on Saturday morning at ten o'clock. The requirem mass was sung by the son of the deceased, the Very Rev. Dean O'Connell, of Mount Forest, her grandson, Rev. J. H. Cote, of St. Patrick's, Hamilton, was Deacon; Rev. Fathe, Kelly, of Walkerton, Sub-Deacon; Rev. Fathe, Kelly, of Walkerton, Sub-Deacon; Rev. Father O'Reilley, Oakville, Master of Ceremonies. Rev. Father Brennan, C.S.B., O'Reilley, Kelly, Cote, H.nchey and Doyle.

The mourners were;—Fathers O'Connell, Brennan, C.S.B., O'Reilley, Kelly, Cote, H.nchey and Doyle.

The mourners were;—Fathers O'Connell, Brennan, C.S.B., O'Reilley, Kelly, Cote, H.mchey and Doyle.

The mourners were;—Fathers O'Connell, Buffalo; Misses Annie and Helena Cote, Hamilton, Miss K. O'Connell, Buffalo; Mr. W. Rudkans, Peterborough, and Mr. B. J. Regan, Oakville.

Rev. Father Cote officiated at the graveyard.

The pullboarers were—Messys. P. Kaller. Brennand Cater. Rev. Father Cote officiated at the graveyard.

The pullbearers were—Messrs. P. Slattery, Reynolds, Gallie, P. Kelley, D. Curran, and G. Gates. May result rest in peace.

St. Patrick's New Chapel

New York's Cathedral is now Filled.

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The last vacant chapel in St Patrick's Cathedral, New York, is to be filled with an altar erected by James S. Coleman, the contractor for the Cornell dam, as a anchaerial to his brother, Michiel Coleman, who lost his like because of illness contracted while helping his brother in that work. The design is by Henry G. Wynn, consulting architect to the trustees of the cathedral. The great door of the Abbey of Mellifont is fre-troduced as a nuge retre los with the altar table erected under the portal. In the face of the tuble are embedded fore-similes of the crosses of St. Coleman and Clonmacnoise. The Coleman, who erected the celebrated facilic crosses which bear his name at Clonmacnoise on the banks of the Shannou, in King's County, Ireland. Mellifont is in County Louth. Both Mellifont and Clonmacnoise were founded by the Trappists, of whom St. Colman was an abbot. Mr. Coleman has contemplated the erection of the memorial for some time, but has had difficulty in persuading the cathedral authorities to assent to so novel a design executed in the glowing mass of colored marbles contemplated.

Italy's Condit an

Italy's Condit on

What a Free Mason Government has done

Whotever Italy may be to the weal Whatever Italy may be to the wealthy Northern tourist or traveler who
goes avroad to seek brighter skies and
a milder climate, at is not now a land
of delight to the natives. A Liberal
journal, the "Rivista," of Ferrara,
publishes a list of the delights which
Italy furnishes. It is the country,
says this Liberal organ, which has the
most debts, which pays the heaviest
taxes, which has the most liliterates,
which has the greatest number of detaxes, which has the most illiterates, which has the greatest number of definquents, which furnishes the greatest contingent to emigration, which has the fewest schools, which pays the least to teachers, which has the greatest number of unemployed workmen, where the workman is paid the least, where a serious social legislation is still wanting where affect and indirect faxes weigh heaviest upon the poorer classes, where there are the greatest number of policical trials, poorer dissess, where there are the greatest number of political trials, where most journus are sequestrat-ed, where the ponce most frequently wolates the right of meeting and the individual liberty of the citizens, where at two months stone the military courts have given to several hundreds of persons-afterwar is acknowledged by the civil courts to be inno-cent—systemes for a sum total of nearly 20 centuries of imprisonment, where there is more spent in civil and military bureaucracy, and where busi-ness is most lengthly dragged out, and so on. Euch as the sad nicture ness is most lengthly dragged out, and so on. Such as the sad picture of the condition of this land, at one time a cort of earthly paradise. And that is the story that is to be told of it after 40 years of a dovernment that unstalled itself in the country with promises of redemption from all the evils of the peat, and of regeneration to a new life and a joyous liberty in the immediate future.

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when the hot-bread. hot roll or muffin is Royal Baking Powder risen.

Stale bread for breakfast is barbarous; hot, yeast-risen rolls are dyspeptic.

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There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

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Bishop Wigger's Successor

Father Colton of New York said to be Apyointed.

Information contained in a private letter received in New York from Rome, is that Rev. Charles II. Colton, of New York City, has been selected as the successor to the late Bishop W. H. Wigger, of the Diocese of Newerk, Fatha Colton is the rector of St. Stephen's Church. He was a curate under Dr. Edward McGlynn, and was appointed to the rectorship following Dr. McGlynn's reference, and succeeded in entirely reorganizing the parish, paying off the debt, and building a time solool.

He was born in New York, of Irish parents, an 1851, and was educated at St. Francis Xaxier's College, where he was a classmate of Bishop McDonnell of Brooklyn, and Bishop McFaul of

of Brooklyn, and Bishop McFaul of Trenton. He made his theological studies art Troy, where he was ordained in 1876. His brother, the lote Rev. ed im 1870. His brother, the lote Rev. John Colton, was also a priest in this diocese and his aunt was Mother Teresa, so long the head of the Sisters of St. Joseph, at Flushing, L.I. He as personally very popular, by reason of his grave and amiable character. He has proved himself an able financier and executive in his successful management of the tangled affairs of St. Stephen's parish. He is one of Archbishop Cerrigan's Council and most trusted assistants, and has held the office of Chancellor since the death of the late Mgr. Preston.

The Work of Monks

The Way in which these Holy Men Retard Progress.

The original name of Mount St. Jo

seph's was Mount Heaton, and it was

purchased early in 1878 by Count Moore, Moorestort, Tipperary, and

Moore, Moore tort, Impletary, and greesented to the Abbot of Mount Melleray for the purpose of establishing or founding a second Trappist Monastery in Ireland. On the lat of March, 1878, the monks got possession of the place. When they arrayed there the old mansion and out-offices were relied to the child of the months of diluminated condition. were in quite a dilapidated condition, and were the home of the owl and the jackdaw. The lands attached were overrum with briars and brushwood, and presented a dreary and neglected overrun with briars and brushwood, and presented a dreary and neglected aspect. But an a short time, and as it by magic, the whole scene was changed. The entrance gates that hed grown rusted on their hinges were thrown open to friend and stranger acide. I radesinen under the guidance and assistance of the monks and brothers—all of whom work at manual labor when not engaged in their spir-stual exercises—soon put the house and offices in good order. In like manner the lands were reclaimed and by judacious and skuiful employment of labor were soon producing abundant crops. (The fine old woods around the house were primed and trimined and put en proper shape, and the whole place presented a very enanged aspect to what was a short time previous nothing but a wilderness being changed anto a similing sarden. This roos nothing but a wilderness being changed into a similing surden. This large tract of 'and-over 400 acres-afforded much-needed employment to the diaborers in the locality, as a large stoff as required for the purpose of assisting the monks in farming operations. In May, 1873, the monks started the building of the splendid church that now accurs the place, also a new warm of the monasters, which a new using of the monastery, which work wave employment to a vast number of artigans and laborers. The building of the church and monastery anvolved, of course, a great strain on the manks' slender resources, but the good people of the neighborhood afsex years ago, the monks having se-cured possession of the Bunnow Mills, edied passession of the Bunnow Mills, adjoining the monastery, they pro-ceeded to equip them with modern ma-chinery, and they soon had the satis-faction of seeing the concern in full working acids. working order.

LATEST MARKETS.

Otts
Ilay, per ton
Straw, per ton
Dressed Heges
Butter, th. rol s
Eggs, new laid
Chickens, per pair
Turksys, per lb.
Ducks, per pair
Gees, per lb
Potatoes, per bag.
Apples, choice
Beef, hind quarters
Beef, fore quarters
Mutton Mutton Lamb spring, per lb.

Western Coulte Market to-day;— Run heavy. Butcher trade off. Export trade steady. Other cattle unchanged.

Hogs unchanged.
Sheep and lambs steady.
Quality of oattle was fair. Some extra choice exporters were delivered to-

Jacob Schmidt of Mildmay sold to J. Gould 23 export cattle, weighing 22-e 2301 bs., at 35 per cwt., These cattle were bought at a farm near Teeswater, and Mr. Schmidt says that they were overfed, he having paid for 23-970 its., or 1,040 lbs. more than their weight in Toronto. The cattle were examined by a number of dealers and the general impression was that they were sick from stuffing [W. J. McClelland bought a load of choice butchers' heifers and steers, 1-000 flss., at 33-90 per cwt.

Dunn Bros. bought a load of exporters, 1,310 lbs., at 35 per cw., \$5 off (total.) Jacob Schmidt of Mildmay sold to J.

total.

J. Gould bought 11 loads of export-ors, 1,275 to 1,500, at \$4.75 to \$5 per

·H. Maybee & Co. bought a load of •H. Moybee & Co. bought a lead of heders and steers, 1,100 lbs, choice, at \$4.25, per cwt., and a load of mixed bitchers' cattle, 1,036 lbs., at \$3.70 per cwt., \$5 off total.

W. H. Dean bought three loads of exporters, 1,225 to 1,250 lbs., at \$4.35, \$4.50 ann \$1.75 per cwt.

Henry Hale, of Mitchell, soid a load of exporters, 1,360 lbs., at \$4.90 per cwt.

Henry Hunnisett bought four bulls, 1020 to 1,660 'bs., at \$3.25 to \$4 per Wesley Dunn bought 110 lambs at \$5.10 per cwt., 30 cheep at \$3.50 per

cwt., and 15 calves at \$7 a head.

Maybee & Zeagman bought 70 feeders, 700 to 350 lbs., at \$3.12 1-2 to \$3.50

per twit.

A Levack bought 20 heiters and steers, choice, 1,680 lbs, at \$4 to \$4 25 per cwit.

J Armstrong bought six milch cows at \$32 to \$46 a head
Halligan & Rountree bought a load

of Shippers, 1,250 lbs, at \$4.70 per cwt, n load of short-keep steers, 1,180 lbs, at \$1.15 per cwt, and n load of mixed butchers' cattle, 1,950 lbs., at \$3.50 per cwt.

SEEDS

Owing to the scoreity of clover prices are higher. Larries in the country who in the middle of last week were shipping to this mark it are now sending orders here for seed to supply the jobbing trade in their districts. We quote jobbing price here per bushel at 87.25 to \$8.50 for alsake, \$7 to \$8 for red clover and \$2.15 to \$3.15 for cannibly. alsake, \$7 to \$5 to ... to \$3.15 for canothy.

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