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# The Catholic Register.

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VOL. X. No. 17

TORONTO, THURSDAY, APRIL 24, 1902

PRICE FIVE CENTS

## The Priest in the Fever Camp

(Special to The Register)

Depot Camp No. 1.  
 Dear Editor—I am a stranger to you, but not to your valuable paper. That I got acquainted with last winter through the kindness of a friend who sent me an occasional copy during the quarantine on account of scarlet fever in the camp. It is really in the time of need that one of any faith can properly estimate the true value of our holy religion, and never before was this fact brought home to me till a month or so ago here in isolation. One of our men had died the day before the fever and 20 more were sick in an outhouse a short distance from the camp, amongst whom half were Catholics. Five of them were very sick, and after supper word was sent to me to the office that one was not expected to live and that he was calling at lucid intervals for a priest. I learned from the doctor the day before that there wasn't a priest to be had within a hundred miles from here. I went to the door of the fever camp, and when the poor fellow saw me he called out, "Did you not go for the priest? Well," he said, "I will go myself."

He was raving in the fever, and made a bound from the bed. Two men had as much as they could do to hold him down. You may judge of my state of mind as I turned from him to go away, when I thought of his state with the others on the brink of death and to my mind no possibility of getting a priest in time to give them the last rites of the church. I went to the office and as I opened the door, with his back turned to me, stood a man with overcoat and cap all covered with frost and snow. It was now late in the evening. He was talking to the foreman in earnest conversation, so earnest that he didn't turn round or notice me coming in. The foreman, a Protestant, was saying: "We have strict orders from the doctor that no one is to enter the sick men's camp except the two men they have placed in charge. They have pronounced it a very bad type of scarlet fever, more fatal than smallpox. One has died. The body is outside frozen and boxed, waiting for them to take it away and three or four more are not likely to live. No minister so far has ventured near the place and it would be useless to ask them on account of the danger of catching or spreading this malignant fever and I think you would be foolish to go there now. I never knew before what it is to have trouble, and I fear the worst has to come."

The man still standing never took his eyes off him and answered in calm and measured tones: "My dear man, I have driven over fifty miles to-day in a blinding snow-storm to reach a family twenty miles from here afflicted with the same scourge as your men to administer the consolation of religion. On arriving there what did I find? Three members of the family already dead, the father of nine not able to raise his head from the pillow, the wife alone was able to be around and had to bury the body of her thirteen-year-old son herself, who died the day before in a hole dug in the snow behind the log cabin. You, no doubt, feel your present situation to be anything but pleasant, and it is

poor consolation after all to know that others have a heavier cross to bear than we have. Life, dear sir, is a strangely twisted strand, full of knots and kinks and many find it a hard road to travel I heard on the way that some of your men are dangerously sick, and as I learned that there are a few Catholics amongst the number very sick of fever, I have come without waiting a call to prepare them for death."

"Are you not afraid of catching the fever?"  
 "Kind friend, I am a Catholic priest, and in discharging my duty I know no fear. I have been rubbing up against smallpox, diphtheria and scarlet fever off and on all the winter, and it is my duty to attend these cases at the risk—yes, even I knew for certain that I would catch the fever and die of it, I would gladly attend all the same. What better death could I have than to die like a true soldier at the post of duty?"

With an amused smile he added: "Perhaps it would be safer to read a few verses of Scripture and offer a prayer here for these poor fellows," as he picked up his valise. With a puzzled look on his face the foreman asked me to show him to the pest-house, and he followed me out as unconcerned as if he were walking to the station to take a train. I never felt happier in my life nor prouder of my religion as I saw him enter the fever camp and cheer up those poor fellows with his encouraging words, as he prepared them for death. One of them a short time after passed peacefully away I came after a while called with the cold to the office, where I found the foreman with his head between his hands doing some hard thinking.

"What priest is that?" he asked.  
 "He doesn't see, to have any fear of catching the fever. Are all the priests of your church, John, like him, ready to sacrifice their lives for the sake of others?"

"They certainly would. I never knew or heard of one yet who when called, failed to do the same as this priest is doing to-night."  
 "It is strange," he said, "very strange, the things that I have heard about priests, lead me to think differently of them, but my opinion is changed after to-night."

After a while the office door opened and a voice was heard: "If you feel any dread of catching the fever from my coming in contact with these men, I will not enter, but start right away to-night."  
 The foreman would not hear of it, and offered him his own bed, but the priest wouldn't accept, and preferred to sleep with his clothes on soiled in his overcoat and rug on the floor in a corner near the stove, to be handy, he laughingly said, to keep the fire on till morning.

In the early morning he paid another visit to the sick men, and after a hasty breakfast prepared to go. As he was leaving he said to me: "What are you doing here? You seem better fitted for a salesman in a dry goods store than for a shanty-man in a lumber camp."

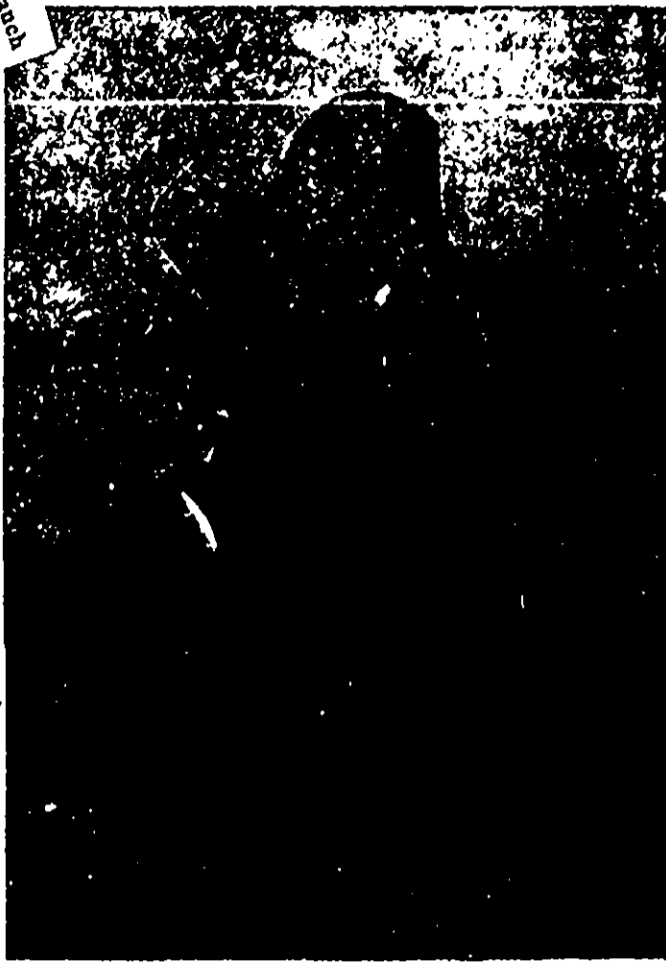
I replied that I had been for some time correspondent for one of the American dailies, but owing to ill health I was advised to spend the winter in Canada and for the present was doing some writing and keeping the books for my uncle, who had a share in the lumber business here. I intend, I said, to write an article this week, and your visit here under such difficulties will be the leading feature. By what name, Father, shall I call you?  
 "O," he said, "my dear fellow, there is nothing in my visit to interest anybody," and reaching his hand to me, with an amused smile, he said: "You newspaper men always make me a bit nervous. You seem to be so inquisitive. If you prefer to give me a name, Christen me a missionary tramp," and with a hearty shake of the hand he was off. Nobody seemed to know him, nor where he came from, but some time afterwards I read an article in a Parry Sound paper descriptive of missionary experience in the lumber shanties, in which the name of Rev. Father Fleming, stationed, I believe, at Parry Sound, was mentioned. So I think this is the same priest whose visit to our camp was so highly appreciated in the time of affliction, a visit that I can never forget, nor about which could I find a better theme to send a few lines.

Yours truly,  
 J. W.

### HOLY NAME SOCIETY.

The regular monthly meeting of the Holy Name Society was held in St. Mary's School. The president, F. Flanagan, in the chair. P. O'Sullivan and G. Roe had a hot contest on some of the rules of the society. G. Roe spoke on the progress of the society and the good it has done already. G. Roe spoke for three-quarters of an hour. On account of the time being so short Mr. G. Roe proposed that the meeting be continued, so it was adopted.

Photograph by J. W. Mackay



THE LATE ARCHBISHOP WALSH.

### Archbishop Walsh Memorial Window

The memorial window, erected in St. Michael's Cathedral, by the priests of the Archdiocese to the late Archbishop Walsh, has just been put in place. Its position is opposite to the place of burial of the deceased prelate, next to the altar of the Blessed Virgin, upon which the Archbishop said his first Mass after ordination. The subject is Christ delivering the keys of the kingdom of heaven to Peter. As we go to press the work has not been entirely completed, and a further description will be given next week.

A memorial window to the late Rev. Frank Ryan will also be placed in the Cathedral. This is under a provision in the will. The subject is the Sacred Heart, a devotion to which the late priest was deeply attached.

### CATHOLIC TRUTH SOCIETY—ST. MARY'S BRANCH

The regular open meeting, for Catholics and non-Catholics, was held in St. Andrew's Hall on Monday evening last. The President, Mr. W. J. Fulton, B. A., in the chair. The large hall was well-filled and a goodly number of our separated brethren were noticed amongst the large audience.

The lecture was delivered by the Rev. J. M. Fraser, who took for his subject "Our Lady of Lourdes." The reverend lecturer, who is well qualified for the subject, delivered an impassioned and instructive address, bringing out in detail the history of this most wonderful event.

The story of the innocent and saintly little Bernadette, of the supernatural apparition of the Blessed Virgin, of the miraculous bursting out of the healing waters from the Rock and the innumerable cures that have ensued, is one that is enthralling and inspiring, and it is sufficient to say that the reverend lecturer made a pronounced impression upon his hearers. The musical programme which was under the direction of Mr. Frank Fulton, was most creditably rendered by the Misses Pauline Carton, Margaret Weir and Ada Watson, and Messrs. Corney Meehan, B. McWilliams, W. Kerswell and Fred. O'Connell.

Amongst those on the platform

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### Parliamentary Notes

The estimates are still the cause of the long hours of discussion. The House is almost constantly "in supply." Still the monotony of the necessary work was relieved on last Tuesday by one of the most interesting and certainly most important debates of this session. It arose like a cloud on a clear day, entirely unexpected, but while it lasted—and it lasted till midnight—it was heavy with important utterances. The fact that the Premier was the principal speaker, and the additional fact that he was in good form, "spirited and forceful," alone lent a great importance to the event. The subject before the House was the questions that would occupy the attention of the Premier and others during the conference next June in London. The announcement of the British Budget and the imposition of a corn-tax, a slight deviation from the strict Cobdenism of England's fiscal policy, brought Mr. Maclean to his feet, and he poured in a series of questions, interlarded with criticisms, on the Premier. In a word, he placed Sir Wilfrid Laurier in the position of being obliged to state what the intentions of the Government and of himself in particular are, concerning the matters to be discussed in England at the coming Colonial conference. I am under the personal impression that, even though the subject was brought up without any prior notice, and was suddenly sprung upon the House, the Premier was not sorry to have an opportunity of setting at rest the public mind on the question thus raised. At all events he did so in a most emphatic manner. It is quite possible that all our readers have read reports of that speech in reply to Mr. Maclean, so I will neither reproduce it, nor attempt any summary of it. The situation may be resumed in very few words.

Three questions may be made the subject of discussion at the conference with the home authorities and the representatives of the Colonies. They are the defence, political and trade relations of Canada to Great Britain and the other British Colonies. The Opposition wish to have all three subjects discussed; the Premier declares that our trade relations alone should form the subject matter of the conference. War and commerce go not together, and our interests are purely commercial. There is a deal of wisdom in this, and also of pure Canadian patriotism.

Looking at the situation that recent events have principally contributed to establish, from the standpoint of an outsider, of one who is not in the secrets of any party, but who is at liberty to judge for himself it appears to me that while the announcement made by the Premier is eminently in accord with what the duties of a Canadian statesman to Canada should require of him, there is a grave duty that falls to the share of all representatives of our people under the peculiar circumstances. I will try to briefly convey my two-fold idea.

In the first place the time at the disposal of the members of such a conference will necessarily be much shorter than could be desired, an immense amount of vital issues will have to be crowded into a proportionately limited space of time. It, therefore, stands to reason that the most pressing needs and most imperative interests of Canada should find ventilation in preference to all other subjects. This is a commercial, a trading country par excellence. We have no vast possessions scattered over the world to demand our protection from external or internal disturbances; we have no continental powers armed to the teeth as a precautionary policy, in the event of diplomatic rupture with us. Consequently the question of defence becomes secondary and, with us, entirely distinct from the trade question—which is the vital one upon which our Dominion's future depends. It is otherwise with Great Britain; her commercial ubiquity is so interwoven

with her military and naval interests, both as the motherland of colonies and as a European Power, that they may fairly be considered as the obverse and reverse of the same medal, or the two component elements of a same policy. So that when Canadian representatives argue that the Premier should discuss the defence, political and trade relations at the conference, they simply ignore the Canadian situation and build up their theories upon an Imperial basis—that is to say, consider the subject through British glasses, totally oblivious of Canadian rights or interests. Our future depends upon our products, our system of transportation and the favorable markets that we can find abroad, and this is the bulwark that is sought to be strengthened, thus the grand work that has got to be accomplished. And it is this that the Premier proposes to do, when the opportunity of next June comes to him.

Now for the second question: The duty of all Canadians, at this critical juncture in the affairs of our country and in the possible relations between Canada and Great Britain have to perform is one that not only savors of real national spirit, of true patriotism, but one that demands a degree of self-abnegation and sterling sacrifice.

At this particular moment the guarantees of Canada's future are passing through a transition stage; the immediate future is big with events of vital import. The opportunity is at hand, and it may not return "thin the lives of any of us. A conference is to be held in London this summer; the Premier of Canada is to take part in that meeting of the Colonial and Imperial representatives. On that occasion he will have it within his grasp, within the range of his power, to secure for this Dominion either the most favorable of advantages for the future, or a heritage of untold difficulties. The new departure in the British Budget regarding the taxation of bread-stuffs, opens an avenue for Canada to receive some share of favor on the markets of the old country, in return for all she has given to Great Britain. The Premier's speech in the House last Tuesday is a clear indication that he fully appreciates the gravity of the situation and the necessity of insisting upon our trade, or commercial interests. On the other hand, there is the risk of having our independence curtailed by a demand for permanent contribution from us to the defence of the Empire. This would be the introduction of the thin end of the wedge that would eventually be hammered in to the head and that would split to splinters the independent and self-controlling system which has obtained in Canada ever since the winning of responsible government for our country. Against that menace the Premier is equally on his guard. The position is one that demands not only statesmanship on the part of the chief actor, but of patriotic union in the support that the people and their representatives should afford him. He should be free from any distracting and confusing opposition. In a word, under such circumstances, the supreme duty to Canada, demands of both parties to strike all fetters of political, party, or other exigencies from the Premier, and to aid rather than impede him in the grand and all-important mission before him.

If there are political or party ends to be obtained, and men place party before country, then, at least, let them have the common courtesy to await his return and to watch for the actual results of his action. Then, if such results be manifestly antagonistic to the well-being of Canada, their time will have come to launch the necessary criticisms. But, at this juncture, no good and no honorable, no national and no patriotic purpose can be attained by depriving the Premier of every latitude in his proposed course of action, or by withholding from him the moral sympathy and support that the circumstances demand.

### ST. MARY'S C. L. & A. A.

The regular meeting was held on the 20th inst., the President, Mr. C. J. Read, in the chair. The auditors' quarterly report was received and was very satisfactory. Dr. Loftus was called to the chair, and Mr. J. G. O'Donoghue, L.L.B., gave an address on "The Lawyer's Moral Code," being an exposition of the duties of the legal profession from the moral standpoint. A cordial vote of thanks was extended Mr. O'Donoghue for his able address.

Rev. Father O'Leary, who had just returned from Uptergrove, conveyed greetings to the association from Rev. Father Dollard, which were fully reciprocated by the members. The junior baseball team, under Manager Henry and the senior, under the able leadership of Manager Clarke, are already giving good account of themselves. The latter play their second game with the Toronto Ball Grounds.

### United Irish League

A Home Rule Resolution to be Awaiting Moved in the House at Ottawa

Ottawa, April 21.—At a largely attended meeting of Irishmen in St. Patrick's Hall yesterday afternoon, under the auspices of the United Irish League, it was decided to introduce a Home Rule motion in the House of Commons, and the Hon. John Costigan was entrusted to move the resolution.

The President, Dr. Freeland, was in the chair, and associated with him were Senator Sullivan, of Kingston, Mr. James, Hughes, M. P., of Prince Edward Island, and Senator McHugh, of London.

Routing Home Rule speeches were given by Senator Sullivan and Mr. Hughes. Both expressed sympathy with the proposal to introduce a Home Rule motion in the Local House and in every other step to hasten the securing of Home Rule for Ireland. The sentiments expressed were enthusiastically received.

Before the meeting adjourned the following motion was unanimously carried:

"Whereas, the Lord Lieutenant of Ireland, Earl Cadogan, has proclaimed the Coercion Act in Ireland;

Whereas, the only reason alleged in defence of such action by the chief secretary is that the lives of many persons are made miserable by boycotting and intimidation;

Whereas, the intimidation and boycotting complained of are simply the application of the legitimate principles of trades unionism to a perfectly constitutional organization;

Whereas, the Normayle case, as stated by Mr. Dillon in the House of Commons, and the Walker charges, characterized by Mr. Wyndham himself as a tissue of lies, show the farcical nature of the alleged "violence and outrages," and

Whereas, the Chief Secretary admits that there is a comparative absence of crime in Ireland;

Be it resolved that we, the Irishmen of Ottawa, in mass meeting assembled, denounce the unparalleled folly and tyranny of the British Government in bragging on a peaceably disposed people the horror of coercion, the effect of which will be to flood peaceable districts with police, break up legitimate meetings with batons and prosecute and imprison the trusted leaders of the people. As loyal Canadian citizens, enjoying the fullest measure of liberty, we deplore the tyrannical action of Lord Salisbury and his colleagues in depriving millions of fellow-citizens of the Empire of the only constitutional means available for the redress of their admitted grievances.

Oh, for eyes that can see the deeper things of life, that can see the revelations of the spirit in human life; that can discern character where it is and find it without being told in so many words, for his revelations are in a thousand ways besides words; that can discern beauty where ordinary eyes do not see it, because they are looking only superficially, that can discern the shining of God on the face from the glory of the noble spirit within. Eyes filled with vanity and worldliness may not always discern such things. But the pure in heart shall see them.



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The CATHOLIC CHRONICLE...

DEVOTED TO THE NEWS

IRELAND

THE UNIVERSITY QUESTION

The following remarkable address on the Catholic University question was made last week at the annual meeting of the General Synod of the Episcopalian Protestant Church in Ireland, by the Protestant Minister, the Most Rev. Dr. Alexander...

His Grace said the idea of University education requires first some consideration of the fundamental distinction between schools and faculties. We shall then be in a better position to consider the question now before the Royal Commission. Let us look at the fundamental difference between the work of various kinds of Superior Schools and University Faculties. The School, public or private, is simply an institution where the instruction required for immediate use in a calling or profession is given. Any young man who must, from circumstances, nail himself to a profession early in life must nail himself for a certain time to the acquisition of select and detached bits of knowledge, modern languages, chemistry, engineering, or whatever it may be. Schools of agriculture, music, commerce, are schools in view of a determinate career. We should take care that Schools do not usurp the name of Universities. The School is entirely practical, the Faculty is concerned with a unified and consolidated system of study. The High School occupies itself with the factual and experimental, the Faculty with the ideal and universal. It is the "Generale Studium," and the general education links the young man to the general intellectual life of humanity. Logic, metaphysics, history, philosophy, poetry, beautifies, philosophy unifies his knowledge. Attention is developed by mathematics, history gives fullness, philosophy gives strength, poetry gives elevation to the mind. A country must greatly suffer whose young minds have only a parsimonious admeasurement of studies to some definite future utilitarian object. It has been said, with some measure of truth, "fear the man of one book," but a man trained to focus all his thought upon one subject only will not be a thoroughly good judge, in some respects, even of that one. The general education of his judgment will not only increase his knowledge but his power. Now, considering all things, the number of young men in a country like Ireland who want University training is not very large. They want superior Schools of every kind. What young people require to help them in their career lies in the multiplication of these, not in the multiplication of Universities. I object, and so, I believe, do all my right reverend brethren, to the foundation of a new Denominational University in Ireland (applause). But does this force us into the painful position of refusing in any way to meet our fellow-countrymen, who call for a higher education in consonance with their religious principles and scruples? Devout members of the Church of Rome, of whom their Church and their country are justly proud, have gradually shown that their conclusions arrive at the point to which I would direct you. Is there, then, any plan—first, having some roots in the past, second, likely to secure maintenance of a high standard of University education, thirdly, affording a genuine redress of a grievance, and thus likely to stop further agitation for further relief? Is there anything which may embody these three conditions? As Ireland has not a sufficient population to support more than one efficient University why should not the difficulty be boldly solved on the basis of absolute equality for all instead of a series of poor makeshifts? Might there not be two or possibly three constituent colleges in one great National University that might be called fitly and properly the University of Ireland (hear, hear). Lately we have had something of importance from a Roman Catholic gentleman of whom his Church, his University (Dublin), and his country are proud, who possesses the impartial spirit of a great magistrate, the severe discipline of varied studies, and sweet reasonableness which would respect every conviction that is reasonable. Every brick in the structure of his argument has been rung and measured before it was laid. The ideal solution, according to the Lord Chief Baron is the establishment of a college as Roman Catholic as Trinity College is Protestant, affiliated with and a constituent of Dublin University. He argues that the advantages would be threefold—(1) the bringing together of students of different denominations, (2) the magic and prestige of a University open to all Irishmen, (3) the level of University education kept up to a high standard. All the conditions to which I have adverted could, as he thinks, be fulfilled. The Catholic Relief Act of 1793 (33 George III) enabled Roman Catholics "to take degrees and hold professorships in a University College, subject, however to two conditions; first, that the College should be thereafter founded, thus excluding Trinity College, and, secondly, that it should be a member of the University. Therefore, the provision then contemplated for the education of Roman Catholics was a College in the University of Dublin,

not being Trinity College." (Royal Commission, Minutes of Evidence, p. 128). By this solution we should have an establishment (1) having its roots in the past, a witness that even in the days of ascendancy there were not wanting tolerant and liberal men, (2) a portion for all Irishmen in the presence of Trinity College, Dublin, and (3) a final deliverance from mischievous and violent agitation. Some great difficulties might after all remain in carrying this solution into practice—e.g., the appointment of a Senate of sufficient literary and scientific eminence, and agreement in and maintenance of a high standard of examination. Difficulties, indeed, may be raised by ingenious minds, not single riddles like those of Samson, but whole families of conundrums.

ENGLAND

NEW CATHOLIC BISHOP OF CLIFTON

Rev. Dr. George Burton, of South Shields, has been appointed Roman Catholic Bishop of Clifton in succession to the late Bishop Brownlow.

CATHOLIC TRUTH SOCIETY.

Cardinal Vaughan presided on April 9 at the annual general meeting of the Catholic Truth Society held at Archbishop's House, adjoining the new Cathedral of Westminster. His Eminence was supported by Bishops Bourne, Patterson and Bellond.

Mr. Britton, hon. sec., presented the report, which referred to the death of the late Bishop Brownlow (Clifton), who was one of the society's warmest friends and heartiest supporters. Numerous additions had been made to each class of the society's publications. Among those prepared in order to meet the exigencies of the moment was a new issue of Father Bridgett's pamphlet on the Coronation Oath. The conference at Newcastle was one of the most successful that had been, thanks to the indefatigable exertions of the local committee and to the hearty support of Bishop Preston. It had been hoped to have held the conference for the present year at Manchester, in accordance with the invitation of the Bishop of Salford, but local circumstances rendered this impossible. The Bishop of Newport, however, had kindly invited the conference to meet at that place, and the committee had every reason to expect a successful gathering. The work of the society was continuing to spread to other countries, and was not now confined to the English-speaking world. A Catholic Press Association had been started in Bavaria, to which it was the privilege of the committee to supply information with regard to methods of working. The kindred societies of Scotland and Ireland were making satisfactory, and in the latter case rapid progress. A new branch of the work had been set on foot among the Catholic blind, especially those in workhouses and infirmaries. The balance-sheet, showing the society to be in a sound financial condition, was presented by Mr. J. B. Evelyn Stansfield.

Bishop Bellond, in moving the adoption of the report, remarked in regard to Protestant lectures that mayors and municipal bodies were now refusing to grant halls for lectures of a certain type. This was a matter for satisfaction, and should teach controversialists to be more cautious in their utterances.

Canon Johnson (Brighton) seconded the adoption of the report, and said Catholics should be thankful for the religious spirit which was abroad outside the Church. Not only amongst High Churchmen, but amongst the Nonconformists, there was a striving after what they called the historical Christianity of their country. The other day an eminent Nonconformist said to him, "God knows I would give anything if I only saw the truth."

The report having been adopted, Bishop Bourne moved the re-appointment of the Executive, with the Cardinal as President, and Bishop Patterson seconded.

Mr. James F. Hope, M. P., commented on what he regarded as the sound character of the publications of the society. He contrasted them with others of a sentimental and mawkish character, such, for instance, as certain stories of the saints, who never could have done what their panegyrist said they did. If so, it was in their early youth, and they must have done penance in later days (laughter). The present popular book for Holy Week ought to be revised. In the present book there was a prayer for the King which was never sung or said. He was told by a high ecclesiastic that it was originally put there for the Holy Roman Emperor, and there ought now to be no prayer there at all. He hoped this would be looked to by the Executive. He hoped some day there would be a revision of the English version of the Bible as used by the Church, because he had been assured by converts that they had been pained and distressed at having to adopt and use the present version. What was needed was a revised Catholic English version of the Scriptures. The Weekly Register, having ceased publication, would be succeeded by The Monthly Register. There were things in The Weekly Register that caused a good deal of uneasiness and distrust.

Leo's Testament to Mankind

(Translated for The New York Freeman's Journal.)

L'EO XIII, BY DIVINE PROVIDENCE PAPA

To all the patriarchs, primates, archbishops and bishops of the Catholic World:

Venerable Brothers, Health and Apostolic Blessing:

Arrived at the twenty-fifth year of Our Apostolic ministry, and marveling Ourselves at the course We have traversed in the midst of arduous and incessant cares, We feel naturally drawn to raise Our thoughts to the All-Blessed God Who has deigned to grant Us, among so many other benefits, a Pontificate of such a length that it has but very few examples in history. To the Father of all, therefore, to Him Who holds in His hands the secret of life, let the hymn of thanksgiving ascend in answer to the ardent longing of Our heart. In truth, no human eye can penetrate into the Divine design over so prolonged and so unhopful for longevity; and We, here, can but adore in silence; but one thing We know well, and it is that if He has been pleased to preserve Our life, and if He be pleased to preserve it still longer, it is incumbent upon Us as a most sacred duty to live for the welfare and the increase of His immaculate spouse the Church, and not to quail before anxieties and fatigues, consecrating to this end the last remnant of Our strength.

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MARY is the manifestation of the Kingdom of Grace, and the type of God's way with all our souls singular, yet not singular; admirable yet imitable; also standing alone, yet in the midst of us, moved up to God's throne without ceasing, yet removed from us no further than a number from her children.

FIFTH MONTH 31 DAYS THE BLESSED VIRGIN May

Table with columns for Day, Month, Year, and various feast days including Pentecost, Trinity Sunday, and various feast days of the Virgin Mary.

Indulgences Prayer Holy, holy, holy, Lord God of Hosts, the earth is full of thy glory. Glory be to thee, O God, the Father, the Son, and the Holy Spirit, the unity of the Holy Trinity, the unity of the Holy Trinity, the unity of the Holy Trinity.

HOME CIRCLE

THE FIELD OF SAD FLOWERS. (John Vance Cheney in The Cosmopolitan.) Stillier than where that city lies asleep, with fabled spires deep in the swinging sea, stillier and dimmer than that windless deep, the sad-dowered, shadowy field of memory.

I walked there with the loves of long ago, dear forms and peerless of long-vanished days; and one drew close—the fairest that shall know their path that follow down the faded ways.

"Once more the kisses on my face," she said, "now is it heaven, here, where pale flowers be, oh shall I wander, mated with the dead. But die not, love, since you remember me."

RIBBONS FOR THE SPRING Ribbons are high in favor with the New York girl, and she is using them in the most original of ways. At her corsage she pins a bunch of violets, the very latest substitute for the choux. But it is not composed of natural flowers, as one would suppose at a first glance. Instead it is made of ribbon violets, the sort that never fade.

THE CARE OF FLOUR Flour should be kept with the greatest care, as it absorbs odors from things about it almost as easily as does milk or butter. As it also becomes heavy and moldy in a damp place, it should be kept where weather changes will not affect it.

BILIOUSNESS BURDENS LIFE.—The bilious man is never a companionable man because his ailment renders him morose and gloomy. The complaint is not so dangerous as it is disagreeable. Yet no one need suffer from it who can procure Parmentier's Vegetable Pills. By regulating the liver and obviating the effects of bile in the stomach they restore man to cheerfulness and full vigor of action.

THE SISTER. (By Rachel Sovetto.) With down cast eyes she treads the busy street, on intrusion bent, from which she seldom swerves. No law of simple creed impels her feet, but love of Him, the Master, whom she serves.

On duty's altar low, her heart is laid, she leaves to Him, she serves a fitting price. And He will see that she is nobly paid—this gentle one who offers sacrifice.

She lies, a saint-like sear, cold and dead, while increase sweet perfume the holy air, oh, place be wreath of glory on her head! Can you not see—a halo now is there.

DON'T GET THE CANDY-FRUIT A girl of fifteen ought to be the living picture and reality of health. It is a duty, this matter of good health exercise in the open air, temperance in eating, and occupation—these are the secrets of good health.

HOW TO BE A GENTLEMAN Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money he spends.

LOYALTY (Literary Digest.) What is true friendship? Hear the answer, then! True friendship does not doubt, or fall, or fear. It turns to calumny a defamed ear, its strength must needs be as the strength of ten.

Chats With Young Men "I THANK GOD THAT I AM AN ANCESTOR." These were the words of Napoleon's great marshal (Marshal Ney) when he heard some of his young officers boasting of the ancestors.

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White's Opera House. We had no idea then that he was to fill higher positions, but he has for many years represented his State in the U. S. Senate. And so we might go on telling about Grant and Lincoln and a multitude of others who from humble beginnings have reached the highest positions.

SAW NO REASON FOR SWEARING General Grant was asked why he never swore. He replied, "Well, when a boy I had an aversion to swearing, it seemed useless, an unnecessary habit, and besides I saw that swearing usually aroused a man's anger. I early had a desire to have complete command of myself. I noticed when a man got angry his opponent always got the better of him; on that account also I determined to refrain from swearing. Then, the swearing men of my acquaintance when a boy were not the best men I know I never saw any reasons for swearing, all were against it."

A FLOWER FROM MY MOTHER'S GRAVE. Fragile little flower drooping, O'er that still and pulseless breast, tender rootlets softly creeping, where those pale hands lie at rest, blossom smiling up to heaven, thus you brighten, where you wave like a star of comfort beaming, O'er my mother's distant grave.

Obituary MR EDKUND BARNARD HAS PASSED AWAY. A Montreal despatch of Saturday says, Mr. Edmund Barnard, K. C., died yesterday at his home, 60 Park Avenue, this city. He had met with an accident a couple of years ago, and since that time has been almost continuously ill.

MAKING MONEY BY RAISING PLANTS. These are boys who have made money by raising plants for sale. One began with a stock in trade of ten geraniums (assorted kinds), six coleus, and twelve begonias, assorted. In February he cut these plants all up into cuttings, which he started over a coal oil lamp in wet sand.

Another celebrated case with which the late Mr. Barnard was connected was that of the trustees of the Fraser Estate. He carried the case to the Privy Council, and the result is that the Fraser Institute was established, according to the wishes of the testator.

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind, prayer sweetly soothes the soul.

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THURSDAY, APRIL 24, 1902

A FREE PRESS AND PATRONAGE

The newspapers of Toronto are in the habit whenever opportunity offers of banding themselves together in recognition—sheer admiration rather—of the ideal perfection with which they infallibly discharge the functions of a free and enlightened press. Occasionally some of their editors appear before the Ministerial Association the better to emphasize by their entirely impartial expressions of honest conviction, the boon Canada—and in a notable way the city of Toronto—enjoys in the possession of its independent organs of public opinion. The unanimity with which this highly edifying self-esteem is entertained is never affected by the least ruffle except perhaps when political amenities are on the order paper. But that is a mere detail. Apart from politics, every right, interest and privilege of the people is enthusiastically and effectively championed. The newspapers themselves often say so, and they ought to know. Sometimes they may lack information; but it would be unworthy of a public that receives so much from its press to suppose that any censorship or silencing influence is at work whenever things are happening in Toronto and the newspapers are all dumb.

Take the present strike of the printers of the T. Eaton Company as a case in point. Except for a paragraph in the Toronto World of yesterday (Wednesday) no person in Toronto, outside the strikers themselves and their active sympathizers could have any means of knowing the hard facts of this sensational affair. Some of the facts are these: The T. Eaton Company's printing establishment entered into an agreement with the Typographical Union that the Union rules would be observed. The establishment did not live up to the rules, and after prolonged correspondence, and several interviews between the parties, the T. Eaton Company declared that they were running their business according to their own ideas and were paying only such wages as suited them. This precipitated the strike, of the rights and the wrongs of which, The Register does not profess to be a competent judge. But what we do say is this: that the subsequent course of the Eaton Company can receive no sympathy or countenance from any man or woman who does not believe that employers are the absolute masters of their employees.

On Monday last the Printing Pressmen's Union, and also the Assistants and Feeders' Union, decided to call out their men in support of the Eaton compositors. The men so called upon came out the same evening. On Tuesday three girls employed in the Eaton bindery were asked to feed the presses. They declined to attempt work for which they were physically unfit, and were then discharged without a moment's notice. To make the point clear, let us say that the girls refused to perform part of the Pressmen's work, which calls for strong men as it means handling heavy bundles of sheets. To find a fair parallel that those not acquainted with the printing trade will understand, let us suppose a strike of the coal and laborers of some Toronto coal company. Suppose that in support of the yard men, the laborers working in the holds of the vessels lifting up the heavy loads, were ordered out. Then the coal company ordered the women clerks in its office to go down into the vessels and lift the coal, and they refusing, were discharged—that would be treatment fairly similar to the experience of these girls in the T. Eaton bindery.

But not a paper in Toronto dare say a word about it, for fear of losing the advertising patronage of the T. Eaton Company.

METAPHYSICS IN THE SCHOOLS

Mr. W. H. Mallock has still another word to say to the contending scientists and philosophers who are tireless in attempting to explain life independently of religion. The remarkable articles that have already appeared from his pen on this subject have arrested the attention not only of theologians but of thousands of earnest Christian laymen, not indeed Mr. Mallock believes at all times in writing for the benefit of the ordinary man, the man who is the principal victim of these so-called scientific, positive and otherwise. That Mr. Mallock may be himself one without Christian faith affects his intellectual attitude to this extent only, that it stamps him an honest thinker, who while willing to follow the torch of science as far as it can show the way, sees and decries where its futile gleam indicates nothing but shadows and illusions with impenetrable darkness beyond.

From the very beginning of the world all philosophic systems and doctrines have come to grief at a certain point of enquiry. So far and no further shalt thou go, is the command which all the schools have heard, and which those only have not heeded who are content to prefer self-delusion to faith. A most significant admission of Mr. Mallock's in this latest paper of his (April Nineteenth Century), is in its caption "The Latest Shipwreck of Metaphysics," implying that nothing has gone before on the same course and escaped destruction.

The present article seems to have been challenged by the recent publication of two books, one in England, the other in America, expounding the object of a new metaphysical school, which claims to recure all the old shipwrecked systems from their ruins and reconcile them alike with up-to-date faith and modern science. The English scholar who has undertaken this task is Prof. Ward, of Cambridge, author of an elaborate work on "Naturalism and Agnosticism," and the American authority, Prof. Munsterberg, of Harvard, the writer of some equally elaborate essays on "Psychology and Life."

Mr. Mallock classes Mr. Ward and Mr. Munsterberg on the one hand as Idealists and Mr. Huxley and Mr. Herbert Spencer on the other as the leaders of the positive scientific school. The undertaking, or claim, of the former is that they have only to shatter the doctrines of the latter in order to establish their own philosophy on a firm and accepted basis. Mr. Mallock proves, however, that they not only succeed in demolishing their opponents but just as completely annihilate themselves, relinquishing the common battlefield of their discussion to the dominion of the witch and the alchemist.

The point of the new Idealism, upon which Mr. Mallock centres his keenest inspection of its alleged theological utility.

"It exhibits man, as Mr. Ward says, as a spirit in a world of spirits, and from these spirits to proceed, there is obviously an unimpeded road to God, 'the supreme spirit,' of whom the philosophy of science would deprive us. But although the vindication of religious and moral belief is the main end, for the sake of which Mr. Ward and his friends philosophize, they do not rely solely on this end as the intellectual justification of their means. On the contrary, they maintain that their idealism is the sole philosophic system, which will reasonably explain the phenomena of life in their totality, whilst the system opposed to it—the scientific philosophy of to-day—utterly fails to do so."

After a minute and most interesting examination of the rival systems, Mr. Mallock is able to show with convincing logic that Mr. Ward's philosophy is really Mr. Spencer's philosophy turned inside out or upside down. Thus Mr. Ward says the external world is a book inside ourselves, of which we all have similar copies, and which we, each of us, read independently. Mr. Spencer says the external world is a book outside ourselves which we, all of us, read together.

Here the utter confusion arises. We quote Mr. Mallock on the conclusion of the Idealists:

"Mr. Spencer leads us back to the primordial nebula. This requires as much explanation as the cosmos, which we know now. Behind the nebula we get back to ether. This requires as much explanation as the nebula itself, and the action of it as the cause of the cosmos is even more inexplicable."

Then he continues "Our reply to the Idealists is that their own philosophy is equally helpless and that all philosophers are equally helpless likewise. \* \* \* The Idealists are pursuing a useful work in insisting that science is in no better position than the rest, though they do not show that they are in a better position than science."

The sum of the case is that all the philosophies fail even to the extent of satisfying the intellect. Mr. Mallock puts this conclusion in more striking language. He says, "Philosophy is a coat which we can button over our stomachs only by leaving a broken seam at our backs. \* \* \* Our intellect may be compared to a locomotive on a pair of rails which for a certain distance each way run parallel, and on which the locomotive can travel, but which in either direction when a certain point is passed, begin to diverge like two sides of a triangle, stretching away to some infinitely distant base and on which the wheels of the engine can travel any longer."

"Let us," he says further, "take as our guide any method or philosophy we like, materialistic, idealistic, theistic, deistic or pantheistic—our experience will be the same. We shall be brought into a region not only of unknowable things but of contradictory thoughts and principles. Let Edipus go out of any one of the seven gates of Thebes and the same Sphinx will be there, staggering him with the same riddle, and not all the Mr. Wards or Mr. Munsterbergs in the world would be able to give him a hint of how the riddle is to be answered."

Here, then, is the confession of the helplessness and hopelessness of the re-vamped philosophies of olden times that have in our day taken possession of the leading centres of learning and with a slight veneer of religion—as in the case of this so-called doctrine of Idealism—deceive young men and women no longer instructed in the truths of Christian doctrine, and who are ready to consider Revelation and Theology as mere competing doctrines or philosophies in the general mass of contradictory guesses at that which it is now fashionable to style the "riddle of existence"—a phrase by the way, breathing calm a derision of man's salvation. The trend of affairs, both for the universities and the individual, is one upon which every reflecting Christian parent should ponder long. Science, so-called, is a captivating phrase. But those who follow this so-called "Science" up most closely find it as unsubstantial as the gaudy soap bubble. If Mr. Mallock's articles have any lesson for the general reader it is this: Let the intellectual enthusiasts pursue their systems as they please into confusion and darkness, but if the ordinary man would have any mental peace he must look to religion for it.

THE JAILS SCANDAL

Hon. Mr. Stratton, Provincial Secretary, has made an unexpected rejoinder to Mayor Howland, who in an open letter, placed upon the Ontario Government the entire blame for the scandal of the insane and idiotic in the jails. Mr. Stratton says that if the insane have been improperly committed to the Jail, a proposition which he denies, the blame rests with the magistrates who made the committal orders. But if the infirm through old age, and the idiotic are confined in Toronto Jail, it is a scandal to the municipality that has done nothing to remedy the evil. The law permits the municipality to provide refuges for these classes, and Toronto has done nothing in that direction.

While the province and city may well be left to divide the responsibility for their senile and the idiotic wards between them, nothing can quit lift from the city the scandal involved in the "cero" so-called of the unfortunates in Toronto Jail. Furthermore it is beyond question that the insane have been committed to Toronto Jail, because Mr. Stratton has caused the removal of particular cases complained of from the Jail. The subject is one that must be kept free from political feeling. Everyone recognizes the zeal and industry of Mr. Stratton in increasing the efficiency of all the public institutions of the province, and what is needed is that his hands should be strengthened so that adequate provision be made in the nearest possible future for the pauper insane and other deserving poor criminals.

form of the law or by largely increased expenditure of money upon such institutions as are provided by the law in its present state.

THE POPE AND IRELAND

On April 13 the Pope received in special private audience Mr. William O'Brien, M. P., and Mrs. O'Brien.

His Holiness declared that he had for years read of Mr. Wm. O'Brien's name in connection with his hard struggle for Ireland.

Mr. Wm. O'Brien said that twenty millions of Irish people all over the world deeply revered the Pope's office and person.

The Pope replied that Ireland was always affectionately in his thoughts and prayers. He concluded by saying to Mr. and Mrs. O'Brien, "God bless you both—God bless Ireland."

The following day Mr. O'Brien had a long and cordial interview with Cardinal Rampolla at the Vatican.

EDITORIAL NOTES

When the Colonial Premiers go to King Edward's coronation in June they are to be presented with an invitation from the British Empire League to enjoy the hospitality of the great towns of the Three Kingdoms. The towns named are Liverpool, Manchester, Edinburgh, Glasgow and Birmingham. It will be noticed that Ireland is not represented.

Cardinal Vaughan has carried out the first public ceremony in the new Catholic Cathedral at Westminster. His Eminence presided in the cathedral deputation representing more than 50,000 children from the schools under his jurisdiction, each of whom presented a purse of money for the support of the crusade of rescue and the homes for destitute Catholic children in the archdiocese of Westminster.

There is a momentary lull in the peace rumors. The conference at Pretoria not only initiated the public subscription to the new war loan, but was used with complete success to rig the stock market. The Government at Westminster being alone in possession of the facts concerning the Boer terms have held the secret, and the newspapers have become tired of guessing. This seems to be the present situation.

New Zealand is the colony which has undertaken to give light and leading to all concerned in British Imperialism. The New Zealand Tablet states that out of 77 employees in the Post Office at Christchurch only five are Catholics. In the Department of Justice there is no Catholic, and the same applies to all the Government Departments with scarcely an exception. Still the Catholics number one-seventh of the total population of the colony.

Members of the Trappist Order who are leaving France owing to the operation of the new law affecting religious associations, have purchased the estate of Wood Barton, Woodleigh, near Kingsbridge, South Devon, England, where they will form a settlement. Four of the monks entered into residence at Woodleigh at the end of last month, and others arrived in a sailing vessel from St. Malo. It is expected that between sixty and seventy Trappists will ultimately settle at Woodleigh.

Our bright and always interesting contemporary, The Hamilton Herald, has an editorial anticipating the introduction of a fresh Home Rule resolution into the Canadian House of Commons. The advice of The Herald is "Let Canada mind her own business." But, we are surprised at such advice coming from a journal that wears by Mr. Chamberlain Now Mr. Chamberlain's advice is this: "Gentlemen, a new factor has entered into the politics of this country, in future you will have to take account of the opinion of your colonists." That advice was given by the Colonial Secretary as late as the 12th of January last. The Ottawa branch of the United Irish League, in pressing the attention of the parent League's suppression upon the Federal Legislature of Canada, is acting upon the advice of the Colonial Secretary, and no member of the House of Commons can think otherwise.

French Freemasonry appears to be badly in need of a more plausible exponent than G. A. Raper, who figures in that capacity in the current number of The Nineteenth Century. Here are two extracts from the article, which is a broad bid for English favor, obviously towards certain members of the present Government of the Republic: "Jews, Turks, infidels, heretics, Protestants and Catholics are equally eligible for initiation, but monarchists are not. The order is in a word Republican." \* \* \* "The anti-Semites and other allies of the Roman Catholic Church have cleverly represented French Freemasonry as anti-religious. In reality it is anti-Roman Catholic, which is not the same thing."

It certainly needs explanation how a Roman Catholic can be equally eligible for the order for initiation in a society that is "a totally anti-Roman Catholic." The advocate who called heads to the bright flame, and so the warmth dispels the shadows.

Writing to The Tablet with reference to the controversy on the character of Cromwell, to which the lecture of Sir Wm. Butler, published in the Register, has given rise in English journals, the Rev. Monsignor John S. Vaughan (brother of the Cardinal) says: "Whatever redeeming qualities may be discovered in Cromwell, it will astonish many of your readers to see The Spectator describe him not, indeed, as one among the great—but as 'the greatest and most typical of Englishmen.' At times he is meretriciously shown tenfold unrelenting victims who had fled for protection within the church while at Westford he was guilty of, if possible a still worse massacre. There, says the temperate and impartial Dr. Langued, 'no distinction was made between the defenceless inhabitant and the armed soldier, nor could the shrieks and prayers of three hundred females who had gathered round the great Cross, preserve them from the swords of those ruthless barbarians.' By Cromwell himself the number of the slain has been reduced to two thousand, by some writers it has been swelled to five. The spot where this atrocious deed was done was pointed out to me a few years ago when on a visit to the Bishop of Ferns, and I can testify that the memory of it among the people is as great as ever. If, in spite of such horrors—or is it, perhaps, on account of them—"Cromwell can be reckoned as the greatest of Englishmen," can we wonder that Irishmen should hate and detest us? If Cromwell be, indeed, the finest specimen of our race, what, we may well ask in dismay, must the rest of us be like?"

The Toronto newspapers of the past week contained two reports of sermons by Protestant ministers of the style which we thought was sure to go out of vogue. Rev. A. B. Winchester, in Knox Church, is reported in The World to have made a long attack upon the ritual of the Catholic Church, which, of course, he did not understand. An attack of that kind can do no harm. It only excites the uneducated persons who hear to attend at Catholic worship, and we know that many who come to our churches to be "impressed" remain to pray. We do not pretend to discern what Mr. Winchester was driving at when he referred to Macaulay as favoring the "principle" of Protestantism. Macaulay could very easily be quoted by Catholics, if Mr. Winchester really offered ground for controversy. But there is no room for discussion with one who says "The doctrine of the Roman Church was fraught with cruelty, anarchy, immorality and the destruction of independent thought." The man who makes such a declaration is either a fool or a fanatic. The doctrine of the Catholic Church is simply the Christian doctrine. Prof. Coady's lecture on monasticism is too contemptible to notice. These preachers who fear "aggression" of the Pope, and his influence upon this country had better study the text of the letter of His Holiness, a portion of which appears in the present issue of The Register.

Oriel College, which has come into fresh prominence owing to Mr. Rhodes' will, was the result of a vow made to the Blessed Virgin by Edward II. In his retreat from Bannockburn he declared that he would found a religious house in honor of the Blessed Virgin if he were spared, and in 1326, "prompted and aided by his almoner, Adam de Brome, the King decided to place this house in the City of Alfred," and the image which is opposite its entrance is the token of the vow and its fulfillment to the present day. It was Edward III, however, who gave the mansion on the old site to the University, which was called "La Oriole," which had belonged to James d'Espagne, chaplain of St. Mary's, granted to him by the mother of Edward II. The word "Oriole" now "Oriel"—means a small oratory, and the word is now used to signify a recess or projection.

WITH SAINTS AND SAGES

One lesson, Nature, let me learn of thee, One lesson, which in every mind is blown, One lesson of two duties kept in one, Though the loud world proclaim their enmity.

Of toil unswept from tranquility, Of labor that in lasting fruit out-grows Far nobler schemes, accomplished in repose, Too great for haste, too high for rivalry. —Matthew Arnold.

The foundation of every noble character is absolute sincerity. However wise a man may be, he ought to seek counsel and direction from God's priests.

Seek not to store worldly goods, but place acts of kindness and goodness to your credit in heaven, and the debts will be less.

Great men are they who see that spiritual is stronger than any material force, that thought rules the world.—Ralph Waldo Emerson.

The noblest souls are sad, the ignoblest are melancholy, and cattle and some men are never sad.—Austin O'Malley.

Life without faith is a roofless house. It lets all the storms in and offers no protection against the ill of living.

Hope is the fire which, lighting up the dark corners of adversity and despondency, causes us to stretch our chilled hands to the bright flame,

Here's an Offer

WANTED IMMEDIATELY—Local Agents to act for "The Catholic Register" in every part of the Dominion.

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Write us for receipt blanks now. Lose no time in securing the agency in your locality. The terms offered are exceptional. The work is not difficult and the return certain. Write at once to

The Catholic Register Publishing Co. 9 JORDAN ST., TORONTO.

and so the warmth dispels the shadows.

The heart that does not possess Jesus Christ is like the sheaf without the grain, it is tossed about by temptation as the straw is swept away by the wind.—B. Jourdain.

The monks and hermits of old found God in the wilderness. Well, and so we find God's love in the grief, the cross struggle, the battle, the seeming failure, the agony of desire which come to us.

The one who works all day and gets more out of life than he began and finished in an hour. Compensation is more than wages. The satisfaction of having done something is more than all else.

Good-bye. In saying this we often relinquish our hold on happiness, and life is too short to allow anyone, for whom we care to have the pathway love hath made from heart to heart. For absence is quickly followed by forgetfulness, which quickly covers its paths with weeds.

Go through the world unnoticed if you can. Secret privations, secret sacrifices, of your own which will never be known until all things are revealed, are surer instruments of perfection than chains and shirks of hair. The Holy Ghost in this way creates His saints.

Immortality! We bow before the very term. Immortality! Before it reason staggers, calculation reels, her tired head, and imagination folds her weary pinions. Immortality! It throws open the portals of the vast forever; it puts the crown of deathless destiny upon every human brow; it cries to every uncrowned king of men, "Live forever, crowned for the empire of a deathless destiny!" —George Douglas.

Give me for my friend one who will unite heart and hand with me, and will throw himself into my cause and interest, who will take part when I am attacked, who will be sure beforehand that I am in the right, and if he is critical, as he may have cause to be, towards a being of sin and imperfection, will be so from every love and loyalty, and a wish that others should love me as heartily as he.—Cardinal Newman.

Take away religion—you take away what is noblest and best in man, what most lifts him above grovelling, physical existence and makes life even upon earth at all worth living. Without religion there is for man no social security, no prompting to individual spiritual elevation, without religion there is for the race no true progress, no true civilization. In proportion as people are religious, they are civilized. The hope of our country is that, whatever its shortcomings in some lines, it retains a Christian conscience.—Archbishop Ireland.

The profanity heard occasionally in our streets from the lips of boys who hardly in their teens, and sometimes from those who are less than ten years of age, shows a lack of personal or some other kind of training. As a rule, the boy who never hears the name of God spoken at home but with the greatest reverence will not use it in anger or on the most trifling occasions. The formation of such a vulgar habit, not to mention its wickedness, will later bar these boys out of the society of respectable people. Every effort should be made on the part of parents and guardians to ward off the formation of such a vile habit.

A priest is clothed with a dignity so far transcending the dignity of kings that the great Saint Chrysostom, comparing one with the other, exclaims: "Speak not to me of the purple or of a diadem or of gold-embroidered vestments. These are but shadows in my mind. The priesthood is more venerable and greater than any real grandeur or magnificence, for the priest occupies a middle place between God on one side and human nature on the other, receiving the blessings and favors coming down

from the throne of the Most High and presenting our petitions before the throne of mercy."

All are not called to minister at the altar, but all may share in the great and good work of that ministry, for all may and should aid, at least by prayer in recruiting the ranks of the clergy. On certain days in the year—the Ember days—public prayers are offered up for the end, and pious souls harkening to the exhortations of our Lord, pray every day for an increase in the number of zealous laborers in the vineyard of our Blessed Lord. Doubtless it is these fervent prayers of the church and of her pious children that give a vocation is given, and when given guarded and developed by God's special graces.—Archbishop Keen.

We see only a part of each other, but God sees all. Our partial view is, if not mingled with untruth, yet misleading because imperfect. We know one-half the riddle, and we are led astray in guessing at the other half. "But all things are naked and opened unto the eyes of Him with whom we have to do. All our unrest and weariness is in and of ourselves. It is either the slavery of some tyrannous sin, or the indulgence of some fretful, implacable temper, or some repining discontent at what we are, or some impotent straining after what God has not willed us to be. These, I say, and only these or such like, make men weary and desolate. Genuine personal dignity is not preserved by morbid sensitiveness. There are men and women who, to use an expressive phrase, "fuss" constantly about themselves, who are quick to take offence, and ready at all moments to drop their associates and give up their work, and desert the cause because they believe that somebody has put a slight upon them. This is a fundamental weakness of character. It does not mean, as it is generally interpreted, great delicacy and sensitiveness of feeling, it means a self-consciousness which puts the person in place of the end one is seeking, and subordinates the cause one loves to one's own assumption of his own importance. Men are never so great, so dignified, or so superior as in moments when, by reason of their absolute loyalty to a cause, they bear patiently all manner of misinterpretation without resentment, concerned infinitely more to serve than to be served.

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MR. ALEXANDER FRASER  
The Mission of the Celt in Canada

A paper read by Mr Alexander Fraser, past president, before the Gaelic Council on Saturday last, at Kineras Lodge, Toronto, Capt Ross in the chair.

I need not dwell at length on the question as to whether the Celt has a special mission in Canada or not. That proposition will, generally speaking, be taken for granted, on the broad ground that every nationality has its own special place in the world and its own special duty to discharge towards mankind.

By the Celt in Canada I mean the Gael of Scottish birth or descent, although I believe there ought to be co-operation between the various Celtic branches wherever possible.

For instance, the Scottish Gael and the Irish Gael have very much in common. Irish music ought to be fairly well-known to the Highlander, so ought the rich and extensive field of Irish antiquities, which if properly cultivated would yield abundantly of the material upon which ideals of culture and taste are formed.

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log nationality and citizenship. Nationality is not a matter of speechifying nor of legislative enactment; not even entirely of sentiment. So far as Canadian nationality is concerned it is now in nature's own crucible, and when it issues therefrom with the necessary homogeneity and consistency generations will have come and gone. It is impossible to predict what human characteristics will predominate in it. The elements are not yet all collected which will largely enter into its composition.

Beginning at the home, the cornerstone of national life, the history of the Gael holds out an ideal of the family circle which can be aimed at here with the best possible results.

How, then, can this be put in practice? Beginning at the home, the cornerstone of national life, the history of the Gael holds out an ideal of the family circle which can be aimed at here with the best possible results.

But how are we mutually to help each other in their cultivation and practice? That is the question involving many others, and not to be answered in a general way.

Many ways are open to us. We have the priceless heritage of our language. It should be every Gael's boast that he is able to speak it, read and construe it, his deep regret if he cannot do so.

We have the arts and sciences of the Ancient Gael. A knowledge of Celtic art would stimulate taste and give an enlightened and broad view of the history of mediæval Europe.

And what shall I say of the beautiful music and songs of the Gael? In this department alone the Celt in Canada would find scope for endless labor of love.

So also could a few translations of the matchless Gaelic legends be inserted in our authorized readers for the public schools, and due recognition of the importance of Celtic civilization be made in our histories.

would be only a natural thing that those bound together by the strongest of ties should be organized to secure for themselves a fair share of the good things life has to offer. It seems to me that we are replete in this respect, to an almost inexplicable extent.

In a wider sense this co-operation ought to be practised. We should impress ourselves on the life of the country in business, in the professions, in education, in morals and religion, and especially so in the various grades of government.

But the sentiment and sympathy, the lofty idealism and generous chivalry of his race must be the best and greatest contribution which the Celt can confer on his Canadian home through influencing the peoples who by and by shall be called the Canadian nation.

An interesting discussion, led by Mr. David Spence, followed, and a hearty vote of thanks was passed to Mr. Fraser at the close.

Father Heydon Leaves Owen Sound.

Owen Sound, April 18.—On Monday evening, the 14th of April, quite a large circle of friends called at St. Mary's Church Presbytery to say farewell to Rev. Father Heydon, who was to leave next day for Toronto.

Before saying farewell, Mrs. T. Gallagher presented him with a fine purse, well filled with money, and Mr. W. H. McClarty, in a clear and audible voice, read the following address.

Rev. and Dear Father—In meeting here to-night to say farewell we wish to express in words all too feeble the deep sense of regret we feel at your departure, and the appreciation and gratitude we have for the great benefits we have derived from your three years in our midst.

Mr. Scott made a suitable reply, after which complimentary addresses were delivered by the Hon. John Costigan, Dr. Freeland, Mr. Jno. Heney, Rev. Father McGuire, of Lindsay, and Mr. C. Heney.

O Priest of God, "neath thy arch of years, How grand, how glorious, thy life appears, And while Memory points to that hallowed past, Where the tender seeds that thy hand has cast, Have struck deep root in the well-tilled soil, To reward thy zeal to restore thy toil.

of gratitude and appreciation from your devoted friends in Owen Sound. The Rev. Father was much taken by surprise at receiving such a token, as he thought the notice of his departure was so short that he would be able to leave without having to make a farewell speech, but the people of Owen Sound were always ready to do what they thought their duty, though to him it was an unthought-of one.

On Tuesday afternoon Master Willie Moffat, on behalf of the pupils of St. Mary's School, read in a very touching manner an address to Father Heydon, and Miss Viola McClarty presented him with a handsome gift.

Oil Painting to Mr. D'Arcy Scott.

An Ottawa despatch says in St. Patrick's Hall, Maria street, St. Patrick's Literary and Scientific Society honored the president, Mr. D'Arcy Scott, by presenting him with a handsome painting in oils of himself and a beautiful illuminated address.

The address referred to in eulogistic terms to the unqualified success that attended the endeavors of Mr. Scott to provide for the Irishmen of Ottawa a building worthy in every way of the object for which it was intended, and to the untiring zeal with which Mr. Scott has labored in the interests of the society and for all other national causes.

Best wishes for health and happiness were expressed for Mr. Scott and for Mrs. Scott, who has frequently honored the entertainments with her presence and contributed so substantially to their success by her musical talent.

The address was read by Mr. Jas. Bennett, while the picture was unveiled by Dr. Freeland and Mr. J. McNulty.

CHEVALIER JOHN HENEY. Chevalier John Heney, of Ottawa, reached his eighty-first birthday on the 16th inst, and was congratulated by many friends.

Mr. Heney, who was born in County Cavan, Ireland, came to Canada in 1843, landing at Quebec. In the fall of that year he went up to Ottawa. It is related that when he was landing at By Town, a native approached him and asked him his name "John Heney," was the reply "That's my name," said the other.

THE KING'S BLASPHEMY. A meeting of Catholic peers was held at the Westminster last week to consider whether further action regarding the Royal Declaration should be taken during the present or next session of Parliament.

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was decided that, as the declaration is not included in the Coronation ceremonial, the next session of Parliament would be best suited for an appeal to the sense of justice of Parliament and of the public.

First Communion PRAYER BOOKS—White, from 25c to \$1.00 each. ROSARIES—Imitation Pearl and Pearl, from 20c to \$6.00 each. WREATHS—from 35c to \$4.50 each. Certificates, Medals and Badges.

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