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VOL. XLIII., No. 13

TORONTO, THURSDAY, MARCH 30, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

Mrs. Green's Forthcoming History of Ireland—To be published by the McMillan's Company of New York—St. Patrick's Day Celebrations Here and Elsewhere—Some Societies of the Past in Toronto—St. Patrick's Day Becoming Popular in the U.S. for Social Events Other Than Irish.

It has often been contended that there has not yet been written a full and correct history of Ireland, notwithstanding all the great minds that have from time to time undertaken the task. At last, we are told, so desirable a work is to be produced and that a woman has it in hand. She is Mrs. J. R. Green of London, the widow of the author of a "Short History of the English People." Mrs. Green was in America not long since in the interest of her undertaking and secured the promise of their cooperation from a number of prominent and wealthy Irish-Americans as well as of others who are in sympathy with the successful achievement of so desirable a work. They rejoice in the grand which brought about the establishment of the fund for translating old Gaelic manuscripts—and the work now occupying her life, the writing of an adequate history of Ireland and the Irish people.

The editor of a leading New York journal had a portion of the manuscript submitted to him nearly two years ago, and he testifies to the fact that she is doing for the Irish people, their struggles, their achievements, and their sufferings as great a service as her husband did for the English people in his "Short History."

The Macmillans of New York will publish the work. All Americans and Canadians are interested in the fact that Mrs. J. R. Green is Irish in race and in sympathies, and in the fact that her husband's "Short History of the English People," because of his death before its completion by him. Those who have read the book here referred to will have noticed that there runs through it a vein of appreciation for the work done by Irish missionaries in England and Western Europe in spreading Christianity and laws and letters and in extirpating barbarism when the Irish were free.

It is time that history and public education should do justice to the story of the Irish race. No nation has suffered such persecution as the Irish has resisted oppression as the Irish has resisted the oppression of England. In all the history of the world there is no series of crimes against patriotism comparable to the crimes against the independent, unconquerable spirit of the Irish. But Ireland is still Ireland and is putting forth at the present time fresh evidences of her unconquerable spirit and her capacity to restore her language, her literature and her prosperity. It is a splendid and most useful task that undertaken by Mrs. Green, the brilliant scholar and sincere patriot. Her profound studies of national feeling, her thorough understanding of the sentiments that have actuated the people of her native land, must give the greatest possible value to the work that claims all her devotion. Her husband's "Short History" is used in the public schools of America. Why may not her own work be also used in the public schools of Ireland, England, America and Canada?

My attendance at a St. Patrick's Day celebration here on Friday week was a great treat to me and recalls many similar celebrations in different parts of the world—in Ireland, England, New York, California, Chicago, and here in Canada in earlier days. I find that the parade feature of those celebrations is being gradually abandoned. I think this is wise. The only place I ever witnessed a parade to advantage was in San Francisco. There in March the weather is favorable and there is no danger of any-

thing being spoiled. I give every one who wants to can. It gives cause for real joy and no one takes offence. There are literary features given to the celebration there that are not witnessed elsewhere. When D'Arcy McGee was residing in New York he used the influence of his paper to have parades abandoned in the East, describing them as "draggle tail processions through equinoctial mud." For the last two years they have been abandoned in Chicago and the indoor entertainments increased. The dinner of the Irish Fellowship Club in that city have become a brilliant social feature and the best men in the city esteem it an honor to be invited to them.

Toronto has the reputation of being a strong Irish city from its earliest days and has hardly ever been without a celebration of some kind. There was a St. Patrick's Society in existence here before the writer ever saw it, and Protestants as well as Catholics were members of it. Those were the days of Robert Baldwin, Col. Baldwin, Francis Hincks, John Crawford, Dr. Connor, John O'Donohoe, Dr. McCaul, President of the university; ex-Mayor Bowes and many others prominent in every walk of life. But some how, the celebration I came here, which was 1850, there was no celebration, except the observance of the day in the churches, although the parliamentary people had come up here from Quebec, among whom were many prominent persons, such as Matthew Ryan, the O'Higgins Bros., William Kelly, S. B. McCoy, Mr. Devine of the Crown Lands Department, and many others. This condition was humiliating to the writer and he set to work to amend it in his own boyish way. He had but a short time before organized a Young Irishmen's Literary Society in Hamilton, and he thought a similar Society would be equally advantageous to the young Irishmen of Toronto, and he set to work to organize one. In this he was successful. Its place of meeting was the old Stanley street school-house, and its meetings were conducted with spirit. Alas, how few of those who used to participate in those meetings can I view in the flesh to-day! Only one that I know of, and that is Mr. Matthew O'Connor, the well-known painter and decorator, who now sustains the reputation of that youthful band, as a successful business man. I will not attempt to call the roll of those youthful companions of mine of more than fifty years ago, who were upholding the honor of their own or their fathers' native land. But among them were John Mulvey, John Lee, James and Richard Coleman. John Mulvey was afterwards a prominent merchant, John Lee became Father John, James Hagan, I believe, moved away, and Richard Coleman became a foreman printer in New York and Chicago. It was to these young men that the celebration of the following St. Patrick's Day in Chicago was committed. It was held in humble quarters—the old Stanley street school-house, but it was packed full of enthusiastic people. The programme consisted of speaking and singing. The singers have gone altogether out of my mind, but I remember some of the speakers. Michael Hayes, afterwards editor of the "Catholic Citizen," was one. He had just come from College at St. Louis to visit his family and we were glad to get him to speak and he was no disappointment. The Hayes family was an important one in Toronto in those days as general merchants and shipbuilders. All have gone, excepting one, who is a Jesuit priest in Chicago and administers the temperance pledge to his fellow countrymen. Another one on the programme, who pleased us with a surprise in the way of oratory, was Mr. P. F. Kavanaugh, whose occupation was that of axemaker. I believe Mr. O'Connor, Mr. Mulvey and the writer also made talks. At any rate their effort was deemed a success.

Some years later two other young men's societies sprung into existence. One was the Hibernian Benevolent Society of which Mr. Michael Murphy was president, and the Young Men's St. Patrick's Society, of which the late Senator O'Donohoe was president. The latter had a hall of its own in the St. Lawrence Hall block, over the present Dominion Bank, and flourished there for a number of years. This society was an ardent supporter of the political aspirations of the late great statesman, Thomas D'Arcy McGee. Prominent officers of this society were Mr. Eugene O'Keefe and your humble servant.

P.S.—So popular is St. Patrick's Day becoming in the United States that many social events are set for that night that have no connection with Ireland; for instance, I read in a Chicago suburban paper that the Nakama Club of Oak Park celebrated St. Patrick's Day with the telling of Irish stories, and singing of Irish songs, while the color schemes were appropriate for the day.

My soul, wait thou upon God, with the holy meditation which makes a man calm at the heart and strong for all the needs of the living. There is rest at the centre. Thou lovest nothing if thou lovest not God. Let the world go past with its dust and noise, with its fret and fume. My soul, wait thou upon God.

My God! what can I give You in return for all You have given to me? I give You all I have and am, now and always in time and eternity.

SPRING TERM

The Spring Term in the popular Elliott Business College, Toronto, opens on April 3rd. This school is thoroughly up to date and enjoys a splendid attendance. The Principal, Mr. W. J. Elliott, will be pleased to send a catalogue to all intending to secure a business shorthand education.

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HON. EDWARD BLAKE'S SPEECH

On St. Patrick's Day at a Great Gathering of Irishmen

At the great St. Patrick's Day dinner in the Hotel Cecil, London, at which over 600 guests sat down, and at which was Mr. John Redmond, Hon. Edward Blake, M.P., who was greeted with cheers and was one of the principal speakers, said: "We have heard something to-night for the duration of the labors, of merits of Parliament, but I think the programme this evening involves the appropriation of a period of time equal to that during which we are supposed to be enjoying ourselves at Westminster (laughter), because with the organizing ability of the race we have set ourselves to hold a reception, an orchestral performance, a banquet, a concert, and last but not least, rather the longest, in fact, a ball afterwards. In order that we may perform this series of engagements the strictest limitations are placed upon speakers and an intimation, cordially received by myself, is made that we are not to speak longer than ten minutes. My friend beside me (Mr. O'Connor) was aware of it, but carried away by his theme, occupied, not only his own time, but mine and others (laughter), with the result that my speech must be less than the ten minutes. My friend, speaking of the Irish Party, for whom with him I respond, said he could speak with a feeling of detachment which will perhaps allow me to say that I speak of them with a feeling of attachment (cheers). I am no impartial judge of the Irish Party. I came amongst them thirteen or fourteen years ago a stranger, I came amongst a Party of whom the great bulk were of another creed than mine, from a country 4,000 miles away, and I have found in them friends and brothers (cheers). I have found a degree of kindness undeserved and, therefore, I feel I am not an impartial witness to the Irish Party. There has been a growth and development in the progress of our cause. Great advances, everyone must recognize, as has been already said, have been made within the period of quarter of a century, within fifteen years, within five years, within a few weeks. Great advances are plain to the public, great advances also in the power and strength of that instrument to which, under God, is committed the destinies of the Parliamentary and constitutional conflict upon which the liberties of our country depend (cheers). When I came here the Irish Party was rent and torn by dissensions due to unhappy conditions then passed, feelings of bitterness and animosity, not unnatural under the circumstances, existed which broke the forces of the Party in the country and in its own councils, and a slow and gradual process necessarily slow and gradual, if it was to be enduring—of reconciliation had to take place. I have said no word, thank God (cheers) which would tend to lengthen or increase any bitterness of feeling that existed. I felt before I crossed the ocean to come here that the one thing needful was to obtain a closer union, and I rejoice to remember that some years ago, under the presidency of our guest to-night—the Bishop of Raphoe—a great public step was taken towards a union which gave us all hope and courage in the holding of the Race Convention in the City of Dublin (cheers). No word was there spoken, although all the elements of the National strength of Ireland were not represented, to render difficult, but many words were said to render easier, that slow task of reconciliation. It received an impetus that day. The work went on; it is now accomplished; and, as I have seen times of humiliation and dissension which I deplored, I now rejoice to say that since that reunion has taken place I have seen happy days not merely on the surface, not merely to the public, not merely in the outer manifestations of the Party, but in its inmost councils, in its frequent deliberations, in the meeting and mingling of its members, which shows that the bad times are gone, that the good times are come, that we are altogether one band of men, seeing one way, animated, as I believe we all were in former days, by one spirit—animated by that spirit which en-

ables us to agree as to the methods by which to realize our aims. We are ready freely to discuss in our own council what policy and tactics should be pursued, and ready, each man of us, when a decision has been attained in that democratic council, loyally to submit to and be bound by the voice of the greater number there assembled (cheers). Ireland occupies a unique position in the history of the assemblies of the world, and the Party which represents her in the British Parliament must necessarily occupy a unique position also. That Party is bound by one great principle, the attainment of the liberties of the country—liberties which are at present subjugated by the most oppressive system, to my mind, possible. Infinitely preferable would be the open tyranny to that subjugation which is made under the de- lusive forms of freedom. They say we are free and that we are represented in Parliament. We are represented in Parliament, and if, as I said in the House the other day, our views were received in the same way in which the views of Scottish members are received, there would be some government of reality in the action of Parliament, though but little satisfaction to the views—the just views—of the Irish people as a nation. But it is unhappily enough for a great many members of the British Parliament that the Irish Party, representing four-fifths of the Irish people, should want something that they should be refused it (hear, hear). What the people want is freedom, because it is wanted by the people, and that is the form of freedom under which we live. Under these conditions we know that our duty is to hold aloof from all parties, and to judge them by the one test. What are they going to do to meet the demand of Irish self-government? That is the test which we alone can supply and by that test our judgment must be exercised (cheers). Things have been said with reference to the future. I would not prophesy. I do not know. But I do believe that great opportunities are opening before us. I believe that in many minds once closed to conviction, at any rate, doubts of the correctness of old views against Ireland have entered. In other minds a belief has now arisen that change must be made, and I believe that before very long it will be found that progress, at any rate, will be made in the attainment of our great object. In the words of the poet who has versified some of the old legends of Ireland—

"The little black rose shall be red at last—
 What made it black but the March wind dry?
 And the tear of the widow that fell on it fast,
 It shall redden the hills when June is high."
 (Cheers.)

Highest Praise for Karn Piano

Ottawa, 24th April, 1902.
 The D. W. Karn Co., Limited,
 197 Sparks street, Ottawa:

Dear Sirs.—We have been using your pianos in the Rideau Street Concert for some years and I have much pleasure in saying that they have proved all you claimed for them. We bought the first one on April 2nd, 1895, since which we have purchased four more. We have in our concert several makes of pianos, but none have withstood the severe usage so exceptionally well that we intend to gradually replace them with your piano.

The Karn pianos seem to me my idea of what a good piano should be, and anything which I may say in its praise cannot be too strong.

Sr. THERESE, Lady Supt.

Pronounced Cured

Mrs. O'Brien, who, many will remember was severely burnt last fall, was discharged from St. Michael's Hospital on Saturday last, when she was pronounced cured.

Gather up all the small broken bits of white soap in the bathroom and kitchen, pound to make fine, melt together, and pour into a small mould or old teacup, that has been wet with cold water.

PITH OF THE DEBATE

Contrasted Positions of the Parliamentary Leaders on the Autonomy Bill

In the excerpts hereunder from the past week's debate on the Autonomy Bills, The Register has endeavored to put on record the pith and purpose of the leaders on both sides of the House:

SIR WILFRID LAURIER.

On March 23, when Sir Wilfrid Laurier moved the second reading of the Northwest Autonomy Bills, he said by the changes to be made in the educational clauses the new provinces would come into confederation with separate schools, and therefore guaranteed to them under the Constitution of the Dominion. By section 16 of the bill, as originally drafted, it was intended to secure to the minority the rights they now have. But it had been urged that that section was too broad and vague, and might lead to confusion. Some years ago the minority of the Territories complained that certain local legislations had infringed on the Federal law of 1875, establishing separate schools, and an appeal was made to the Federal Government of the day, led by the late Sir John Thompson, but he declined to interfere, holding that inasmuch as the law complained of was a consequence of a law passed two years before which had not been complained of, it would have to stand. And so a certain system had grown up and for thirteen years it had given general satisfaction. There was a danger that clause 16, as first drafted, might cause confusion between the law of 1875, and the modifications enacted by the Territories, and therefore certain school ordinances of the Territories had been incorporated into the bill so as to secure to the minority the rights and privileges as they exist to-day and nothing more. Chapter 20 of the Ordinance providing for separate schools, and 30 which regulated assessments for local schools, had been incorporated into the bill, but not No. 30 which regulated Government school grants or aids. The provinces were to be left free to dispose of their school funds as they saw fit, but with a single exception—namely, whatever might be the manner in which such funds were to be distributed all schools were to be treated alike.

In concluding the Prime Minister said that in presenting the Autonomy bills the Government were acting according to the clear principles of the Constitution. In 1867 there had been a compromise in order to produce a great result. Ours was a country of diversities but they should tend to produce unity. The Canadian people had done very well so far, but they had not yet reached the maximum of development. Much remained to be done, and he hoped they would be equal to the task before them. It would be well, if when called upon to apply the principles of the Constitution, they would do so in no carping manner, but in a broad, and generous spirit.

MR. R. L. BORDEN.

Mr. R. L. Borden, leader of the opposition, in moving an amendment that the new provinces be given full control over education, said: "The conclusion of the whole matter seems plain. The very basis of Confederation contemplating the eventual inclusion of all British North America provided for separate schools in the provinces of Ontario and Quebec only. This provision was the result of compact and agreement. But no restrictions on provincial powers were contemplated in the North-West. None are mentioned in the Quebec resolutions. The terms of the Constitution, if applied in their integrity to the new provinces, do not become in my humble opinion, restrictive powers of the Provincial Legislatures. The people of the North-West are, I believe, opposed to any such restrictions. We have passed resolutions in this parliament in favor of some Bill for Ireland. Can we deprive half a million of people in the Territories of that home rule which is theirs under the terms of the Constitution?"

Let no man suppose that I do not respect the attitude of Catholics with regard to this matter. No one can for a moment fail to realize the position so far as they are concerned. They say: "It is a matter of our faith that our children should be under instructors of their own faith, that they should receive religious instruction at school; and so strongly do we adhere to that principle that we would rather pay tax and also support our own schools than submit to any other system." I find no fault with that view. I only desire that such matters should be left to the people of the respective provinces and not be placed in the wide area of Dominion politics. Is there any rea-

son to mistrust the people of the North-West Territories. Are they disposed to be less generous than the people of Nova Scotia and New Brunswick and Prince Edward Island? HON. CHARLES FITZPATRICK.

Answering the insinuation made by Mr. Foster, that Sir Wilfrid Laurier was not now, as once, the avowed champion of provincial rights, Hon. Charles Fitzpatrick referred Mr. Foster to the verdict of the people of Canada in 1896, in 1900, and on the 27th of October, 1904. The Prime Minister had not lost the respect of the man in this country whose respect he valued.

Speaking of the challenge made by the Opposition to the Government to appeal to the people on the Autonomy question, Mr. Fitzpatrick said the Opposition had despatched appeal to passion and to prejudice.

Dr. Sproule jumped up and demanded that the Minister of Justice withdraw the statement.

"Instead of making the statement," replied Mr. Fitzpatrick, "I will bring forward the proof." (Loud cheers.)

What was being done at the present time? The Conservative party was sending out two sets of petitions in regard to the Autonomy Bill. In the Province of Ontario petitions were circulated against the Bill, claiming it invaded the rights of Protestantism, while in Quebec province they were circulating petitions in favor of the Bill as protecting Catholics. What was that but the ignoble appeal to passion and prejudice?

Mr. Borden said that so far as he was concerned, and so far as he knew, such a statement was without foundation.

Proof unrefutable was, however, produced by the Minister of Justice. He showed petitions which had been circulated in the Province of Quebec by Eli Moreau, secretary of the Jacques Cartier Club, Montreal, a well known Conservative organization. These petitions were in favor of the Bill and prayed the government not to make any change in regard to the educational clause.

"I hold that the Conservative party are responsible for these petitions," said Mr. Fitzpatrick. It had been stated that the members and representatives of the Northwest had not been consulted as regards the Autonomy Bill. He desired to say they were consulted. When the question came up for consideration he had a conference with Mr. Haultain and Mr. Bulvea on Friday preceding the bringing down of the Bill. He asked them what about the education question. Mr. Haultain replied that section two of the education clause made the requisite provision. He (Mr. Fitzpatrick) said that in his judgment that was not sufficient. He wanted it so plain that any man who read it would understand it, and he desired to avoid a repetition of the Manitoba school question.

"It was intended," said Mr. Fitzpatrick, "to give the Northwest what they have now. Not one inch farther, did the government think of going."

In 1875 the principle of separate schools, insofar as the Northwest was concerned, was decided upon. Under the provisions of that year a system of separate schools was established, and according to the ordinances, were allowed certain pecuniary assistance.

Mr. Foster had referred to consulting the 500,000 people of the Northwest on this question.

"I ask him in all earnestness," said the Minister, "are we to ignore the opinion of over forty per cent. of the people of Canada?"

It was peace he desired, and the government desired, should reign, but there could be no peace except that founded upon justice and based upon equal rights and recognition of each other's privileges.

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HON. MR. FIELDING.

Hon. Mr. Fielding, Minister of Finance, who followed Mr. Borden, asked who could say that they were coercing the people of the West? Even Mr. Haultain did not have the support of the West in the views he had expressed in the letter he had given to the press.

The system in the West was a national school system, as was shown by the Ordinances of the Territories. They had state created, state supported, and state managed schools.

Mr. Fielding described the seriousness of the situation. If the bill were defeated the Prime Minister would have to retire, but who would be able to form a Government? Would the leader of the Opposition undertake to form a Government on religious lines, and that would be the only Government possible on that side of the House. What a picture it would be to see Dr. Sproule and Mr. Monk; Mr. Bergeron and Col. Hughes sitting down to frame legislation for separate schools. When the vote is taken on this bill they would find a united Government and a united party behind the measure, but the leader of the Opposition will find that his own party is not united, for the honorable gentleman admitted that he had spoken only for himself.

If the measure were defeated, said Mr. Fielding, only a Protestant Government would be possible on the part of the Opposition.

"Shame," called out the Opposition.

Mr. Osler—"This is the first time this has been made a religious question."

Mr. Fielding repeated that in the minds of many this was becoming a religious question. They should endeavor to find a solution; to preserve peace and harmony among all classes of our population, and as a united people move on to the fulfillment of the bright future now before the Dominion of Canada.

CALLS CATHOLIC SCHOOLS SECTARIAN.

Dr. Sproule, Orange leader, who sits at the right of Mr. Borden, said he condemned sectarian schools as being inadequate to the needs of the people in this twentieth century. After

(Continued on page 5.)

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