

# The Catholic Register.

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

VOL. IX.—NO. 14.

TORONTO, THURSDAY, APRIL 4, 1901.

PRICE FIVE CENTS.

## CALENDAR FOR THE WEEK.

Sunday, April 7.—White—Easter Sunday—The Resurrection of Our Lord. Double of the First Class, with Octave. At 7.30—Ant., Vidi aquam. All. At 8.30—Int., Resurrexi. Grad., Haec dies. Sequence—Victime paschali. Off., Versa tremuit. Com., Pascha nostrum. Vespers—Solemn of the Feast. No Chapter or Hymn. After the Psalms, the Ant., Haec dies, followed by the Magnificat.  
Monday, April 8.—White—Of the Octave.  
Tuesday, April 9.—White—Of the Octave.  
Wednesday, April 10.—White—Of the Octave.  
Thursday, April 11.—White—Of the Octave.  
Friday, April 12.—White—Of the Octave.  
Saturday, April 13.—White—Sabbato in Alba. Of the Octave.

## Current Topics.

### Gen. Funston, with the assistance of a number of Maccabee scouts, has captured Aguinaldo in the country, near Casiguran, nine miles from Balor, on the north-west coast of the Island of Luzon. The rebel leader and his entire staff are now in Manila. 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 Manila told of the departure of Gen. Funston 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. Funston immediately conceived his bold plan to capture him, which received Gen. MacArthur's approval. Two weeks ago he started from Manila with Surgeon-Major Harris, Capt. Newton, of the Thirty-fourth Infantry; Lieut. Admire, of the Twenty-second Infantry; Lieut. Mitchell, of the Fortieth Infantry; six veteran American and a number of native scouts, all of whom were selected for their bravery and extensive knowledge of the country. Gen. Funston's plan was that after he and his party landed as near as possible to the place where Aguinaldo was thought to be in hiding, the native scouts were to pass themselves off as insurgents, who, having captured Gen. Funston and the other Americans, were conveying them to Agutalao. When the supposed prisoners were brought by their alleged captors before Aguinaldo they were to suddenly appear in their true character, seize the wily Filipino, 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 adventure was a desperate one, as treachery was always possible, and Gen. Funston 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 instant. They accepted the risk, with the result that Aguinaldo is now safe in the hands of the American military authorities in Manila.

### 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 Maritime Customs, 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 aggregates about \$65,000,000 gold derived from the land tax, the grain tax, the liquor, the customs, the opium tax, and miscellaneous imports. The largest two items are the land tax, which brings \$14,000,000, and the foreign customs, which yields \$12,000,000. In the opinion of all the foreigners who have participated in the examination, the land tax could be doubled and even tripled without much hardship, and the salt tax could be raised from \$6,000,000 to \$20,000,000. It is believed that the total increase could be made to amount to \$150,000,000. If then, the Imperial expenses could be reduced to \$45,000,000 there would be left available for the liquidation of the interest on loans and the indemnity fund the sum of \$105,000,000. Making all allowances, it would be possible to pay the indemnity within twenty years.

### The report of Superintendent Wood, commanding the Mounted Police in the Yukon Territory, has 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 Dawson St. Michael route there were 82 steamers, including tug boats. They made 63 trips down and 69 up, carrying 1,503 passengers down and 1,406 up. Freight brought in, 13,191 tons. The boats on this run are of much larger class than those on the upper run. The superin-

endent says the rate of passenger traffic is altogether too small. Good artisans cannot be kept in the force when they can get from \$10 to \$12 per day outside, nor good men when an ordinary labourer gets from \$5 to \$8. Living, at least in Dawson, is just as expensive as it has been for the past two years, and a month's pay will cover but very few luxuries. He strongly recommends that the rate of pay be doubled for all ranks. A census of the Yukon Territory was taken by the police in April, and a school census in August. The total population of the district, including Indians, at the time of census-taking, was 16,482; whites 16,107, Indians 556. The school census taken in the Dawson district only totalled 176 children.

### Advices received in London from Constantinople are to the effect that affairs are rapidly reaching a dangerous pass there. Turkish finances are in inextricable confusion. All Government salaries are from six to eight months in arrears. Upwards of a million pounds is due for war material, while the military 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 manifesto denouncing the Sultan, proclaimed his brother Sultan with the title of Mohamed V. The Young Turk 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. Izzet Bey is said to be preparing for flight. The patrols of Constantinople have been doubled. Mohammedans and Christians are arrested hourly, and large numbers are daily shipped to Asia Minor. The tension between the Bulgarians and Mussulmans in Macedonia is extreme. It is reported that another band of marauders has crossed Bulgaria into Macedonia.

### The Militia Department makes the following announcement:—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 who are applicants for pensions or compassionate allowances, in consequence of their services in South Africa, and with regard to whom proceedings of medical boards have not already been submitted for consideration by the Commissioners of the Chelsea Hospital, medical boards as hereunder are authorized to investigate and report upon such cases:—

#### Military District No. 1.—President, Major O. W. Pelton, P.M.O.; members, Surgeon-Major J. N. Piper, 7th Regiment; Surgeon-Capt. A. N. Hayes, 27th Regiment.

#### Military District No. 2.—President, Major W. Nattress, A.M.S.; members, Surgeon-Major J. E. Elliott, 2nd Brigade Field Artillery; Surgeon-Major J. J. Fotheringham, Q.O.R.

#### Military Districts Nos. 3 and 4.—President, Major H. R. Duff; members, Surgeon-Major R. W. Garrett, 14th Regiment; Surgeon-Major H. R. Abbott.

### A despatch to The Times from Pekin, dated March 28, confirms the statement that China has rejected the Manchurian treaty. The 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 based on the unanimous advice of the chief 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 Tuesday, Russia appears now to hesitate to slam the door. The negotiations certainly were still proceeding 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 inadequate.

### Col. Dent, who has been appointed by the British Government to buy horses for the army arrived at 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 Boston 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 excellency the Cova nor General, but I shall certainly pay a visit to the northwest before my return. He was accompanied by Major W. Hon. Ormsby Gore of the 11th Hussars. Dr. James Fraser, the veteran surgeon of the party, left them in New York and went to Boston and Portland, where he will make a minute inspection 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 used in shipping the first batch of 1,000 horses. After navigation opens animals purchased in the future will go from Montreal.

### The Upper Chamber of the Legislature of Nova Scotia was on Friday afternoon.

The occasion was the introduction of a bill, the object of which was to secure the abolition of the upper Chamber of Nova Scotia's Parliament. The bill was introduced by Hon. W. T. Piper, leader of the Government in that House. His motion was that the bill be read a first time; 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. Piper had scarcely 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 desired 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 previous abolition procedure, the gist of which was as follows:—They had previously secured the opinion of three high constitutional authorities, Messrs 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 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. Piper 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 of 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 mover and seconder of the bill, Messrs Piper and Armstrong, voting against the chair. When Hon. W. S. Fielding was Premier of Nova Scotia he inaugurated the policy of securing from new appointees to the upper Chamber a pledge that they would vote for abolition. Today, as a result, nearly every member of the Council is pledged to abolition, but on every occasion, and there have been several attempts to pass abolition legislation, the pledged members have seen fit to disregard their pledges and vote against the abolition. Friday the bill was killed in the early stage of the game, and probably will not be heard of until another Parliament is elected.

### Roman Relics

#### Descriptions 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 Holy See, stands an unpretending building which is, nevertheless, reckoned among the most sacred spots of Rome and the whole world.

Entering the central door of the plain portico, the pilgrim finds like self before a flight of what look like wooden stairs. They are not, however, of wood, but of marble, being raised in wood to preserve them from being worn down by the knees of the thousands upon thousands of pilgrims who every year ascend them. This raising of wood was first added in the days of Pope Clement XII, who died in the year 1759, and it has been found necessary to renew it several times since.

At any hour of the day may be seen devout persons ascending these stairs on their knees—a real bodily penance—praying earnestly the while. A long standing tradition says that these steps are none other than those upon which Our Lord stood when Pilate showed Him—crowned with thorns—to the people, and uttered those immortal words, "Ecce Homo!" (Behold the Man). It is true that historical controversy has raged about this relic, many authorities holding that there is no evidence of any veneration of the "Scala Santa," or "Scala di Pilato" (Pilate's stairs), earlier than the fifteenth century. On the other hand, we have authorities such as Mgr. Barlier 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, is a true one, in confirmation of this it is asserted by many that the marble of which the steps are built is of a kind found only in Syria. There is no denying the fact that great art, skill, and those wholly free from any suspicion of a too liberal spirit in matters of religion, have expressed great doubts as to the actual identity of these stairs with those of Pilate's house in Jerusalem. Some have maintained that the name of, as well as the devotion to, the holy stairs took its rise from an ancient custom of mingling the Way of the Cross in the public streets, stopping at various stations at which were represented the scenes of that sorrowful 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

which undoubtedly originated in this way.

By this as it may, the historical question in this case is quite independent of the devotional aspect of the holy stairs. Even if the destructive 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 the scene and the incentive. The numerous indulgences with which the devotion is enriched are not invalidated by any historical doubts. They were granted primarily as a reward of the acts of piety and faith in the Atonement involved in the pious practice of ascending these stairs. This is proved by the fact that two other staircases have been erected one on each side of the original, to which the same indulgences are attached. This was done owing to the vast crowds which flock on certain days to perform the devotion. It is also noteworthy that there is a holy stair, formerly open during Jubilee years, in the Vatican. The present writer also found one on the Mountain of the Montorella, to which also large indulgences are attached. Again, no one who has witnessed the remarkable and quite unique sight to be seen here on Good Friday, when the stairs are crowded from early morning to night by fervent worshippers, many of whom cannot resist the temptation to see what good effects must spring from this devotion. It is difficult to understand the spirit of some who refuse to join in this beautiful act of homage, love and penance, because it is not absolutely certain that the holy stairs came from Jerusalem. People like this would probably leave off reciting that most useful devotion, the Rosary, because some writers hold that the Dominic 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. A very high probability, such as we have in the present instance, is sufficient ground for the continuance and encouragement of a devotion which touches the hearts of thousands and is the fruitful source of many acts of love and contrition. As a recent writer puts it ("The Holy Year of Jubilee," by the Rev. Father Thurston, 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 Santa, does not involve any infallible pronouncement upon a question of pure history. It implies that reasonable care has been taken to exclude fraud 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."

### The Deloit Case

#### Judge Archibald Declares the Marriage Valid

A judgment was rendered by Judge Archibald in the Superior Court on Saturday in the famous Deloit marriage case.

For a proper understanding of the judgment the circumstances that led up to the case may be briefly 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. Deloit then secretary to Lieutenant-Governor Chapleau, with Miss Cole, and after the parties had lived together as husband and wife for several years, three children having been born, Mr. Deloit asked the Ecclesiastical Tribunal of Justice to declare his marriage null and void, on the ground that he and his consort were both Roman Catholics, the Protestant minister who married them was not a competent officer to perform the ceremony, and his act was of no effect. The Ecclesiastical Court granted Mr. Deloit's demand, and he then asked the civil court to confirm that judgment.

Mrs. Deloit contested the action, and her counsel filed the following inscription 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 marriage, according to law the marriage of two Catholics can be validly solemnized by a Protestant minister.

Because, according to law, the sentence of the ecclesiastical tribunal allego in the declaration is null, and of null effect, inasmuch as it pretends to nullify the licit of said marriage. Because, according to law, no ecclesiastical tribunal is competent or has a jurisdiction to pronounce the annulment of marriage as to the licit.

Because the conclusions of the declaration do not flow from the allegations of such declaration.

### NO FOUNDATION IN LAW.

It was upon this inscription-in-law that Judge Archibald rendered judgment. Briefly, Judge Archibald held that the civil code imposed no particular religion upon the people, and that the same broad rule applied to marriage. Hence the assertion that a Protestant minister was incompetent to perform a marriage between two Catholics was without foundation in law. He also held that there existed no Ecclesiastical Courts under the British flag possessing coercive jurisdiction; that the religious bodies were purely voluntary bodies, 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 abrogated by that conquest.

Madame Deloit was accordingly sustained on both grounds of her plea, and the plaintiff's action was dismissed with costs.

An 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 Council in England.

### SYNOPSIS OF JUDGMENT.

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

The English law of marriage, as introduced on this country, considered, probably, that a contract between a man and a woman, capable of being married, to take each other for husband and wife, respectively, followed by all purposes, 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 v. Woolrich and in Ontario in the case of Breakey v. Breakey (2 Upper Canada, Queen's Bench, 25) and in O'Connor v. Kenney (15 Ontario Reports, 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 solemnization.

The case of the Queen v. Mills, which referred 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 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 persons 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 would, upon the cession, 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 statutes, which declare it to be a fundamental principle of colonial legislation that all religions are to be absolutely 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 would have equal authority to solemnize marriage. Thus, then, before the code, any ordained minister could validly receive 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 population, whether Christian or non-Christian, and the law in making regulations concerning the same intended to provide for the contract of marriage in such a way that all could avail themselves of it, and intended to secure only as a matter of public interest that marriages should be publicly 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 particular 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 competency of the public officer who solemnizes the marriage make no distinction as to the religious tenets of the persons married. 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-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 was a Christian and the other a non-Christian, or even of persons

who belong to different religious organizations.

### LICENSES COVER OBSTACLES.

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

Thus, in the case of persons who had previously professed the Roman Catholic 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 sovereignty the functions of every previously existing court ceased, and could only be re-established 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 organizations, and have no coercive jurisdiction over their members. Marriage is a civil tie, the obligation of which has been reinforced by considerations relating to religion, but these are only accessory to the contract, and if the civil tie be invalid the religious obligation necessarily fails.

No ecclesiastical authority has the right to exercise any coercive jurisdiction 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 express or implied contracts by which such members are bound to it.

### DECREE A NULLITY.

The decree, therefore, of the ecclesiastical authority in this case, purporting to annul the marriage is itself a nullity.

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

2. Considering that marriage is a contract of natural law, and belongs to the whole body of the population, without distinction of religious belief;

3. Considering that our law relating to marriage was enacted without reference to the religious beliefs of any section of the population, but as a general law to secure the publicity of 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 marriage;

5. Considering that marriage is a civil contract, the obligation of which, however, has with most Christian nations been enforced by considerations relating to religion;

6. 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 marriage be solemnized publicly, and before a competent officer, and that the literal interpretation of these articles would exclude any limitation such as that set up by the plaintiff;

8. Considering that there is no ground to limit the general application of the articles in question, except such as would be based upon the supposition that the law intended to confer upon the particular religious bodies an obligatory jurisdiction over their members, which is absolutely contrary 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 question;

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 sovereignty;

11. Considering that since the said cession the new Sovereign authority, has never constituted any ecclesiastical court in this country, and that no such court has existed, or does exist 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 faith and doctrine, but having no coercive jurisdiction over any of their members;

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

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

15. Considering plaintiff's action wholly unfounded and defendant's demand null and void, doth maintain said demurrer and dismiss plaintiff's action with costs.







The Church in China

A Native Clergy Is What Is Needed.

A Dublin priest has received the following letter from the Most Rev. Dr. Fagan...

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.

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 clergy. The authorities at Rome have repeatedly insisted on the necessity, the absolute and supreme necessity, which exists of having good Chinese priests.

I may instance the Instruction issued by the Sacred Congregation of the Propaganda on the 18th October, 1887, which deals with the subject admirably. Owing to repeated 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 Vicariate we have both a Grand Seminaire and a Petit Seminaire. These are controlled by missionaries exclusively chosen. They are as I think I may assert—progressing successfully everywhere; and I congratulate without fear of error that wherever they are attended to with due care they yield results which are truly consoling.

Among the Lazarist Vicariates the two most prosperous are those of Northern China, Pekin, Mgr. Reynaud, and that of Tokei King, Mgr. Reynaud, where their flourishing state in a large measure the co-operation of Chinese brothers and priests. These are present in considerable numbers, and, owing to the careful training which they received, are animated with an excellent spirit.

Now, after all, in missions such as these, moral science is the essential, 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 instill into the minds of our subjects the ecclesiastical spirit to the same degree, as in the case of Europeans; in other words, while we may not succeed 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 all things, of disinterestedness 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 a genius in regard to certain branches of learning, or in regard to the practice of certain acts of virtue which border on the heroic.

It is an auxiliary priests that Chinese subjects carefully trained are particularly serviceable; as a rule, they are well suited to take the main charge of missionary or other works. As regards the latter, excellent services are rendered. It often happens that the European missionary, notwithstanding his superior knowledge and the possibly more exquisite virtue, cannot so far for the good of souls what can be effected by a native priest of ordinary capacity who is virtuous and docile. Yes, in China, as elsewhere, a good native priest is a veritable treasure; and good native priests can be had by careful training; I have lived at Tokei-King, and since I became Bishop, I have lived here side by side with Chinese priests; I highly esteem them, but I do so only as they deserve; and as far as fidelity, good morals, prudence, and zeal are concerned, I can place as much reliance and trust in them as I can in the European missionaries.

What I have set forth at such length will enable you to understand that our situation is not quite so sad as that of the missionaries of India. It appears, indeed, that among the ecclesiastical vocations are rare and not 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 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 Colombia, Singapore, and Saigon.

In China, then, 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 not present in large numbers, and that the entire number of Christians is small, the native clergy 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. Our own Petit Seminaire numbers its pupils at 19, and they from the precious nucleus of a Vicariate of 300 Christians. I hope this nucleus will grow larger, for I regard the importance of the missionary work as paramount. When I came here two years ago, the Grand Seminaire, owing to diverse circumstances, had ceased to exist. I brought with me from Tokei-King four young men, students of Divinity, and with this "studium grex" we began the new Grand Seminaire. These have now finished their theological studies. On last Sunday, the Feast of the Epiphany, I had the consolation of ordaining three subdeacons—and sweet joy it is, for a Bishop's heart, above all for the heart of a missionary bishop, kindly pray to God that this joy may have its crown on the Feast of St. Peter and Paul, when I hope to raise them to the priesthood.

Among the difficulties presented to us on 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 maintenance 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 'terribly, however, to sacrifice everything rather than neglect this all-important work of the seminaries. Moreover, Our Lord has inspired some in Ireland with the holy thought to help us in our efforts. I thank them very cordially for whatever they may be able to do in our behalf. Any offering will be received with the warmest gratitude. M. Lacroix has mentioned 100 francs as representing the maintenance of a student for a year. That is a pretty fair estimate, and suffice for food and maintenance properly so called. The complete outfit on each student—including the cost of clothes, books, etc.—would amount to 196 francs. As to the way of sending any contributions, they may be forwarded by a cheque of Hong-Kong Chang-hay Bank, or in any other way.

Before concluding, permit me to add a word on the trials we are now actually undergoing. The trouble which has passed over China has left many traces of destruction all around us. The calamities which befel our Vicariate, though not so enormous as those at Pekin, are nevertheless relatively considerable. A new chapel, with presbytery and school, were completely burned down, so were several oratories which were set up in Christian homes. A score of neophytes were put to death—martyrs to their attachment to the Catholic religion. Several hundreds of others were beaten or outraged; their goods plundered, their crops, stolen, etc. Their distress, especially in this winter season, is very great; but their persecutions, has been the cause of many conversions. 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— which we have under our very eyes, assuredly they would go away convinced that in China also God has His chosen ones; that in China also the Christian Faith bestows the martyr's courage. Poor dear neophytes, their present state compels one to endeavor, as far as I possibly can, to relieve their manifold distress; I have no hesitation in distributing certain little funds which I had put together last year with no little difficulty. With these I had intended providing certain works and improvements, which were much to be desired, and of which I had a long time dreamed. Among other things, I had intended to procure a more suitable place for the Petit Seminaire, 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 needs which are pressing very 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 fervent prayers. Their trials cause me intense suffering—the more so as, in the circumstances of the moment, I can scarcely do anything to help them. May God grant that the peace—the preliminaries 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 disasters. This intention also I recommend to your charitable prayers. Believe me, your grateful and devoted servant.

P. FARRANT, Bishop of Barbours, Concl. Vic. Ap. of Kang-Si Septentrional, Kin-Kuan, China.

Cathedral Burned

Lightning Destroys Grand Rapids Church.

St. Andrew's Catholic cathedral, Grand Rapids, Mich., burned at early hour on Monday last week, as a result of being struck by lightning. The loss is about \$50,000, with only \$20,000 insurance. 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 utterly ruined. Three altars, numerous statues and other furnishings were destroyed or badly damaged. A mission conducted by the Jesuit Fathers Donohue and O'Connor, was in progress at the cathedral, and less than fifteen minutes before the building was struck by lightning a large crowd 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 injured. The crashing report that came with the stroke startled the residents of that neighborhood and alarmed some of the priests who had not left the church after the service just closed. Father Gallagher and Father Reid were among these and realizing that the church had been struck by the lightning they hurried upstairs to the gallery, but found nothing amiss. Not content with this, they called upon two young men who climbed into the steeple but found no traces of fire. The priests left the church with the conviction that the bolt had done no more than apparent 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 belfry, and it smoldered on into the morning at 2:30 when it broke out.

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WHO MUST ENQUIRE.

Why Catholics are not Permitted to Pray Into Protestant Opinions.

An Enquirer writes to the editor of the "Enquirer's Journal" as follows:—A Protestant friend asks me the following questions. What should I answer?

"Suppose a Catholic father, in his zeal for the spiritual welfare of his children, forbids them to read Protestant controversial literature, to attend a Protestant church service, to listen to a Protestant controversial sermon, 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 spirit?"

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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 established on earth a living organism or corporation—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 private judgment of the individual. Whether he is right or wrong in his belief is not the question here. It is enough for his mental attitude that such is his mental attitude. This being the case, is it not clear that logic, consistency, honesty and the duty he owes to God in reference to his children require him to protect them from every error condemned by the Church? To have them see but one way for his children to learn the revealed truth, and that by acquiring a knowledge of the Church. Having this knowledge, they are no longer seekers after revealed truth; they are possessors of it. Any teaching, by whomsoever given, that contradicts the teaching of the Church is ipso 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 death-dealing food. Here again we repeat, the truth or falsity of his convictions is not the question, it is enough that he has such convictions. Having them, his course of conduct must be governed by them if he be a manly man with enough brains to see the logical consequences of his position."

"Such is the mental attitude of the Catholic, whose belief is not mere opinion, but the most profound conviction 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 whatsoever 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 Protestant father. Is he consistent in forbidding 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, and every one must read, investigate and rely on his own private judgment and a system of belief to suit himself. Now, while holding such a principle, how can a Protestant consistently forbid anyone putting that principle into practice? How can he consistently assume the right to dictate or determine the belief of any one, even his own children? To be consistent with that principle he should not only permit his children to hear Catholic and all other kinds of controversial sermons and read all kinds of controversial literature, but he should be assiduous in teaching and reading them himself."

"But as not the Protestant parent bound as strictly as the Catholic parent to save his children from what he believes to be error and instruct them as to what he believes to be the truth? His most certain duty is, but to do so he must determine what they are to be taught, and to determine this he 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 performing 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 authority carries with it. It is for him and for no one else to determine what kind of sermons his children shall hear and what literature they shall read and to forbid them, to hear what he does not approve of. But all this is inconsistent with the Protestant 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 infallible teaching authority of the Church is radically different from the conduct of the Protestant, who rejects all authority but private judgment."

Ontario's Oldest Church

The Venerable Eastern Building to be Renovated.

It will be of interest to many readers to learn that the R. C. Church at St. Raphael's which is the oldest church in Upper Canada, is to be thoroughly renovated. The work will be under the direction of Mr. Tanguay, the well-known architect of Quebec. The improvements will include the plastering of the walls throughout, the finishing and decorating of the ceilings and transepts 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 Gleaner's history is to be fittingly restored. The work should receive the hearty co-operation of all—Gleanerian.

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THURSDAY, APRIL 4, 1901.

DENOMINATIONAL EDUCATION.

In a recent debate upon the University Bill, the Premier remarked that the Government drew the line at "aiding 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 students 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 denomination, 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 doctrine, 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 Catholic priests? It is too often taught by men who never confine themselves to experience. Its teachers and disciples have too frequently become irreverent, irreverent scoffers—more dogmatic 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 substantial aid. There is no Catholic educational 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 application. All that Catholic higher education needs is more encouragement in the way of help. Whilst modern universities are extravagant and extreme in their expenditure, Catholic institutions suffer from too much

poverty. But Catholic education must raise its eyes to the mountains whence help may come to it. Private beneficence has so far held aloof from the good which it could do in that vast field of learning, over 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 round 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 denominational in the three senses in which we analyzed the term: Suppose that its faculty and students are all Catholic, 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 State as a well trained engineer? His 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 Catholic 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 self-denial, 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 Christian Unity. When we think of the separation between him and the High Church party we are astonished that he should undertake to do so, 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 electricity. Even in the body there are afferent and efferent nerves. Why not divisions and dissensions in the mystical body of Christ? The nearest approach to union, according to Dr. Sheraton, was the Lambeth declaration. We suppose that the learned Divine meant that the Lambeth 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 ecclesiastical matters as in all else. The Lambeth declaration, 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 he himself advocates, are increasing the number of sects amongst those who profess themselves Christians. As long as one holds the principles of private judgment 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. Then, instead of accepting these decrees as a Catholic would accept the decrees of the Vatican Council, 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 Christians were justified by the merits of the Saviour and, secondly, 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 merely 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, is 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 episcopate—then 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 organization, viz., the papacy. However sacerdotal we may regard the Church, and admitting the power of government of the episcopate, the pivot upon which both sacerdotalism and jurisdiction depend, is the papacy. From it all validity of the priestly power flows, upon it rests all the governing powers of the prelacy. It alone guarantees unity, protects 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 itself a nullity." 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 ecclesiastical 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 people would mind their own business as well as Catholics are doing upon this subject, they would not have so much to say. But we have no objection 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 sacrament—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 Mons. 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 parties concerned.

THE MAIL AND EMPIRE.

The Ridgeway Dominion gives the following piece of advice to The Mail and Empire: "A pointer to our esteemed contemporary 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 wrongly, we admit, hold the party responsible 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 writer referred to ('Flaneur') is notoriously anti-Catholic and anti Irish, and no opportunity is lost by him whereby he may insult us in our Faith and in our Fatherland. "Flaneur" is a bigot among bigots and, as such, does not hesitate to misrepresent and vilify. He does not make any pretence of hiding his ardent bigotry. Prejudice has turned what little brains he ever had, and so mention even the name Catholic or Irish is sufficient to set him furiously to work penning infamously unfair and untrue statements about the Church or the Great Isle. "Flaneur" is drawing salary from the Conservative organ of Ontario. It is well known by the editor and the proprietors 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 "Flaneur's" 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 Catholics 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 Catholic can support a party whose chief organ is devoted largely toward vilifying and misrepresenting his Church and Fatherland. The separating has been going on for years, until now the vast majority of the Catholics 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 remain in the Conservative camp.

THE CATHOLIC JOURNAL.

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 reason should be the first thing to be cut off in the U.S. 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 Holiness, Pope Leo, is a perpetual mission. They are published in the interests of Catholics, with little or no profit to the publish-

ers. 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 subscriber, who receives far more than good value for his money. In justice to the subscriber, we can say that rarely is a paper refused because of any grievance—it is nearly always the financial question that prompts him to discontinue his paper—a question that cannot be sustained for a moment, but one, nevertheless, that furnishes the excuse. We have nothing to say of delinquent subscribers. They are bound in justice to pay their dues, 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 regulated 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 is a word, it is a paper published by Catholics for and in the interests of Catholics, and as such should have the support of Catholics, and not a grudging support either, but one that will give those who are publishing these papers heart to carry their good work forward. The Catholic paper is an aid to the clergy in their good work of instructing and propagating. It might be news to many to hear that only too often do we find that the clergy are the first 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 it is positively disheartening. It is to be hoped that the Catholic paper will find its way into every Catholic 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 Philippines are rather dear at the price paid for them. England is also rounding up her elusive foes 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 Presse 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 possibility of winter navigation to and from Montreal. This ice-cutting feat is nothing new, however, for the Russians proved the feasibility of the plan some years ago. The Church Union movement is again to the front in its spasmodic 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 parcel of warring sects, with the single common plank in the platform—unity toward Catholicism. The

latest phase in this Union game was a recent meeting in New York, composed of Jews, Chinese and Christians. The delegates soft soaped each other, and went their several 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, always jealous and suspicious of the Russian Bear, is standing ready 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 sycophantastic stubbornness. 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 epileptic, 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 forcing 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 merit 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 shocked at this depravity, 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 Jubilee 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 misapprehension and a great haziness about what must be done to make the Jubilee. The conditions are simple and clear. The Jubilee 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. Basil'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 Christian 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 church. 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 circumstances allow and prudence suggests.

Before Maynooth

How Irish Priests Were Educated on the Continent.

The light of the lamp of Catholic faith might have been extinguished in Ireland during centuries of persecution were it not for the Irish colleges on the continent of Europe.

THE FIRST GROUP OF IRISH LEAVITTES

under the care of Father Leo, arrived in Paris in the year 1599. They were very poor; but the hospitality of the French ecclesiastical college of Montaigne was offered the priest and students, which they were glad to accept.

IRISH SEMINARY IN PARIS

The constitution providing that no students, save those of Irish birth or blood, would be admitted to its precincts. It was presented to the professors by Louis XI.

It soon became inadequate for the accommodation of the increasing number of Irish students who knocked at its portals for admission.

A large amount of money, a gift from the Abbe Vaughan, the president purchased the houses on either side of the college, which enabled the managing committee of the seminary to accommodate sixty students and five professors.

A fund was invested by King Louis XV, whereby 1800 francs were annually sent to the alumni of the Irish college, who returned as missionaries to their native land.

WOULD HAVE DIED OUT

In their dioceses. Among those prelates were Most Rev. Bernard O'Garra, archbishop of Tuam, and Bishop 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 "The History of Ireland," exercised his influence with the members of the aristocracy of Paris in providing funds for the maintenance of the Lombard Seminary.

In 1770 the Lombard College was once more unable to accommodate the students, who in that year numbered 300. Rev. Laurence Kelly, the then prefect of studies, purchased a spacious mansion in the Rue du Cheval Vert on Mount Genevieve, in the immediate vicinity of the church consecrated to that saint, and of the Temple of the Pantheon, the colossal mausoleum of the ashes of France's distinguished men.

THE REIGN OF TERROR

was sweeping like a storm over the walled city of Paris. One eventful day in the history of that institution—July 6, 1793—a howling mob rushed from the boulevard St. Michel up the mountain to a narrow street, where the seminary was situated, ordered the professors and students to surrender. Savage glances gleamed from the eyes of these sans-culottes.

LIFE! Only live fish swim up stream. And it is only the 'live' man who gets along in the world: the man who is thoughtful and energetic, who watches his opportunities and avails himself of everything likely to advance his interests.

L. Goldman, Secretary. Wm. McCabo, Managing Director. North American Life Head Office: Toronto, Ont.

Easter Greeting To You...

From Crottie's Busy Corner. The West End Store, Cor. Queen and Northcote.

It is altogether likely you will require a Brand New Hat, an up-to-date Tie, a Swell Shirt, a pair of Gloves for EASTER. Listen—There's no better place in the City than here to buy.

M. J. CROTTIE

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

At his appearance the crowd shouted, "A mort les clercs!" (Death to the clerics.) They brandished their brawny arms in his direction, but he stood firm, bravely and intrepidly before them.

France Waking Up

The Catholic Laymen Alive to the Danger

The militant Catholics are beginning in France'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.

THIS ARTFUL AND DIPLOMATIC SPEECH

saved the college from a raid. The mob became calm and exclaimed that he was "un brave bon diable," "a brave good devil."

Two months after this event the Irish College was suppressed by the revolutionary convention, which ordered suppression of all ecclesiastical establishments.

WHEN BONAPARTE BECAME FIRST CONSUL

and Paris having escaped from the horrors of anarchy, was once more a civilized city. The First Consul ordered 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.

Under the Bourbon regime it became an exclusively ecclesiastical college once more. During the revolution of 1848, when King Louis Philippe had to leave France for England and the republic was re-established in France, the Irish college was saved once from an attack of the Red Republicans, thanks to the able O'Leighlin, who, standing on the barricades of the Rue des Irlandais, dissuaded the mob from doing any injury to an "institution which was exclusively Irish."

THE SACRED CONGREGATION OF RITES

The Cardinals Faronchi, Aloisi-Masella, and Gotti, as Pontent, 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 Guarino, parish priest of San Pietro at Palermo; of the Venerable Michael Garicois, priest and founder of the Congregation of the Priests of the Sacred Heart; and of the Venerable Crescent Spertelli, professed religious and priest of the Congregation of the Most Holy Redeemer.

COST OF QUEEN'S FUNERAL

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 \$35,000. The details of this bill are as follows.—The Lord Chamberlain—Apartments for Royal guests, funeral furnishings, mourning allowances for servants &c., \$2,900. The Lord Steward—Entertainment of

KAY'S "Canada's Greatest Carpet and Curtain House." KAY'S 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.

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.

Our Carpet Showing

"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 Crompton and Victorian, colours that will 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 \$1.25 per yard.

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

The Celebrated "Teprak" Wilton Carpet, a very close weave and most durable. Price \$1.75 per yard, eminently suitable for making rugs.

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

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, \$1.25, 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 special cases make quality at 75c per yard.

Artistic Furniture

We confidentially assert that we are showing a larger assortment of strictly High-grade Furniture than has ever been shown in Canada. Reproductions of Old English, Colonial, Sheraton and Chippendale, Dining Tables, Sideboards, China Cabinets and Dining Chairs in Oak and Mahogany.

Solid Mahogany Sideboards and Cabinets, by Henry and other English makers.

Real Flemish Sideboards, Tables, and Chairs.

Unique designs in Hall Glasses, Seats and Tables, in Golden Oak and Flemish Oak.

Library Chairs, Couches and Tables.

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

Solid Mahogany Drawingroom Sets, and Odd Pieces, Odd Chairs, Settees, Davenport, Writing and Tea Tables.

Artistic and inexpensive novelties in Furniture and foreign manufacture, suitable for wedding presents. Cabinets, Tables, Secretaries, Curio Tables, Jardinere 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.

Brass 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, Irish Point, Point Colbert, and English and Swiss Lace Curtains of every description.

New Renaissance Curtains, 3 1/2 yards long, with insertion and edging, \$4.50 per pair.

Dainty English Lace Curtains, for bedroom and sitting-room, 3 1/2 yards long, \$2.25 and \$2.50 per pair.

White Muslin Curtains with frills, 3 yards long: Real Brussels Curtains, for parlours and drawing-rooms; Louis XV, and Marie Antoinette Designs, 6-4 x 3 1/2 yards long, prices, \$3.50 and \$4.00 per pair.

Tambour Curtains, most suitable Swiss Curtain known, new designs, 3 1/2 yards long, \$3.25, \$4.00, \$4.50 per pair.

Real Point Arab Curtains, 3 1/2 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.

An 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, 12 1/2c 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 yard.

Spotted White Muslin, with frills, 50 inches, 30c 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.

John Kay, Son & Co., Limited 36-38 King St. West, Toronto, Canada.

Easter Giving

The exchange of friendship tokens at glorious Easter-tide is yearly becoming more popular.

What To Give

There's nothing more appropriate or acceptable than a neatly-cased bottle of "QUINQUIN" PHARMACY. We have what will please you. Prices right. Call in.

CITY HALL DRUG STORE, 85 QUEEN ST. WEST.

"SANDWICH BREAD"

When you want something extra nice for your next "At Home" phone 5553, and your order will be attended to promptly, and you will have the satisfaction of having on the table Sandwich Bread that is perfection. One trial convinces even the most fastidious palate. It's the same price as other bread. So why not have the best?

H. C. Tomlin, 420-422 Bathurst St.

EDUCATIONAL Mrs. Elsa MacPherson

CONCERT PIANIST AND TEACHER Diplôme Royal Conservatorium of Music, Leipzig. Conductor St. Mary's Choir and Irish Musical Art Society.

School of Practical Science

This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments:

- 1-Civil Engineering, 2-Miner Engineering, 3-Mechanical and Electrical Engineering, 4-Architecture, 5-Analytical and Applied Chemistry

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

E. McGORMACK MERCHANT TAILOR. 31 CECILIAN ST. 1208 SOUTH OF KING TORONTO.



# THE HOME CIRCLE

## FROM SHADOW-SUN.

We must live through the dreary winter,  
If we would value the spring,  
And the woods must be cold and silent  
Before the robins sing.

The flowers must be buried in darkness  
Before they can bud and bloom,  
And the sweetest and warmest sunshine  
Comes after the storm and gloom.

So the heart from the hardest trial  
Gains the purest joy of all,  
And from lips that have tasted sadness  
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.

Artistic trifles to send to her for 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, brilliant purple, scarlet, indigo-blue or deep rose-pink. In the center of the cut-side page of this gray 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 emerge from a mass of lilac frills. On the bright rose paper is a brown-haired head in a cloudy pink chiffon boa. On the scarlet paper is a black haired beauty with sketchy black lines that mean black lace around her white neck. No "greeting" or lettering of any kind appears on these original cards. One can write one's own Easter wishes 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.

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 diminutive but very curly feather curving around the brim. This bit of a hat rests on a sheet of white tissue paper—one inch square—and a hatpin with a jeweled head is thrust into the paper, ready for use. The box in which this chapeau is sent to its destination, is one of the square, flowered variety, tied with ribbon, such as the smart millinees use for their choicest of clove. On the inner side of the cover, where the milliner's name should be, is a three-line message in golden letters to the Easter Bonnett. These dainty conceits deserve a great vogue.

## HOW TO BANISH WRINKLES.

Wise precautions and proper personal care will do more to banish wrinkles than all the creams and lotions ever made. Given the case, which is always worry 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, or a work more than troubles the fatigue. The spine should be held erect, and the support, which is needed at the lower end, can be given by sitting well back in the chair so it will be braced against the chair-back. If this be straight so as to support the shoulders also, all the better. The little rests, where possible, of ten or fifteen minutes, are great savers of health and strength, but when a woman 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 forget her misery in a good book, if she values her good looks she will take off her dress-fitting gown, get into a loose negligee, bathe her face for five minutes in very hot water, and then bathe the back of her neck in the same way. After this she must lie 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. At 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 is the destiny of earth. It is by fire that gold is refined; it is in affliction that the human heart is purified. Every life has its crosses. When, therefore, trials beset a Christian he can obtain fortitude by prayer, by penance, by acts of resignation, and by such considerations as these:

1. God is always right.
2. If I had the deserts of my sins I would now be in hell, and thus adversity which now worries me is far less than the pains of hell.
3. I can make a virtue of the necessity of suffering this distress, by offering up my misery in union with the passion of Christ, and as an act of expiation 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 spiritual profit. Thus utilized they are a special benefit, better than riches, or health, or joys, or honors. They can be transformed by the alchemy of a religious motive into jewels to adorn the crown of life that is the

## PROMISED REWARD OF THOSE WHO PERSEVERE IN THE PRACTICE OF VIRTUE TO THE VERY END.

### PRETTY HANDKERCHIEFS.

A revival of a certain old style is seen in the use of corded linens for the handkerchiefs. In some cases the cording is woven into the border alone and the handkerchief is finished with a narrow hemstitched hem, while in other instances the whole handkerchief 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 peasants, is very pretty. One of the favorite butterfly designs has the whole inset of the finest of fine drawn work enclosed in an outline of fine embroidery. Some handkerchiefs, otherwise perfectly plain, are embroidered on the hem in polka dots.

When handkerchiefs are an extravagance—that is, when they are so costly as to belong in the same category with finery—the average woman is likely to choose lace rather than embroidery, not because of a greater cost, but because there are more ways in which the lace handkerchiefs may be made useful. No one pretends to use either for the purpose for which it is intended, so far as is known. The embroidered 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 of 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 \$10 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 narrow as to hem and rather large as to extent this year. Some of them are made from a full yard of linen and 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 open corner. There is a difference in the lettering, however. For a man's handkerchief, plain straightforward printing is the form for these embroidered initials, while for a woman's, a gentle script may be chosen. Interwined letters, resulting in a monogram, are no longer in good taste, if they ever were. The purpose for which the letters go on it, or should be, one of identification, 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.

A woman's fingers are much cleverer than the hired man's to prick out delicate seedlings, to bud roses, or graft trees, and skilful to practice all the delicate arts of propagating plants. It is surprisingly easy to raise a large stock of perennials and shrubs, to produce rose bushes, to multiply anything of which the smallest scrap or seed can be produced. Work of this kind has a specially soothing charm for tired nerves, and equals the most perfect rest cure. It will not injure the finest lady to prepare potting compost, to hoe or rake among her plants, to spread among them the beneficial mulch by which the hired man would probably 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 trust a gardener among their flowers, or even to train fruit trees or nail up climbing roses.

## A PLEA FOR LONG SKIRTS.

While radical dress reform leads womanhood nearer and nearer to the possession of the clothes of our fathers let one faint voice in the land be heard in favor of the skirts of our mothers. According to modern science, the dress of women should be a grim demonstration of hygiene. A congress of doctors of all nations assembled in Rome has figured to a dot the number of deadly bacilli possible to be gathered to the square inch of a woman's train. In Boston the 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 ideals. The older the woman the greater the blow. "Verily," says Carlyle, "clothes do tutorize and demoralize us." True, indeed, concerning the abbreviated, ankle-dipping skirt of the modern "new" girl, truer still of the mannish middle-aged and old ladies who, caring not for the size, shape, style of their feet, caring not for the subtle chain of mystery which belonged originally to woman, reduce dress to a cravenance of rapid transit, a grim assurance of the public health, and an artless announcement of indifference to appearance.

## MOTHERS OF THE COMING RACE.

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

to teach women, and not all of them know it yet, that some facts concerning themselves, and the welfare of the nation, are general laws, and more indisputable than any individual proofs to the contrary they can possibly present. The basic fact, not that they are or that they ever expect to be, but simply that it is physically possible for them to become mothers, 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 unmarried, must yield—with what grace she may. Her work in the world, or what appears to be her work, may be something very far removed from domestic duties. It may be that a satisfying occupation fills her life as she feels domestic life could never fill it, but none other capacities which are at once her weakness 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 BLANKETS.

The practice of having blankets dry cleaned is no longer followed, and the intelligent 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 sunshine. Gorm life will be found to exist for many months in the fleecy surfaces of woolen fabrics, and a thorough 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 be.

When ready for the work, a bright, calm day should be selected. Fill a tub two-thirds full of warm rain water, raise the temperature about 86 degrees. Dissolve half a bar of pure white soap in the water and add three ounces of borax. Put in one blanket at a time, and let soak five minutes, 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, take from the line, fold smoothly and press under a heavy weight for several days. Blankets thus washed will retain their white, fleecy appearance through many seasons of use.

## KOLA TONIC WINE.

Winning Popular Favor as a Tonic Suitable to All Tastes.

Kola Tonic Wine is manufactured by the Hygiene Kola Company, with head offices at 84 Church street. Although Kola Wine has been on the market for a comparatively short time, it already has a wide and extensive sale through the whole country. It has been endorsed by leading physicians. 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 tonic, it is extremely pleasant to take, 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. Celery and pepsin have for years been known as nerve foods, while the discovery of the scientific value of the nuts of the "Stimulant Acemata," or Gouira tree, commonly called Kola nuts, is of more recent date. The Gouira tree is a native of west tropical Africa. It has long been prized by the natives as possessing of many highly 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 ordeal 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 Mr. E. J. Cobean, whose warm-hearted, coupled with shrewd business capacity, is doing so much to build up a great trade for Kola Wine. Mr. Cobean came to the city in the fall of 1899 from Camilla, in Dufferin County, where he was postmaster, general merchant, local agent of the Bell Telephone Company, telegraph agent, salesman, and treasurer of the local cheese factory and treasurer of the township of alone. These varied 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 respect at his prosperity, which attests his discharge of the duties of Manager of the Hygiene Kola Company.

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

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickel's Anti-Consumptive Syrup and cure yourself for all as a 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 girls smearing their feet, was told by the blind-eyed Celestials to go home and tell their masters 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 date.

# CHILDREN'S CORNER

## TWO LITTLE BROWN SEEDS.

"Wake up, little brother; wake up, now, I say," spoke little brown seed to his brother one day. "No, no, no," said little sleepy-head, "no, not; not I; I would rather by far in my bed to lie." For both little seeds, at the foot of a tree, lay tucked up in bed, snug as snug well could be.

"But, listen, dear brother," the wakeful one said, "How the sunbeams 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 last— Why, surely, the winter is over and past."

"Ay, little brown brother, the spring has begun, The earth, I am sure, must be brimming with fun; Now, little brown brother, fancy what will you be? And that's a grave question for you and for me." "I'll be a stock," "I a sunflower, and then—" "Oh, brother, I never shall see you again." 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 flag, And whispered, "Where are you, you poor little thing?" But at eve, when the stock perfumed the still air, It sighed, "Little 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 domestication of the cat must have been much later than that of the 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 first domesticated in order to assist 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.

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 servicable by the human hunter. The cat, 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 an ancient Egyptian painting, which may be seen in the British museum, represents a hunter to catch birds. This, however, even if the picture is to be taken as evidence of a fact, represents a 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 country and seem to be entirely destitute of local attachment. The wild-cat, on the contrary, settles down in a particular spot and waits for its prey to come. When removed from its accustomed habitat it seems to lose its skill, and therefore would be useless to men in a hunting age, because in that age men seldom had fixed habitations, but roamed abroad wherever game was to be found. If, course, much of this is conjecture. Whether the cat or the dog was 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.

## PLEASANT PEOPLE.

Says Mr. Thackeray about that nice boy, Clive Newcome, "I don't know that Clive was especially brilliant, but he was pleasant." Occasionally we meet people to whom it seems to come natural to be pleasant, such as are 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 midst of a "three days' rain" the fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably 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 tone 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 cheek gently as he passed. "Top of the morning to you, Polly-wog," he said to his little sister, and 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 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 room, 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 that."

And I thought, Why isn't it a disposition worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest or truthful, or industrious, or generous? And yet, while there are a good many honest, truthful, industrious, and generous souls in the world, and people who are unselfish, too, after a fashion, a person who is habitually pleasant is rather a rarity. But the beauty of it is, as I said before, that pleasantness is catching, and such people will 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:—"On all God's green and beautiful earth there are no purer, nobler or more kind-hearted and self-sacrificing women than those who wear the simple 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 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 soldier; now holding the crucifix to receive the last kiss from somebody's boy from whose 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 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 of your books, and the defraying of other necessary expenses. Be just as independent as your circumstances will permit, and never use the funds of another when you can provide them yourself. Don't think you must be helped to everything you have. An education for which you toil and scheme and economize will stand by you longer, and be appreciated by you more than one that costs you no effort beyond the mere mental exertion necessary to the study of books. The country is filled with college-bred 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 reins 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, 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 backbone 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 quantity of material, to have the largest-sized spaces and least possible loss of interstice. The mole is a meteorologist, the bird called the pine-killer is an arithmetician, as also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric eels are electricians. The nautilus is a navigator, he raises and lowers his sails, casts and weighs 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 erects houses and dams. The marmot is a civil engineer, he not only builds houses, but constructs aqueducts and drains to keep them dry. The white

ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman; with a ship on a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The monkey has regular day-laborers. The kangaroo is a rope-dancer.

## FRESH AIR.

Take out of doors as much as you can. It is the place for a man to be. It is good for the health. A distinguished physician was in the habit of saying, "However bad the air may be out of doors, it 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 fretful and peevish. They are prone to require narrow views of things and to worry over trials not worth considering. It is good for the whole character— for strength, hope, patience, and fortitude. It expands and softens one's nature, and makes us more charitable.

## REVIEWS.

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

One finds himself holding his breath from one end to the other of Cleveland Moffett's paper "The Pilot," in the April St. Nicholas. This is the fourth of a series on "Careers of Danger and Drama," and perhaps the most thrilling of all. The Canadian voyageur is the pilot especially considered, and it is hard to say which of the scenes described is the most exciting—Fred Quillette on a steamboat shooting the Lachine Rapids, or Jackson and his men getting the Wolseley expedition to save Gordon at Khartoum. Danger and daring were involved also in the adventure of "Two Boys and a Mountain Lion," narrated by Wilston Hough. The departments are rich in letters, anecdotes, pictures and miscellaneous information.

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 the prevention of inhuman crime, for the reformation of the fallen, and for the alleviation of every form of human misery, the Cardinal takes occasion to pay generous tribute to the works of Christian benevolence accomplished by zealous promoters outside the Church, 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 earnest thinkers are "The Resurrection Begins a New Era," by Rev. Wm. P. McQuaid; and "Are We Nearing Christian Unity?" by Rev. Morgan M. Sheedy, "Lent in Ireland," by Rev. P. A. Sheehan, P.P., Doneraile, Ireland.

The trials, successes and prospects of Catholic Journals and Journalism form the subject of a forceful paper by the widely known editor, Charles J. O'Malley, whose brilliant work should have established a sure foundation for the late Midland Review, if work 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. Co. mean, S. J., describes most entertainingly a visit to Brussels, "A City of Historic Associations."

"By the Misty 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 Celtic character.

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

## NOT A JESUIT.

An Associated Press despatch from Ogdensburg, N.Y., on Tuesday said,—"Rev. John 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 member of it for twenty years, and that the fact that the abbe for six years has been a professor in the University of Ghent shows that he could not be a member of the society."

## NEW \$300,000 CONVENT.

Ground has been broken for the new convent to be built by the Sisters of St. Joseph at Brentwood, Ill. The building will be ready by September 1902, and will cost, when completed, about \$300,000. When the new convent is opened, St. Joseph's at Plushing will be closed, and used thereafter as a novitiate and mother house of the order in the United States.



IN THE TIME OF LAFAYETTE



1—Early in the Night. It was a terrible night. Not terrible because of a storm, not terrible because of the lightning or the wind or the rain, but terrible because of the wickedness of men.

The whole city of Paris seemed to have gone mad. Persons who had been kindly enough, who had little children of their own, and dear old grandfathers and grandmothers, watched the carts go by that held the old people on their way to have their heads cut off by the instrument called the guillotine. And those who saw all 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 aristocrats. Formerly it had been honorable to wear fine clothes in the streets, to drive in carriages, but now men tried to dress as poorly as possible; they were hurried to the guillotine because they had borne the title of Marquis or Count, and for no other reason. The aristocrats 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 XVI, the "sun king" of France, had been careless of the poor, Louis XVI 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 beautiful Princess de Lamballe, the dear friend of the imprisoned Queen Marie Antoinette, had been dragged through the streets—and afterwards through the same streets on a pike. Not very long before, too, Mlle. de Sombreuil had been forced to save her aged father from 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 afterwards went mad—but she 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 mother; 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.

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 Bache and his parents had come to Paris from America. They had been the guests of the good Marquis de Lafayette, wife of the celebrated Marquis; she had learned with great sorrow that the Baches were of that fashionable school of infidels who had done so much harm in France.

Hugh O'Regan was about the same age 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 live in his grandfather's house, while he went to the Jesuit school. 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 he returned, she was gone. He found a piece of white paper in the floor, on which was scrawled in charcoal: "I have been arrested. Trust in God. We shall, at best, meet in heaven. Je te laisse mon coeur." About the same time Henry Bache had followed a crowd who were singing and dancing. He was fifteen years old, and his curiosity much to be forgiven. When he returned to the house in which his parents had lodged since Lafayette had left Paris, they were gone. He ran through the deserted house until he found a servant hidden in a closet.

"The citizens had taken the aristocrats to the guillotine," the servant said, as well as Henry could understand, for he did not know French well; "and he had better run or they would cut his head off, too."

And so, on this terrible night, when the streets of Paris resounded with shouts and vile songs, and torches flared everywhere, and men and women and children, with red caps on their heads, danced and sang songs in honor of Liberty, these two boys stood at the corner of a street, knowing which way to turn.

Hugh wore a black velvet suit, with a blue lace at the sleeves and neck. His blue buckles flashed in the light of the torches, which had been kindled in the square, about which the people danced, singing a song they called the Marseillaise. And the other lines of his mother's song passed miserably through his mind:—

"I leave my heart behind; 'Twill never be well again; For all the chains that bind, Are broken—so farewell." His hair, long and curly, fell on his shoulders. A light sword, a gift

from his grandfather, hung by his side. He was large for his age, and at home in Ireland no noted had he been in all athletic exercises that he was rather too proud of his strength. He held his three-cornered hat in his right hand and looked at the dancers. 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.

Henry Bache, who stood near him watching the hideous dance, was slighter than Hugh. Baseball had not been invented in America, but he could ride a pony with anybody, toss quoits, and he had even tried his skill at quinquet—an old-fashioned form of polo. He wore a plain suit of linsey-woolsey; his hair was cropped short under a broad-brimmed straw hat. He had no buckles on his shoes and no sword. His blue eyes had lost their usual look of keenness and interest; 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 shadows made the faces of the people under the red caps more wicked than ever.

"Ca ira! ca ira!" they howled. "Fiers," said Henry Bache, half-aloud. Hugh heard him. A little boy had fallen in making his way through the crowd. His father, who wore the red cap, held him in his arms and kissed 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 was impatient; he touched Henry gently on the shoulder. Henry started; but a glance at Hugh's honest eyes reassured him—besides, that Hugh wanted to be friendly, was evident from the low bow he made. The plain boy almost smiled as he saw it. 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 trouble."

"And you are Irish," 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 what to do."

"And I am ever sadder," said Henry, drawing to this boy at the sense of his loneliness. "The who spoke his language seemed like a friend. I am most wretched. My father and mother have been taken away by these demons who pretend to love liberty. Liberty means a different thing over in our country. We did not hurt women, or murder, or slug and dance like fools. Why, even old Parson Duchoe, who wanted Gen. Washington to betray the cause, was not hurt. Oh, that we were home again!"

"We might fight in Ireland, if we could," said Hugh, who, grave and sad, looked much older than he was. "We are not permitted to know what freedom is."

"And may I ask your name?" said Henry.

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

What seemed 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 a groan.

Hugh half drew his sword. "Stop!" Henry Bache said. "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 consolation thus recognizing a fellow in misfortune.

"Done," he said, striking his hand into Hugh's feeling better. "Done." Hugh was silent; he rested his eyes on the dark object which seemed crawling out of the circle of flickering red light. From above the black cloak showed a white head; the figure 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 Father Gaillard—the wretches have almost killed him."

Henry looked too. "A Papist priest," he said, bitterly. "Let him alone. He is as bad as the rest."

Hugh took his hand from his companion's arm. "We must part, sir," he said. "I am but a boy, but I will save that priest or die. You can go your way."

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

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

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

"I will draw them around me," said Bache, struck by a sudden thought. "God help us!" ejaculated Hugh. "You will run to the right, into the Faubourg; at the first corner is my lodging. It was an inn, and there is a sign hanging above the door. Go in—Jacques the servant has run away long ago. And now for it. How do you say, 'I am an American?'" asked Bache.

"Je suis Americain,"

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

"We never break our word," answered Hugh, creeping through the shadows toward the trees.

Henry Bache breathed hard. Then he sprang forward like a deer, jumped onto the big drum, and seized the little one. Hat-tat-rat-tat.

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, in a shrill, high voice. "Yankee Doodle!" And then he crowded with all the strength of his lungs.

"Vive l'Amérique!" cried the soldiers. And Henry began in a high voice the song, "Yankee Doodle."

In an instant he was surrounded by a laughing, shouting crowd. He retreated away on his drum, and cried, looking toward Hugh;—

"Run—for your life!"

Then he began to sing. To make him stand higher, the soldiers brought him an empty wine cask. Some of them had been in America, too, evidently, for when he sang with his Doodle, with many gestures with his drum-sticks, they joined in the chorus.

There was nobody to watch Hugh and Father Gaillard now; everybody gathered about the "savage Yankee boy" on the cask. Even the little lad who had been hurt laughed, as Henry crowed at the end of each stanza.

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

"Je suis Americain," he said. "Aristocrat! Aristocrat! Hang him," called the soldier; but Henry had disappeared.

II.—At Nine O'clock. The dancers of the Aarmagnole soon returned to their places. "Ah, what a droll, savage Yankee boy," they said. And some of them listened to the stories told by the soldiers, who had been in America, of the strange, barbarous manners of the country. And the old priest had escaped—what of it!—tomorrow, he would die, they said. All priests must be killed by good citizens sooner or later.

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.

He found Hugh and the Abbe Gaillard in one of the bedrooms of the deserted house. Hugh had got a candle, and as few boys then were even without 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 forehead was bandaged with Hugh's handkerchief.

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 said, "I thank you—you have saved our lives. And I thank you how grateful I am, since I have with me the Blessed Sacrament."

Henry bowed; he did not fully comprehend.

"Monsieur," said Hugh, gravely, "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 silent. Then he took Hugh's hand.

"As sure," he said, "as my name is Henry Bache, if what you say turns out to be true—if your God saves my parents, I will worship Him—I will have your old priest tell me how to do it. I like his face."

"But he is a Jesuit," said Hugh, looking straight into Henry's face. Henry hesitated. "Well, I have been told—but never mind—the must be good since he has been evilly treated by those fiends. And he is a brave man. Now you must help me find my father and mother."

Father Gaillard had listened; he understood English sufficiently to get at what Henry was saying.

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

"They are in prison."

"In what prison?"

"No," said the priest; "Bache — Bache." He tried it again to get the pronunciation. "Ah, I remember. Your father and mother are with Mme. O'Regan, in the Conciergerie. It was Madame who sent me by a trusted servant a note, 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 cupboard, and meat downstairs. I will leave you the key. The landlord will never come back. He was guillotined yesterday for harboring an aristocrat."

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

"I will not wait," said Bache. "They will die of pain 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 must go. You promised," he said, turning to Hugh, "that your God would save 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 his lips moved in prayer. "Oh, Father," said Hugh, the weight of grief falling heavier 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 not keep them, and he felt a faintness creeping 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 hastily brought wine and bread and put them, with the key, on the table within reach of the Abbe.

The boy went downstairs together. "The old man's blessing did me good—though my father would laugh over it with his friend, Mr. Tom Paine," said Henry. "I don't care if he is a Jesuit—he is a good man. But—what 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 himself in a suit of coarse brown cloth, put on 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 room. 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 friends, 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 Hugh, as 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. She has felt our sorrow. She can 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.'"

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. One of them stopped, and insisted on pinning two stained roses on the jackets of the boys.

"Let them be," said Henry, as Hugh was about to tear his off. "They are red, white and blue."

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

"Ah," said the man, who had too much wine, pointing out the direction. "You will be just in time, if you want to join the condemned. Robespierre has ordered that a great crowd of prisoners shall be guillotined by moonlight. 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 their group drinking in front of a tavern. The men were in their red shirts—for the nights had grown hot—and these were open at the throat. One of them drew his hand across his neck as the boys passed.

as the Revolutionists called it—between July and August. The air was still. Slowly a heavy cart came out of the iron 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 silvery. Hugh felt Henry Bache clutch his arm.

"There."

Hugh looked. He saw his mother's face, calm, serene, smiling at him; she held her rosary in her hand. Leaning against her was a weeping woman; and near this woman stood a man, pale, horror-stricken. Hugh knew at once that this was Henry's father.

"You promised—you promised," whispered Henry. "You cannot save them now." It seemed frozen to the spot. His father did not see him, and his mother's face was hidden.

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

"Hugh, God bless you," and he felt his mother's arms around his neck. "Monsieur," he said, to the wild-eyed man, "Henry is living; he prays for you—see."

Henry's eyes met his father's, and a great sob rose from the man's throat. Strong hands tried to tear Hugh from his mother; he clung to her and Mrs. 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," 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 Americans!"

"Aristocrats," said the guards. "Let me die with them," cried Henry, jumping, bleeding as he was, on the wheel.

"I will die, too, but oh, Mother of God, I promised," cried Hugh. The tumbril stopped; it was impeded by the crowd ahead; there had arisen a sudden commotion in advance—but the groups about the condemned prisoners were suddenly silent. A priest, who stood near the cart, muttered:—

"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. "Halt—I command you."

"It is too late—too late—too late," shrieked Henry.

"No," cried Hugh, "it cannot be too late." And with all his heart 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 aristocrats."

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

Hugh and Henry were thrown to the ground. There were yells and cries, 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 Gaillard. 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 nine o'clock I was on my knees for you; and faith has won."

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 been so near death, followed his example, in spite of the jeers of Mr. Tom Paine. The Count Hugh, in time, dropped his sword, which he was fond of wearing at all times and became plain Hugh 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 Francis Egan in the London Catholic Times.

A LIFE SAVED.—Mr. James Bryson, Cameron, states, "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his wife had used it for a throat trouble with the best 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 such a trial, as I was reduced to such a state that I doubted the power of any remedy to do me good."

THE WABASH RAILROAD. Is the great through car line between the East and West, the short and true route from Canada to Hot Springs, Ark., the Carlshad of America; old Mexico, the Italy of the New World; Texas and California, the land of sunshine and flowers. Low rate second-class tickets to the West every Tuesday, during February, March and April. No second-class cars on the Wabash; free reclining chair-cars on all trains. Full particulars from any R. R. agent or J. A. Richardson, district passenger agent, northeast corner Kings and Yonge Streets, Toronto.

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GENERAL NEWS.

ARCHDIOCESE OF TORONTO



ST. MICHAEL'S.

The funeral of the late George O'Reilly took place from the Cathedral on Tuesday morning last.

The office of Tenebrae began at the Cathedral on Wednesday evening and 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.

On Saturday morning the Easter and Baptismal waters will be blessed. The ceremony will begin at eight o'clock.

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

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 Passion will be delivered by Rev. Father Grogan at the high mass.

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

We are sorry to be obliged to chronicle the death of a pious young man of St. Peter's parish, Mr. J. J. Ryan.

ST. PETER'S.

The office of Tenebrae began at St. Mary's on Wednesday evening.

On Good Friday the Mass of the Pre-sanctified will be said at 9 o'clock.

A special sermon will be preached at St. Mary's on Holy Thursday evening.

The annual Good Friday sermon will be preached on Friday evening.

The office of Holy Saturday will begin at seven o'clock in the morning.

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.

Sunday's meeting was as usual well attended. The standing committees presented their reports which received the endorsement of the association.

these works at the next meeting. The inspector reported an enrolment of 4,006 scholars, with an average attendance of 3,381 for the month of March.

Catholic Order of Foresters

Resolution of Condolence.

Whereas this court (Sacred Heart Court No. 20) has learned with deep regret of the sudden and sad demise of our late brother, Philip de Gruchy,

It is therefore moved by Brother W. T. J. Lee, Past Chief Ranger, and seconded by Brother W. D. Vogel, that this court extend to the widow and family of our deceased brother its deepest sympathies in this their hour of trial and that a copy of this resolution be forwarded to the widow and family of our deceased brother.

ST. PATRICK'S.

Rev. Father Miller, C.S.S.R., has returned after giving a mission at Athabula, O.

Rev. Father Grogan, C.S.S.R., gave a retreat to the Sisters at the House of Providence, Kingston, last week.

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

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 Passion will be delivered by Rev. Father Grogan at the high mass.

We are sorry to be obliged to chronicle the death of an exemplary young lady of St. Patrick's parish, Miss Susan Gallagher, of Adelaide St. W.

ST. MARY'S.

The office of Tenebrae began at St. Mary's on Wednesday evening.

On Good Friday the Mass of the Pre-sanctified will be said at 9 o'clock.

A special sermon will be preached at St. Mary's on Holy Thursday evening.

The annual Good Friday sermon will be preached on Friday evening.

The office of Holy Saturday will begin at seven o'clock in the morning.

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.

SEPARATE SCHOOLS.

Very-General McCann occupied the chair at the meeting of the Separate School Board on Tuesday night, when it was decided to build a new school on Close avenue, Parkdale, to cost \$7,000, and to add two rooms to the present school, at an estimated cost of \$2,700.

John H. J. Egan, B. Christie, F. Bolton, Sen. H. 1st Div.—Y. Johnston, S. Quinley, A. Moran; 2nd Div.—E. Kavanaugh, H. Flynn, A. Corney.

ST. PATRICK'S SCHOOL.

Form IV, Sen. Div., excellent—J. O'Hearn, W. Hanna, H. O'Donoghue, C. Smith, J. Mohan, Good—J. Ryan, A. Finnigan, E. Malone.

Form III, Sen. Div., excellent—G. Roche, J. Tobin, E. Boehler, V. O'Hagan; God—F. Lynch.

Form II, Sen. Div., excellent—Thos. O'Hearn, T. Hennessy, J. Neville, W. Chase, M. Meehan, F. Shearman, Good—L. Saporita, C. Higgins, J. Regan.

Form I, Sen. Div., excellent—J. Devine, J. Murray, C. Heck, A. Durencki, J. Burns, G. McGowan, Good—L. Cleary, J. Mohan.

Form IV, Sen. Div., in order of merit—John Mohan, James O'Hearn, Jas. Regan, Jun. Div.—Joseph Heck, Jas. Walker, and Carroll March.

Form III, Sen. Div., excellent—Gordon Roche, Joseph Tobin, Ewart Martin and Edward Boehler (equal).

Form II, Sen. Div., excellent—Thos. Hennessy, and Matthew Meehan and Thomas Neville equal.

Form I, Sen. Div., excellent—Joseph Ryan, John Davone, John Murray, Jun. Div.—Frank Guay, John Higgins, and Joseph Mulrooney.

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. Cunerty, W. Healy, G. Costello, R. Radnor, H. O'Leary, F. Keating.

Form III, Sen. Div., excellent—J. Kennedy, N. Rene, J. McKenna, C. Charlebois, and Leo Brady, Good—N. O'Hara, A. McLaren, M. Thomas, Sarah Oates, M. Smith.

Form II, Sen. Div., excellent—L. Kennedy, H. Crocker, B. Crocker, S. Bailey and I. Smith, Good—T. Duggan, V. Culliton, M. Malcolm, and N. Quinn.

Form I, excellent in Catechism and spelling in Sen Part II.—Mary McCarthy, Irene O'Connor, Hilda Eillard, Mildred Eillard, Catherine Flynn, Teresa Somers, Excellent in arithmetic—Mary McCarthy, Annie Rainer and Joseph Lenhardt, Mary Holland, Excellent in Part I.—George McPherson, Mary Henrick, Vera Mulcahy, Florence Wainwright, Mary Meehan.

Excellent in Primary—Bruce McPherson.

Peterborough Diocese

Forty Hours' Devotion at Bracebridge. The Forty Hours' Devotion at St. Joseph's Church, Bracebridge, began on Thursday morning at 9.30 a. m., with High Mass of Exposition, of which Rev. A. F. Kelly, Trout Creek, was celebrant.

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

INFORMATION WANTED

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

SCHOOL REPORTS.

ST. PAUL'S SCHOOL.

Sen. IV., excellent—J. Ryan, J. Hurley, Good—F. Gallagher, E. Hurley, W. Carter, A. Clancy, F. Hallinan.

Sen. III., excellent—J. Ryan, J. Hurley, Good—F. Gallagher, E. Hurley, W. Carter, A. Clancy, F. Hallinan.

OBITUARY. MRS. O'CONNELL, OAKVILLE.

On Thursday last there passed away at Oakville one of the grand old Catholic landmarks of Ontario—Mrs. B. O'Connell. She was an example of that living faith and unflinching in the practice of the duties of her holy religion, she was indeed a model for her fellow-parishioners to follow.

Her blind trust in the true faith; her faithful adherence to the very letter and spirit of the Church's law and wash; her faithfulness in the fulfillment 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 better place.

Coming to Oakville in the pioneer days, she saw all the trials and difficulties that attend that life, but she never complained, and never flinched. Always strong and hearty, she led a long 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 Church, 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 requiem 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. Father Kelly, of Walkerton, Sub-Deacon; Rev. Father O'Leary, of Oakville, Master of Ceremonies. Rev. Father Brennan, C.S.B., of St. Michael's College, this city, preached the funeral oration. The priests present were, Rev. Fathers O'Connell, Brennan, C.S.B., O'Leary, Kelly, Cote, Hinchey and Doyle.

The mourners were:—Fathers O'Connell and Cote, Mr. L. V. Cote, Oakville; Misses Annie and Helena Cote, Hamilton; Mrs. K. O'Connell, Buffalo; Mr. W. Bulkins, Peterborough, and Mr. B. J. Regan, Oakville.

Rev. Father Cote officiated at the graveyard. The pallbearers were—Messrs. P. Slattery, Reynolds, Gallie, P. Kelley, D. Curran, and G. Gater. May her soul rest in peace.

St. Patrick's New Chapel. 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 memorial to his brother, Michael Coleman, who lost his life 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 Melfont is reproduced as a huge relief upon the altar table erected under the portal in the face of the table are embedded fac-similes of the crosses of St. Coleman and Clonmacnoise. The Coleman clan descend from St. Coleman, who erected the celebrated Gaelic crosses which bear his name at Clonmacnoise on the banks of the Shannon, in King's County, Ireland. Melfont is in County Louth. Both Melfont and Clonmacnoise were founded by the Trappists, of whom St. Coleman 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 Condition. Whatever Italy may be to the wealthy Northern tourist or traveler who goes abroad to seek brighter skies and a milder climate, it 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 illiterates, which has the greatest number of delinquents, 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 a serious social legislation is still wanting where street and anti-race taxes weigh heavily upon the poorer classes, where there are the greatest number of political trials, where the justice is most sequestered, where the power most frequently violates the right of meeting and the individual liberty of the citizens, where in two months alone the military courts have given to several hundreds of persons—afterwards acknowledged by the extra courts to be innocent—sentences for a sum total of nearly 20 centuries of imprisonment, where there is more spent in civil and military bureaucracy, and where business is most lengthily dragged out, and so on. Such is the sad picture of the condition of this land, at one time a sort of earthly paradise. And thus is the story that is to be told of it after 40 years of a Government that unfastened itself in the country with promises of redemption from all the evils of the past, and of regeneration to a new life and a joyous liberty in the immediate future.

My Lady's Breakfast is Well Served when the hot-bread, hot roll or muffin is Royal Baking Powder risen.

State bread for breakfast is barbarous; hot, yeast-risen rolls are dyspeptic. ROYAL BAKING POWDER adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK. Bishop Wigger's Successor. Father Colton of New York said to be Appointed.

Information contained in a private letter received in New York from Rome, is that Rev. Charles H. Colton, of New York City, has been selected as the successor to the late Bishop W. H. Wigger, of the Diocese of Newark.

The Work of Monks. The original name of Mount St. Joseph's was Mount Heaton, and it was purchased early in 1878 by Count Moore, Mooreport, Tipperary, and presented to the Abbot of Mount Mellary for the purpose of establishing or founding a second Trappist Monastery in Ireland.

What a Free Mason Government has done. The original name of Mount St. Joseph's was Mount Heaton, and it was purchased early in 1878 by Count Moore, Mooreport, Tipperary, and presented to the Abbot of Mount Mellary for the purpose of establishing or founding a second Trappist Monastery in Ireland.

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LATEST MARKETS. Wheat, white, straight, new... 40 00 4 00. Wheat, red, new... 0 09 0 09. Wheat, good... 0 07 0 08. Barley... 0 05 0 09. Peas... 0 05 0 09. Beans... 0 47 0 52. Rye... 0 31 0 09. Oats... 15 00 16 00. Hay, per ton... 9 50. Straw, per ton... 7 00. Butter, lb... 0 20 0 22. Eggs, new laid... 0 13 0 16. Chickens, per pair... 0 12 0 15. Turkey, per lb... 4 00 5 00. Ducks, per pair... 0 00 1 25. Geese, per lb... 0 08 0 10. Potatoes, per bag... 2 00 3 50. Apples, choice... 6 00 7 50. Beef, hind quarters... 4 00 5 00. Beef, fore quarters... 0 06 0 07. Lamb spring, per lb... 0 08 0 00.

Western Cattle Market to-day:—Run heavy. Butcher trade off. Export trade steady. Other cattle unchanged. Hogs unchanged. Sheep and lambs steady. Quality of cattle was fair. Some extra choice exporters were delivered to-day.

Jacob Schmidt of Midway sold to J. Gould 23 export cattle, weighing 22,930 lbs., at \$5 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 lbs., 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 kick from stuffing.

W. J. McCallan bought a load of 600 lbs. of butchers' heifers and steers, 1,400 lbs., at \$3.90 per cwt. Duni Bros. bought a load of exporters, 1,310 lbs., at \$5 per cwt., \$5 off total.

J. Gould bought 14 loads of exporters, 1,275 to 1,500, at \$4.75 to \$5 per cwt. H. Maybee & Co. bought a load of heifers and steers, 1,100 lbs. choice, at \$4.25 per cwt., and a load of mixed butchers' cattle, 1,030 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, \$1.50 and \$1.75 per cwt. Henry Hale, of Mitchell, said a load of exporters, 1,300 lbs., at \$4.90 per cwt. Henry Hunsnett bought four bulls, 1,020 to 1,650 lbs., at \$3.25 to \$4 per cwt.

Wesley Dunn bought 110 lambs at \$5.10 per cwt., 30 sheep at \$3.50 per cwt., and 16 calves at \$7 a head. Maybee & Zengman bought 70 feeders, 700 to 350 lbs., at \$3.12 1-2 to \$3.50 per cwt.

A Levauck bought 20 heifers and steers, choice, 1,680 lbs., at \$4 to \$4.25 per cwt. J. Armstrong bought six milch cows at \$32 to \$46 a head. Halligan & Rountree bought a load of shippers, 1,250 lbs., at \$1.70 per cwt., a load of short-keep steers, 1,180 lbs., at \$1.15 per cwt., and a load of mixed butchers' cattle, 1,050 lbs., at \$3.50 per cwt.

SEEDS. Owing to the scarcity of clover prices are higher. Parties in the country who in the middle of last week were shipping to this market are now sending orders here for seed to supply the jobsing trade in their districts. We quote jobbing prices here per bushel at \$7.25 to \$8.50 for alsike, \$7 to \$8 for red clover and \$2 1/2 to \$3.15 for timothy.

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