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THURSDAY, MAY 12, 1904.

## BONUSES AND SCHOOL TAXES.

A correspondent advocating in this issue of The Register the fair division of school taxes paid by bonused industries, practically confines himself to the attitude of the Toronto press towards this question. That the low tone of The Telegram and The News may not be best rebuked by the silence of intelligent citizens is the chief admission of "Separate School Supporter." Yet these two papers can publish more unmitigated nonsense in a week than The Register could adequately show up in a year.

Our correspondent, apprehending the difficult nature of the task by which he is confronted, picks one particular fallacy out of the confusion and answers it. He easily and fully demonstrates the entire reasonableness of sharing equitably between the public and separate schools the taxes returnable from money contributed to bonused industries. What The Telegram and The News will not admit is that Catholic taxpayers have any civil rights. The former, in its issue of Thursday, makes the bold assertion that public schools are the only state schools. This is not ignorance; it is audacity.

In the United States the proposition that religious schools are not public schools might hold good; but we Canadians are not living under American institutions. Thank heaven, we are still trying to form ourselves upon the British model. The Telegram is a professedly loyal paper and the spread of Yankee notions on this side of the line would be sure to provoke it into unneighborly and unedifying language such as it occasionally indulges in. The Telegram, in short, can abuse Americanism in the sacred name of loyalty and preach Americanism without changing its text.

The American idea is that religion has no place in public education. According to the British principle it has. In the British Islands the Church schools, Protestant and Catholic, are state schools upon an equality of treatment with the Board schools, which are independent of Church influence. A department of the state administers the state grant all round. In Ontario the Catholic schools are not the only Church schools; but if they were they still are as much state schools as the so-called public schools. The law provides for all, for the Catholic separate schools in Western Ontario and the Protestant separate schools in Eastern Ontario. Here the Protestant schools are called public; there the Catholic schools are conceded the distinction which appears to be the free grant of the majority of the pupils or rate-payers.

The conflict all arises out of the erroneous use of the style "public," which we have aped or copied from our American neighbors. We should call all our schools "Board" schools as they have it in England, because they are all managed by boards, elected by the rate-payers. The only difference between our system and the English arises out of the greater breadth of our municipal law. There as we have already said, the State is the responsible financial body; here the elected board is responsible for administering the taxes which the municipality levies and collects but cannot control.

The municipal law of Ontario gives the same rights to all taxpayers and places the same responsibility upon them. They cannot evade the payment of their school taxes, even by exemption, but they have the right to say which set of schools authorized by the State, those of the majority and those of the minority, their taxes shall go to support. This is all there is to it.

In Quebec the law is distinctly generous towards the minority and says that in proportion to population, the schools of the minority shall have their share of corporate taxes derived from banks, financial institutions, concerns run by companies and the like. There the bonus question can never arise. In Ontario the supporters of the minority schools are obliged to declare themselves. The difference in providing for the minority here and there is merely a point of difference in the municipal law; but as far as Ontario is concerned, we hold that it rests with Catholic taxpayers themselves who

their schools shall enjoy a due share in the taxes of bonused industries and incorporated companies or not. The law as it stands apparently comprehends but does not facilitate or direct. It does not go far enough and there is enough of the spirit of fair play in the Legislature to supply what is wanting.

When The Telegram and The News talk about the British North America Act they are simply ranting. The whole question resolves itself into the willingness or unwillingness of Catholic taxpayers to exercise the common right supposed to belong to them with others under the municipal law. They may oppose a bonus or support it, according as their interests dictate. They may demand of their fellow-shareholders in all incorporated companies a just distribution of the school tax, though we fully admit there are difficulties in the way before this latter proposition can be worked out satisfactorily. But the former is so plain that any one may understand.

The position of the ordinary ratepayer towards a bonus is the same as his position towards a local improvement. The bonus is supposed to be granted by the municipality for the benefit of the city, town or village, to help make it expand. In nine cases out of ten the bonus is a "hold-up" or a "deal," because the industry would "locate" in the municipality, whether or not. But the belief which the gullible and unfortunate tax-payers are fed upon is that the council of the municipality is enterprising and energetic when it gives a "hand out" to this manufacturer or that, inducing him to locate in their town. The householder who gives a "hand out" to a tramp would be accounted a lunatic if the alms resulted in locating the beggar on the back stoop permanently. But municipalities have their own way of running their affairs. However, it is every ratepayer's right to dissent; and if a sufficient number dissent the bonus is not given.

For the purpose of dissenting from this, that or the other bonus proposition, rate-payers naturally organize upon some common interest. If the industry should affect a church for instance, come too close to it, or withdraw part of its congregation to another section of the city, that church would vote solidly against the bonus. The unfair bestowal of school taxes is a much more reasonable ground for objection and grievance on the part of Catholic rate-payers. The portion of the bonus they pay to an industry is just so much addition to their tax bills. Their Protestant neighbors console themselves with the reflection that if the amount of their general taxes is increased by the bonus there will be a corresponding relief in the tax for school purposes derived from the bonused industry.

These are the plain and unvarnished facts of the matter. The rotomontade is supplied by The Telegram when it writes:

"The Sturgeon Falls Bill was the first shot in an ecclesiastical raid upon the public school revenues of this province. The St. Catharines Separate School Board is following close at the heels of the Bishop of Peterboro. The British North American Act and the legislative amendments that supplement its terms represent all that the state will do, and more than the state should do, in the way of recognizing separate schools."

The public school revenues of Ontario are the taxes paid by Protestants for school purposes. The separate school revenues are the school taxes of Catholics. A bonus is a voluntary tax upon Tom and Dick who agree to pay for Harry to induce him to locate beside them. Tom and Dick may be Catholics and Harry a Protestant. In that case Harry should not have the right to say "I will not pay taxes for Catholic schools." At least before they agree with Harry to become responsible for his taxes they should have a clear agreement upon this point and the law should confirm all such agreements by general provision. It is a matter of plain justice.

## A SENATE VACANCY.

In another column we record with regret the death of Hon. James Dever, one of the Senators from New Brunswick. Mr. Dever was born nearly 79 years ago in the County of Donegal, and was appointed to the Canadian Senate immediately after Confederation. Being an Irish-Catholic, it is very probable that his place will be filled by one of the same faith. The Register hopes and believes that Hon. John Costigan would accept the honor, and we would name him for it as one of the most acceptable Irish-Catholic laymen in the public life of Canada to-day. There are many things connected with the long public career of Hon. John Costigan which The Register would wish to touch upon, and which probably may not be written until he has passed from the scene. But we may say this, that in the unwritten chapters of Mr. Costigan's life there are pages that should make his contemporary Irish-Canadians glow with pride and gratitude towards a man whose humility is as great as his merit. The Dominion Government cannot do a more gracious act than confer the honor of a Senatorship upon so representative a citizen, nor can the Government make a more practical choice than that of a legislator whose life's record is the story of the Dominion.

## HON. CHARLES FITZPATRICK

Delivers the Address at the Annual  
Banquet of the London Irish  
Benevolent Society

London, May 9.—The Irish Benevolent Society of this city, which is regarded as a model to all societies of Irishmen in Canada, has in past years been addressed by brilliant Irish-Canadians; but no guest could have been more honored than was Hon. Charles Fitzpatrick, Minister of Justice, who delivered the oration at the annual banquet this evening. He was accompanied by Hon. Charles S. Hyman, member for London, and Mr. J. D. Clarke, private secretary to Hon. Mr. Fitzpatrick, and a former London newspaperman. The party were met at the depot by Mr. John Stevely, President of the Irish Benevolent Society, and a number of other well-known members of that society. The party visited the Bishop's Palace and were received by Bishop McEvay, Rev. Father Aylward and others. Hon. Mr. Fitzpatrick and Father Aylward are old acquaintances, both having attended Laval University. While here the Minister of Justice will be the guest of Hon. Charles S. Hyman, M.P.

The Irish Benevolent Society's annual banquet at the city hall to-night was a brilliant success, the attendance being very large. The chief speaker was Hon. Charles Fitzpatrick, Minister of Justice, who in an eloquent address responded to the toast of "Canada." George Lynch-Staunton, K.C., of Hamilton, was the other speaker from out of town, his address in reply to the sentiment "Irish Progress" being greatly enjoyed.

Mr. Fitzpatrick, in opening, praised the spirit which dominated the society of which he was a guest, a spirit which made for peace and harmony. There was room in Canada, he said, for one Canadian people, but not for factions. There was no scene in the world that could compare with that presented to the eye of the traveller when nearing the Island of Orleans. Nature intended the St. Lawrence River to be the outlet of the great lakes and to carry on its bosom the products of the great northwest. This country must be cemented to keep up with the great onward spirit of the times. Our wealth of waterways was great, and along this line we possessed a supreme advantage. Canada was also favored in the way of climate. In addition to natural advantages, the moral fibre of the people stood first. Two great streams of races meet in Canada, and the story of achievements in peace and war of the individual races, entitled the combination to the first place in the vanguard of business affairs. Each race had given of its best blood to cement the empire. It was hard to tell what shall be the future of such a country as ours. Cradled in liberty, enjoying the great prosperity of the present time, largely expectant of what we may do to-morrow, and while we realize that we have every opportunity to work out a great destiny under the protection of the flag that stands for freedom, justice and liberty, we may certainly look forward to a grand and glorious future.

## Catholic Union Meeting

Hon. Geo. W. Ross on Monday night delivered an address to the Catholic Union of this city on the points of difference between the constitutions of Canada and the United States. The address was very well received by those who had the opportunity to hear it.

## MAYOR OF COBOURG

Member for West Northumberland

I had the pleasure of meeting with the Mayor of Cobourg, Mr. W. J. Maher, a few days ago, in this city, and as his election to the chief civic position in the gift of his fellow-townsmen, is an evidence of the growth of national and religious toleration, and that, whether for weal or woe, the fate and fortunes of that beautiful town on the northern shores of Lake Ontario, have dropped into the hands of twentieth century men, I may be pardoned if I should make a brief reference to it.

W. J. Maher, like all Irish-Canadian boys, was born, when very young, near the village of Cold Springs, in the Township of Hamilton, County of Northumberland. Drifting into Cobourg when he had scarcely attained his majority, he launched into business, at which he was highly successful, so much so that many years were not allowed to elapse before he was invested with aldermanic dignity. That he was regarded equal to all the duties and responsibilities which the new honor imposed upon him, is clearly demonstrated by the fact that last January, when the town needed a mayor, he was invited to offer his services, and was elected by a splendid majority.

Major Floyd, a well-known resident of Cobourg, was his opponent, and whilst he took a deep interest in the welfare of the town and rank and file of the people, the twentieth century man thought that for mayor Maher should be the winning horse, and so he was, the intelligent electors evidently not caring a tinker's continental how he said his prayers or where he said them.

Another illustration of the decay of bigotry in the Town of Cobourg, and the country surrounding it, is the fact that the West Riding of Northumberland is represented in the Federal House by a Catholic, Mr. J. B. McColl. I believe that there are a number of healthy men, both mentally and physically, in that riding who have votes and who recorded them against Mr. McColl at the last election, and that if they have not seen the error of their ways and changed their minds, some of them may actually do the same thing again; but those who entrusted him with the people's mandate and sent him to Ottawa, may rest assured that the duties with which he was charged are assiduously attended to, that the interests of his constituents are amongst his paramount considerations, and that at all times, even at most unreasonable hours, he is always ready to vote straight and that he does vote straight.

## Our Montreal Budget

(From our own Correspondent.)

The new Irish parish is to be called St. Agnes. His Grace Archbishop Bruchesi has named Rev. Father Casey as the first pastor. The services are being held at present in the hall of the Olier School, Roy street. Rev. Father Casey, and his zealous congregation will start immediately to build another temple of religion.

The Catholic School Board held, Friday afternoon, in the Commercial Academy the meeting which was postponed from last Tuesday.

Mgr. Z. Racicot presided. The Commissionnaire present were: Rev. Martin, Callaghan, Mayor Laporte, Messrs. J. H. Semple, P. Martineau and J. Savignac.

Rev. Father Donnelly, pastor of St. Anthony's, addressed the meeting and forcibly pleaded to have an allowance of \$1,000 per annum settled on St. Agnes school to help the Sisters to carry on the improvements needed in the school. The petition of Father Donnelly was favorably received and the Board decided to settle the matter in the near future.

Rev. Father Casey's petition to use the Olier school hall as a temporary chapel for his new parish was granted.

The request of Principal Leblond of Brumath of the Catholic Commercial Academy to occupy the residence of the late Mr. U. E. Archambault on Plateau avenue, caused a lively discussion. Principal Leblond claimed the residence was given to Mr. Archambault while he was Principal of the Academy, and that he, as the actual Principal of the Academy had first claim. Father M. Callaghan strongly opposed Mr. Leblond's claim and stated that if one Principal was provided with a residence the other Principals could justly claim a similar privilege. Father Martin insisted that the residence should go to the superintendent as his position was greater than any Principal. Mr. J. H. Semple moved and Father Callaghan seconded the motion, that the residence adjoining the Academy be occupied by Superintendent Lacroix, which was carried.

Prof. F. Daly of the Montcalm school was granted a leave of absence owing to ill health.

The annual budget was not ready for discussion.

The appointment of a principal to fill the place of Director-General Lacroix, at Montcalm School, will not be made before June. A resolution of condolence on the death of the late Director-General Archambault was passed.

Friday morning in the chapel of the Sisters of Mercy a very imposing religious celebration took place. Five postulants received the veil and three novices pronounced their first vows.

Rev. Canon Martin of the Cathedral presided and gave the sermon for the occasion. The following postulants received the religious garb: Miss Leontine, Miss Louise Brosseau, Miss Philomene Martin, Miss Marie Joly and Miss Josephine Giroux.

The following novices pronounced their first vows: Sister Geraldine, Sister Rodrigue, Sister St. Liborius and Sister Leon.

Mass was celebrated by Rev. Abbe Masse, curate of the Sacred Heart church. Rev. Father Perodeau, O.M.I., Jodoin, O.M.I., Perderam, O.M.I., Dubuc, Giguere and Charpentier occupied seats in the sanctuary.

The parishioners of St. James parish, the former and actual pupils of Montcalm School, held farewell to Principal Lacroix Thursday evening in the Montcalm school hall.

Three addresses were presented to Mr. Lacroix, praising the good work accomplished during his forty-two years as principal of the school and congratulating him on his promotion as superintendent of the Catholic schools of the city. Rev. Father Charrier, pastor of St. James' parish, spoke in high terms of the good work accomplished by Principal Lacroix. A beautifully illuminated address was read by Mr. P. Hebert, in the name of the parishioners of St. James' Parish. The address of the former pupils was read by Mr. C. E. Lablanc. Principal Dore, of the Champlain school, read an address of felicitation in the name of the Catholic teachers of Montreal.

Mr. Lacroix responded very feelingly. A fine musical programme was rendered during the evening, under the direction of Prof. J. B. Paquet. Principal Lacroix spoke in French and English in reply to the addresses. The teachers of the school presented him with a magnificent clock during the week.

The month of May was solemnly opened by the clergy and faithful of the Archdiocese Saturday evening, at seven o'clock, at the Chapel of Our Lady of Bonsecours. One of the reverend fathers of Notre Dame preached the sermon and His Grace Archbishop Bruchesi presided at the Benediction of the Blessed Sacrament.

Every morning during the month mass will be celebrated at 7 o'clock at the shrine of the Aerie Chapel, overlooking Montreal Harbour.

In the other churches of the city devotions were held Sunday evening.

At the Church of the Gesu a sermon and benediction took place at 7.30.

At St. Louis de France a sermon of inauguration was delivered by Rev. Abbe Curotte, the recently appointed secretary of Laval.

At St. Anne's Church May devotions commenced at seven o'clock. Father McShane preached and the young ladies Sodality held a procession around the church.

Considerable discussion is going on at present owing to the fact that His Holiness Pope Pius X. had condemned the Esprit music as sung in the Montreal Catholic Churches. Some of the leading organists think that the report was exaggerated, as they see no reason why it should be condemned. However His Grace the Archbishop will issue orders shortly as works on the Gregorian Music are now in course of preparation. In the Irish Catholic Churches the boys of the different schools will have to be trained at the new chant and will be found very necessary helps. This is a thing sadly and too long neglected in some of our Irish Parishes. The French choirs excel in this and here is one of the reasons that today the French singer has to be used at different services in the Irish Churches because our own are acquainted with the music or don't feel like devoting a little time to its study. In the schools a little more attention could be devoted to music in place of some unnecessary subject.

## Trip Through the County of Renfrew

(From Our Special Correspondent.)

A second, I might say a third, generation of Devines are increasing in size and in numbers around and in the town of Renfrew. Matthew Devine, a son to Andrew, of the first generation, is engaged in mercantile pursuits, and I am not wide of the mark when I say that in fullness of equipment, the hardware store which he controls in company with Mr. E. J. McGarry, cannot be surpassed, if it can be equalled, in Eastern Ontario. Another son, John, holds a responsible and honored position here. Patrick has taken to the virtuous life of a farmer; and like Cincinnatus of old, speaks to his horses, whilst following his plow across broad, fertile and well-cleared fields in the Township of Bramley. Another son, last on the records of my memory, but certainly one whose life is one of the great usefulness, is the excellent man who, from the Catholic altar of Osceola, teaches the Way, the Truth and the Life, to a large, a respectable and zealous congregation. Of the great work accomplished as well as in other districts, scattered throughout Renfrew, I will have something to say later on.

I have said that the older generation of Devines had passed beyond the grave. An error has crept into this statement, and it is with the greatest pleasure that I correct it. Venerable in years, and with a record of good deeds, stands that fine type of an Irishman, the wife of the late Mr. Andrew Devine, who, although an octogenarian, lives and moves, in the enjoyment of excellent health and in full command of physical and intellectual faculties, with an excellent son, who, as has been already remarked, preaches God's Gospel from the Catholic altar of Osceola. Fast and fashionable people of Irish origin, who are apt to interpret it as a sign of mental weakness on my part when I say that I was always anxious to call upon this patriotic Irishman, if for no other reason than of gratifying a desire to have a chat with her, in the melodious and expressive language of our ancestors. Yes! Mrs. Devine and myself have discussed Irish affairs, yea, and Canadian affairs as well, in the tongue which was spoken by scholars and by saints long before the Anglo-Saxon gibberish was heard of. My desire to cling to the traditions of the past, and to uphold that which is glorious in our history, may lay me open to the charge of being eccentric in character; but this cannot be helped. I love the old language, the grand old Christian names, and the simple, innocent, yet chivalrous and hospitable customs of our fathers even if they are secured to-day by Miss Muriel Fudge, or Mr. Harold Fudge, the children or great grandchildren of Mrs. Bridget Fudge; I love the language, because it was the medium through which I became acquainted with the scenes at Bethlehem and on Calvary; I love it because his Saviour's Majesty does not understand a word of it. And hence hates it with all the venom he entertains for holy water; and I love it just as much because I love it just as much, and supplanted it with her own language. The Greeks were feared even when they offered presents. So has the Irishman feared England, no matter whether the gifts tendered were her language, or her religion, or both. Bannagh Lath; a gus gho mhadha gho Duighig Bas cuid a bean dhiu nuil, and with this prayer for Mrs. Devine, I turn my attention again to the town of Renfrew.

Amongst the brightest men of a young generation who have invaded the Town of Renfrew and the country surrounding it, public opinion assigns to Dr. Connolly a prominent place. As I am now in a reminiscent mood, I look back with pleasure to the earliest hours of this gentleman's existence, when I first met him in his father's house in the Town of Trenton, at the head of the Bay of Quinte. He had then completed his thirty-first hour on this mundane sphere, and although he failed to manifest any desire to cultivate any friendly relations with me, yet I did not hesitate to predict for him a future of usefulness. The son of a good man, whose hearty laugh and pleasant, sinless story, I almost fear as I am writing, I am surprised to have learned in the course of my peregrinations throughout the County of Renfrew, that if there is a critical case anywhere the diagnosis of which needs sound professional judgment, Dr. Connolly of the Town of Renfrew will be amongst the first to be called upon.

Amongst the noted Irishmen and certainly not the least successful, whom I have met many years ago, is Mr. Michael Fitzmaurice, who came to Renfrew fresh from the mountains of Iveragh in the County of Kerry. Ireland has produced a race of men renowned for candor, for sincerity, and for loyalty; but a regard for truth obliges me to make the humiliating admission that he who studies the characteristics of our race will easily discover the Irishman who plays his innocence and his simplicity against a fellow countryman, or for that matter, against anybody, whilst his tongue may be projecting at one side of his mouth, or either the right or left eye winking easily. Michael Fitzmaurice is a deceiver or a hypocrite, but if he is both, and any number of times worse, I will readily overlook it in recompense for the trouble which he took in overhauling my Lord Lansdowne during the early days of that nobleman's Vice-Royalty in Canada.

The Marquis of Lansdowne, whose family name is Fitzmaurice, was several years ago, sent over here as our Governor-General. I have never heard of his being any relation to my friend of Renfrew, but as many of the honors by which he is loaded down derive their origin from the County of Kerry, and points therein; and as most of his territorial possessions which are to be let at a high rental are also situated in that county, inference can be easily drawn that there must be some relationship between Michael Fitzmaurice of Renfrew and Frederick Charles Fitzmaurice, Marquis of Lansdowne, and Foreign Secretary in the British Administration. The arrival of the Fitzmaurices in Ireland was simultaneous with the Norman conquest. And whilst many of the men of that period who have Norman names, became more Irish than the Irish themselves, there were a number of

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carpet-baggers who, like Lord Lansdowne, and his ancestors, were ranged on the side of Ireland's enemies. There was not a more cruel landlord in Ireland than Lord Lansdowne and there never presided at Rideau Hall a more pronounced contrast to that brilliant Irishman Lord Dufferin, and if I can learn that he was overreached by Michael Fitzmaurice as I have heard it here, I will consider nothing too good for him when I next visit Renfrew.

There is a very handsome Catholic church in Renfrew, which is attended by a numerous congregation composed of various nationalities. The Catholic Church has, since civilization and Christianity, invaded those regions, occupied a prominent position, due largely to those missionaries of noble lives and heroic deeds, who appeared here simultaneously with the first settlers. Amongst those who, under the summer's sun, or in the face of winter's blast, traversed in the early days those unexplored regions, there was one—Rev. J. McNulty—with whom I became on very close terms of acquaintanceship in subsequent years.

RAMBLER.

## Death of Senator Dever

Ottawa, May 9.—Hon. James Dever of St. John, N.B., died in St. Luke's Hospital on Saturday afternoon, in the eightieth year of his age. Senator Dever was called to the Senate in 1868, in succession to Mr. Burpee, who was included in the royal proclamation as a Senator, but refused to serve. The Senator's death was due to an acute attack of kidney trouble, from which he had been suffering for some days.

The body was removed from the hospital to a room in the Parliament buildings, from which the remains were taken this afternoon to Montreal, en route to St. John, N.B., where, by the request of Mrs. Dever, the obsequies will be held. Capt. Leslie, a son-in-law, accompanied the body to St. John. James Dever was an Irishman by nationality and was born in Bonnyshannon on May 2, 1825, thus being at the time of his death just over 79 years of age. He came to Canada with his parents, who settled in St. John, N.B., where the future Senator entered business life, in which he was very successful. In 1853 he was married to Marguerite, the daughter of Daniel Morris, of Lancaster, N.B. Since his appointment to the Senate he has attended closely to his Senatorial duties, though never taking a prominent part, and he was respected by members of both parties as an honorable and kindly man. He was in attendance on these duties when death claimed him. Senator Dever was a Liberal in politics and a Catholic in religion.

## The Death of the Bishop of Kerry

We deeply regret to announce the death of the Most Rev. Dr. John Coffey, Bishop of Kerry. Dr. Coffey was in many ways a great Churchman. The Bishop was undoubtedly a man of scholarly attainments, extensive reading, and considerable information. He was especially devoted to the classics, of which he had more than ordinary knowledge. During Dr. Coffey's comparatively short episcopate new churches, models of taste and architecture, sprang up all over the diocese. Dr. Coffey was an enthusiastic patron of education.

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