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VOL. XI, No. 32

The Catholic Register.

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TORONTO, THURSDAY, AUGUST 13, 1903

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CORONATION OF PIUS X.

The August Ceremony Takes Place on Sunday

(Associated Press Despatch.)

Rome, Aug. 9.—The ceremony of the coronation of Pope Pius X. took place today in the Basilica of St. Peter's, in the presence of the Princes and high dignitaries of the Church, diplomats and Roman nobles, and with all the solemnity and splendor associated with this, the most magnificent rite in the Catholic Church.

Those who had special invitations, including the high ecclesiastics who were not participating in the procession, the diplomats and Roman aristocracy, had a reserved entrance through the sacristy of St. Peter's. Prince Massimo, accompanied by his daughter-in-law, Princess Beatrice, the daughter of Don Carlos and Duke Robert of Parma, were the only members of a royal family to attend. Among the aristocracy there was a great mixture of those Roman nobles who remain faithful to the Papacy and those adhering to the Quirinal. Inside the Vatican Palace there was no less movement and bustle as the Papal procession, composed of about 500 people, was formed. The Pope seemed to be the only tranquil one among them all.

THE TRIPLE CROWN.

Surrounding Pope Pius were the noble guard in new red uniforms and gleaming helmets, and carrying drawn swords, while in front marched the Cardinals, the Cardinal Bishops, the Cardinal priests and the Cardinal deacons. The chaplain bore the cushion on which rested the famous triple crown. He was accompanied by the Pontifical jeweller and by a special guard composed of Swiss and was followed by the choir of the Sixtine Chapel in white, which sang as it went along. The people on the Basilica had in the meantime become very impatient, and when the gleaming cross which preceded the cortege was seen it was greeted with great applause. On the appearance of the Pontiff himself it seemed as though the people would seek to carry him in their arms, so great was their enthusiasm. Cries of "Pius, our Pope, our father!" and "Long live Pius X.!" were raised, notwithstanding the large placards posted all over the Basilica, saying "Acclamations are forbidden."

A BENEDICTION.

The cries were continued until the Pontiff was compelled to rise and bless the multitude, and at the same time he made a sign for more reverent behavior. Silence was obtained when the choir announced its entrance with the resounding notes of the "Necesses sardos magnus," which were accompanied by the sweet notes of the silver trumpets.

A quaint ceremony was then carried out. The master of ceremonies knelt three times before the Pontiff, each time lighting a handful of hemp which surrounded a silver torch, and as the flame flashed and then died out he chanted in Latin, "Holy Father, thus passeth away the world's glory."

The procession then proceeded, the Pope's face meanwhile illuminated by a smile. At the chapel of the Sacra-

ment there was another halt, and His Holiness left the Sedia Gestatoria, and prayed a while at the altar. On re-entering the chair, he was carried to the chapel of St. Gregory, where he officiated at a Mass. Then all the Cardinals donned their silver copes and white mitres and the Pope was borne to the throne amid renewed acclamations and waving of handkerchiefs, fans and hats. The scene presented on his mounting the throne formed a magnificent picture to which no pen could do justice.

THE ALTAR.

From the throne Pius X., surrounded by his suite, walked to the high altar, standing over the crypt of St. Peter's, into which meanwhile Cardinal Macchi descended to pray. The appearance of the Pope in that elevated position called for another burst of enthusiasm. The Pope then blessed the altar, and after saying the "Indulgentiam, the memento, a symbol of the cord with which Christ is bound, was placed, with great ceremony, upon the Pope's arm. At the same time prayers for the coronation were recited by Cardinals Vannutelli, Mocenni, Agliardi and Santoli. Returning from the crypt Cardinal Macchi placed upon the shoulders of the Pope the Pontifical pallium and attached it with three golden jeweled pins, saying: "Receive this sacred pallium as a symbol of the fullness of the Pontifical office, in honor of Almighty God, the most glorious Virgin Mary, His mother, the blessed apostles, St. Peter and St. Paul, and the Holy Roman Catholic Church."

MASS CELEBRATED.

Mass was then celebrated with great reverence and ceremony, the voice of the Pope becoming gradually more firm and sonorous until it was even audible in the most distant corner of the immense church. Following this, Cardinal Macchi performed the rite of incensing the Pope, whom he subsequently kissed three times on the cheeks and chest, as did Cardinals Segna and Vannutelli. Upon the Pope's return to the throne the Cardinals offered their last obedience to the Pontiff, kissing his hand and feet and being embraced by him twice in turn. The Bishops and Archbishops kissed his foot and right knee, while the abbots kissed only his foot. The Holy Father then walked to the shrine of St. Peter for the culminating rite of the extremely fatiguing ceremony. The whole sacred college gathered about the Pope singing Palestrina's "Corona aurea super caput ejus," while the choral super forth into song, giving the dramatic touch. Cardinal Macchi then recited the "Pater Noster" and offered the following prayer:

CARDINAL MACCHI'S PRAYER.

"Omnipotent and ever eternal God, dignitary of the clergy and author of sovereignty, grant Thy servant, Pius X., grace to fruitfully govern Thy Church so that he, who by Thy demerit became and is crowned as father of kings and rector of all the faithful, through Thy wise disposition may govern well." "Amen" rang out from all corners of the cathedral. Cardinal Deacon Segna then raised the Pontiff's mitre, and senior Cardinal Deacon Macchi placed on the venerable white head the triple crown. At this moment the church was filled with the ringing of bells, the blowing of silver trumpets, the triumphant strains of the choir and the acclamations of the multitude which could no longer be repressed. When comparative silence had been restored Cardinal Macchi addressed the Pope in Latin as follows: "Receive the tiara ornamented with three crowns. Remember thou art the father of Princes and Kings, the rector of the world, the vicar on earth of our Saviour, Jesus Christ, who is the honor and glory of all centuries." "Amen" again burst forth from the concourse. Pope Pius was quite overcome and had scarcely strength left to impart the apostolic benediction. Cardinals Macchi and Segna granted a plenary indulgence to all present, and then the procession returned and left the Basilica in the same form as it came. The Pope was visibly fatigued, and his right hand shook as he raised it time after time to bestow his blessing. When the ceremony was over all the exits to the Basilica were opened and within less than an hour the vast cathedral was empty.

G.M.B.A. Condolence

At the last regular meeting of Branch 49 C. M. B. A., Toronto, a resolution of condolence was passed expressing sympathy to Bro. John O'Connor in the loss he has sustained by the death of his wife.

Pope Pius asks Prayers

Rome, Aug. 10.—Pius X. had another fatiguing day as he received all the delegations which had come to Rome to attend the coronation ceremonies. He accorded a lengthy audience to about three hundred persons from Venice. He said to them: "I am a poor mortal, too weak for the heavy cross which God has given me. But His will be done. I will carry it as best I can, and you all must pray to our Lord to give me the necessary strength." His old Venetian friends agree that the Pope looks ten years older than he did before his election, but that his affable and simple manner had not changed.

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Te Deum for Supreme Pontiff

Reference to the Choice of Pope Pius X. by Archbishop O'Connor

The election and coronation of Pope Pius X. were celebrated in the Archdiocese of Toronto on Sunday last, in accordance with the circular letter of Archbishop O'Connor, previously published.

The Te Deum was sung after High Mass in all the churches.

Specially interesting were the ceremonies at St. Michael's Cathedral, from the fact that His Grace Archbishop O'Connor preached entirely upon the subject that was uppermost in the hearts of the faithful. Of the present Pope, he said they knew but little, but what they did know was entirely in his praise. He was told that he was of humble origin, and in the Church nobility, pride of birth and of wealth counted for nothing. In the Church to-day, as at all times, God chose the lowly to confound the strong and to make them understand that His work was done through human agency.

Pius X., though of humble origin, was, they were told, of great ability, a man of wonderful charity, a man unheeded of, because he had simply done his duty. Through that, he had of course become known in his own neighborhood, but was not known to the universal Church. Of course he had been a Cardinal of the Church, appointed by the visible head of the Church, and a member of the Council. He was devout, pious, devoted to duty.

Preceding, His Grace referred to the rumors that there had been intrigues in the election of the Pope, but these were effectually dissipated by a description in detail of the manner in which Cardinal Sarthe had been elected as the successor to Leo XIII.

Reference was then made to the story cabled here lately to the effect that Austria had exercised the veto power at the last moment prior to the election. Of this His Grace said: "In former times certain States had the right of veto and of preventing to a certain extent the election of a candidate. We know that Austria was called the most Christian country, Spain the most Catholic, France the eldest daughter of the Church. In Catholic times the King of England was called Defender of the Faith. All these titles were conferred upon the rulers of these countries as an acknowledgment of services which they had rendered to the Church. But, unfortunately, in our time no such reason exists, and consequently there is no reason, nor any right that any power should interfere to prevent the election of any of the Cardinals. We have read of such things lately, but they are not possible. That these different States may have preference is not to be wondered at. I mention this fact, my dear brethren, although you understand well that all interference from secular authority or persons, was impossible."

Interesting reference was also made to the ceremony of coronation which had been completed, His Grace said, before he spoke of it, because of the

reference in time. The first thing done was the conferring on His Holiness of the pallium, a little woolen garment, decorated with crosses, which was blessed by him. The pallium was made from wool of lambs blessed on St. Agnes' Day, and was first laid on the tomb of the apostles. After the conferring of the pallium, came what was strictly speaking the crowning of His Holiness with the tiara. The tiara differed from a bishop's mitre, as its name indicated, inasmuch as it had three crowns instead of one. The act of crowning a new Pope was accompanied by the words: "Receive this tiara with its three crowns, and know that you are the Father of Princes and Kings, the ruler of nations, and the Vicar of our Lord and Saviour Jesus Christ to whom belong honor and glory forever."

In conclusion His Grace said that the Church did not assert that the Pope was superior to rulers and kings in purely temporal affairs, but did claim that he was supreme in spiritual affairs. If his behests had always been obeyed in spiritual matters, the peace of the world would, he claimed, have been vastly better maintained.

Previous to the singing of the Te Deum, the six-toned Mass or Messe Du Sixieme Ton (H. Dumont) was sung by the choir under the direction of Conductor Miller. Miss Lemaitre presided at the organ. During the singing of the Te Deum the Cathedral bells rang out a joyful peal quite in keeping with the spirit of the occasion.

CAREERS OF THE PAST

At the Church of Our Lady of Lourdes Father Chaise, in speaking of the election of Pius X., pointed out the manner in which the Divine Providence had prepared different Popes for the sublime dignity to which they were called. Thus Leo XIII. had been a civil governor, a nuncio, and a bishop of an important See before he was called to occupy the chair of St. Peter. "Pius IX.," he said, "was the superior of an orphanage, secretary to the apostolic delegate in Chili, had labored as a missionary in that country, was afterwards president of the large Hospice of St. Michael, an institution similar to our House of Providence, Archbishop of Spoleto, Bishop of Imola, and Cardinal, and finally Pope. Gregory XVI.," the predecessor of Pius IX., was a bishop until he became bishop of Rome. Our present Holy Father had been a parish priest, director of the Camaldolese, and abbot of the Monastery of St. Gregory in Rome. He was, therefore, well acquainted with the needs of the religious life, and the laws that govern a community of monks. Leo XII. was Vicar-General of Rome before his election to the Papacy, and was on that account singularly well fitted to rule the Holy City. Our present Holy Father had been a parish priest, director of a seminary, a suffragan bishop, metropolitan of a province, and a Cardinal for some years previous to his election to the supreme dignity. So as times goes on the successive Popes, each contributes to the canon law of the Church, modifying or amplifying, as his own experience suggests, the whole structure of ecclesiastical policy arises in its beauty and completeness. Pius X., elected on the feast of St. Dominick, the saint of the Rosary, said his first Mass as Pope on the Feast of Our Lady of the Snow, the titular feast of the great Basilica of St. Mary Major, the most renowned of the churches dedicated to Mary, the mother of God, in the city or in the world. We may be sure that he who has begun his reign under the auspices of Mary Immaculate, will experience her protection and maternal care through all the days of his Pontificate, be they few or many."

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SATURDAY NIGHT AGAIN

It is strange to find that the editor of Saturday Night in his last number tries to gloss over, in an off-handed way, the gross insult which he has offered to every one of the Irish race when he published the hideous cartoon referred to last week. What is more surprising still is that he attempts to justify it as being the proper thing, and says it is "childish" to complain of it. Where the Irish people had a right to expect an apology for a caricature so degrading to their race he rubs the insult in with savage persistence. Let any one glance at the cartoon on the front page of Saturday Night of July 25, and judge for himself whether Saturday Night is fair or just in its representation of the Irish people.

In the article accompanying the cartoon the editor shows the same hostility to and prejudice against the Irish race. He says they are "turbulent" and "harder to please than any country (people) on the face of the earth." That is not the testimony of many, even as wise as he, and who had better knowledge of them, even English statesmen who may easily be quoted to the contrary.

Will the editor of Saturday Night tell us what efforts have been made to "please" the Irish people and rule the Irish people and with what results? This will be very interesting. His answer will be eagerly looked for and noted. In dealing with Irish questions some better proof than his mere assertion will be insisted upon. Why he himself, the sage and philosopher as he professes to be, would most likely be "turbulent" and displeased, if he were robbed of his property and then punished for asking the robbers to return it. He is very difficult to "please" and "placated" and "satisfied," even for the sake of Saturday Night.

Again he says: "Why Ireland should hate England is a question I have never been able to solve, though as a careful student of history in the time when I read, as the average readers and writers of newspapers." This is a very unfortunate acknowledgment of limited literary attainments by one who professes to be a leader of public thought and sentiment. Did he ever in his study of British history come across a list of the "Penal laws"? If he has not read these atrocious enactments let him not in future tell us of his extensive reading. Has he read of the wholesale confiscation of the property of Irish Catholics? A great portion of this property was given over to the officers and soldiers of Cromwell. Most of the English landlords who own property in Ireland are the descendants of these officers and soldiers.

Is he aware that under the Penal laws an Irish Catholic could not own property? The Catholics were excluded from the professions and all offices of emolument. The laws made the education of Catholics a felony. The English have till very recently with systematic statecraft continually oppressed the Irish Catholics. Sustained by militarism, strengthened by landlordism, the English have devoured the Irish by war, famine, pestilence, extermination, coercion and crimes, aided by a permanent anti-national, prejudiced executive, assisted by a sectional servile press, the suppression of public opinion, the manipulation of justice by packing juries, the presence of a standing army and civil police in the interest of the landlord class. These were the resources for the "civilization of Ireland."

The result of this policy was the poor house, the emigrant ship, the Canadian swamp, the jail, etc. What wonder if the system culminated with secret societies, the informer, the gag and the gallows. Thus they have been deprived of the benefits of civilization, and now they are caricatured for that privation. This is but a brief and mild statement of the case. If the editor of Saturday Night is sincere, and if he opens to me the columns of his weekly, I shall supply some articles, drawn from authentic British history and Parliamentary enactments, that will show him and his readers, why the Irish have been discontented under English rule.

Another question worth investigating is why the English hate the Irish. The result of this policy was the poor house, the emigrant ship, the Canadian swamp, the jail, etc. What wonder if the system culminated with secret societies, the informer, the gag and the gallows. Thus they have been deprived of the benefits of civilization, and now they are caricatured for that privation. This is but a brief and mild statement of the case. If the editor of Saturday Night is sincere, and if he opens to me the columns of his weekly, I shall supply some articles, drawn from authentic British history and Parliamentary enactments, that will show him and his readers, why the Irish have been discontented under English rule.

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One reason for this, is perhaps that people hate those whom they have grievously wronged. There are other reasons to which I shall refer to later on.

In the last number of Saturday Night the editor, after speaking in complimentary terms of the new Pope speaks of the dogmatism and bigotry of Pius IX. In order to understand the force of these remarks it would be well to have the terms "bigotry" and "dogmatism" defined. If defending the rights of the Church against misrepresentation and injustice is bigotry, he was a bigot, but people who understand the term and the circumstances would not call it by that name.

As to the term "dogmatic" it is different. The Pope by the very nature of his office must be dogmatic. Dogma in this sense means the teaching with authority, truth or settled principles. Evidently, according to our critic, the Pope should not presume to dogmatize. He should be a well-behaved gentleman ruling in the Vatican chiefly for the purpose of approving of all kinds of contradictory doctrines as equally true, and all kinds of doctrines as equally good. This is what some would call religious liberty. It is useless to expect this policy from the new Pope.

He knows that the liberty to believe error is not religious or intellectual liberty, but on the contrary that to believe error whether religious or otherwise is intellectual slavery. If God has taught anything in His revelation that thing must be the truth, and there is no sense asking liberty to deny, disbelieve or doubt what God has taught. We may expect that Pius X. will be as dogmatic as any of his predecessors. What nonsense to find fault with the Pope as being dogmatic. We are Catholics, that is a fact. Let him formulate a better or more consistent or more lasting system. Many have tried the experiment, but with what result we know.

Touching up Saturday Night

The following letter has been sent to the editor of Saturday Night for publication:

To the Editor of Saturday Night: Sir—in your issue of August 8, you reply in a very heated manner to a criticism of The Catholic Register and in the very same page, after pouring the vials of your wrath in a characteristic way on that paper, you refer to the hit every charge it has made. It is not pleasant to write in this way to one whose views on many moral and social questions the writer unreservedly admires. Nothing could be better or more timely than your recent comments on co-education, the tramp nuisance, coddling of criminals, etc. At the same time nothing could be more amazing and unfair than your recent repeated references to things Catholic and Irish. Your correspondent will be the last to claim any exemption for Irishmen and Catholics from fair and honest criticism; but he will leave it to your readers and yourself to judge how far you live up to this standard on the very page a large portion of which is devoted to your own defence.

In that page you comment on King Edward's visit to Ireland, and you characteristically centre your remarks on what you call the "nastiest provision" provided by the Catholic Bishop of Cork, who when invited to bless the colors of two regiments, mostly Catholic, refused to do so on the ground that he could not possibly be associated with the Protestant chaplain. The reason for such action on the part of the Catholic Bishop of Cork is quite plain. The Catholic Church does not conduct religious services on the partnership plan. The Catholic Bishop was quite willing to bless the colors according to the Catholic ritual, but he very properly refused to take part in a hybrid, Protestant-Catholic blessing. This attitude is the only one any member of a Church claiming to be of divine institution would take, and it is an attitude to which any self-respecting non-Catholic will, I venture to say, subscribe.

What are the comments of Saturday Night on the incident? "The dear old Roman Catholic bishops, how we ought to love them! They seem foremost in spouting every attempt of the Irish people to be British in their impulses." And so, for sentence after sentence the stream of bitter and baseless innuendo flows! Did the editor of Saturday Night read of the grand reception of King Edward in Maynooth College. The Bishops and Archbishops of Ireland were there in a body. Hundreds of priests and the whole body of students for the priesthood and their teachers joined with the hierarchy in presenting an address overflowing with loyalty to King Edward and in giving His Majesty a royal welcome, which was declared on all sides to be the most delightful incident of his visit. In the light of this performance the Catholic Register's reference to Saturday Night appears too mild.

Saturday Night favored us with elaborate reports of the intrigues of the Cardinals before the election of the present Pope. And Saturday Night failed to take any notice of the manner in which the Roman correspondent of The London Times denounced these reports as outworn slanders and declared that from the fullest information the Cardinals acted "according to the highest traditions of their sacred dignity." Saturday Night is continually declaring that if "Catholics obey the

canon law they can set all other laws aside." What Saturday Night does not know of canon law would cover the whole field pretty thoroughly. Let me quote a paragraph from the famous Encyclical of Pope Leo XIII., known as "Immortale Dei," on the "Christian Constitution of States."

"The Almighty therefore has appointed the charge of the human race between two powers, the Ecclesiastical and the Civil, the one being set over divine and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained which are defined by the special nature and object of each."

Catholics and Irishmen have no objection to fair criticism, but they have a strong repugnance to the article which "blasphemes the things which it knows not."

SUBSCRIBER.

Jesu, Maria, Joseph

The Religious of the Community of St. Joseph very humbly supplicate that for the love of Jesus and Mary, you will recommend to God, in your Holy Sacrifices, Communion and Prayers, the soul of their beloved Sister M. M. de Chantal McKay, who died at 5.20 p.m., August 10th, fortified by the Holy Sacraments of the Church, in the 77th year of her age, and the 49th of her religious life. Requiescat in Pace.

Visited in Death by the Poor

A Rome correspondent describing the scenes in and around St. Peter's during the interregnum, says:

A passage, formed of strong barricades, narrowing in front of the Chapel of the Blessed Sacrament, behind the railings of which the body of the Pope, arrayed in episcopal vestments, lay on a high bier, allowed the people means for a brief, though sufficient look at the Pontiff. They glanced at him in passing, for they were not allowed to stop in front of the body.

The chapel was illuminated with electric light, and tall wax candles around the bier gave a warm light to the features of Leo XIII., now still in death. Four Noble Guards, with drawn swords, stood at the corners of the bier, still and motionless as painted statues. From the chapel opposite, on the other side of the Basilica, you could hear the sad tones of the Requiem then being celebrated for Leo XIII.

The people who came to visit the dead Pope were chiefly those who were dearest to him in life—the poor and oppressed, the workman, and his wife and children. These were the bulk of the visitors during the day. Amongst this crowd you might occasionally distinguish the robes of a friar, now a Dominican in black and white, or a Franciscan in his coarse brown habit, or an Augustinian in black. Here also were students of the ecclesiastical colleges in Rome, and most conspicuous amongst these, those of the Anglo-Hungarian College in flaming vermilion robes. At times a group of tourists, or a member of an Embassy would emerge from the flood of workmen and children. There was the noise of the tread of many feet on the marble pavement, and this almost drowned the sound of the singers in the Canon's Chapel. And as they came away the people were talking of the dead Pope and praising him in their own direct and simple language, until one might say:

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 - 6 dozen Men's Straw Fedora Hats, smooth effects, large size only, 7 1/2 to 7 7/8, were \$2.50, \$2.00 and \$1.50, for 1.50
 - 100 Men's Panama Palm Leaf Fedoras, light weight Panama shape, suitable for slightly men, all sizes, were \$2.00, for 1.25
 - One line of Panamas, lot of different shapes, were \$2.00, 1.50, \$1.00, while they last, 4.25
- This sale also includes trawling, outing, bathing, sporting and all other kinds of hats for summer wear. Also Ladies' Straw Sailors, Ladies New York Walking Hats, Ostrich Feather Bows, etc.

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