

Catholic Chronicle

ROME

It is announced that Queen Margaret has given a commission to the architect Succolli, who has designed the huge monument to Victor Emmanuel II, now rising slowly on the side and summit of the Capitol Hill, to construct a memorial for her on the spot where King Humbert was so tragically killed. It will take the form of a votive chapel. In front of it a grand cross in marble will be erected, and each side of the entrance to it will be flanked by a marble statue—one statue representing Sorrow, and the other Pity. The first stone of the edifice will be laid on the 29th of July next, the anniversary of the death of King Humbert.

A STRANGE CONTRAST.

From the tiny republic of San Marino, situated near Rimini, on the Adriatic—a republic 18 miles in circumference—there comes information that King Edward VII of England has announced to the Regents of that little State his accession to the throne. As in the case of the Pope, who rules over more than 200 millions of souls, the majesty of England did not deem it proper to send a special messenger to this mountain republic, but announced the accession by letter. Perhaps there is no State in existence today which has such a long and continuous history as the Republic of San Marino, since the latter half of the 4th century of the Christian era, when a stonecutter from the island of Arbe, in Dalmatia, settled upon the high mountain known as Titano, that he might exercise his art and spread Christianity. He was called Marino, and his good life gained him the name of a saint. In the statue of him which rises behind the altar of the Cathedral he is represented as holding a scroll on which are his words inculcating to the people to preserve liberty at all costs. And so, with but brief interruptions, the people of the little Republic have maintained their freedom during the fifteen centuries which have elapsed since San Marino passed away. The two Regents who rule the Republic for terms of six months—for liberty is jealous of one-man rule—received with the traditional tranquillity of the State the grand announcement, and acknowledged its reception.

THE POPE'S HEALTH.

The condition of health of his Holiness may be conjectured from the fact that he has been giving audiences every day last week. On Friday, he received, with the honors due to members of royal families, in private and special audience her Royal Highness the Princess Anna Maria of Anhalt, widow of his Royal Highness Prince Frederick Charles of Prussia, who was familiarly known as "the Red Prince." She was accompanied by his Excellency Baron Wolfram von Rotenham, Envoy Extraordinary and Minister Plenipotentiary from Prussia to the Holy See, and by a lady and a chamberlain of honor. After the audience with the Pontiff the Princess, accompanied by her suite and the Prussian Minister, visited his Eminence Cardinal Rampolla, Secretary of State. The General of the Augustinian Order, accompanied by the Procurator-General and the Assistants of the Order, amongst whom was Rev. Father Maurice Ryan, O. S. A., were received in audience during the week. The General, Rev. Father Thomas Rodriguez, expressed in the name of the Order the thanks and gratitude of all its members to his Holiness for having elevated, in the person of his Eminence Cardinal Martinielli, another member of the Augustinian Order, to the Sacred Congregation of Cardinals, in addition to the Pope conversed with the General and the Fathers for fully half an hour, and what especially impressed them was his facility in recalling events that had passed years ago, and describing them in detail with an accuracy that was marvellous.

On Saturday the Noble Guards, which constitute the bodyguard of the Sovereign Pontiff, celebrated the first centenary of their institution. On the 11th of May, 1801, this corps was established by his Holiness Pius VII for the personal service of the Pontiff. The Papal bodyguard had been dispersed in the troubles that marked the end of the 18th century in Rome. The French Republicans, under General Berthier, had not only sacked the Pontifical Palace of the Quirinal and the Vatican, but had taken the horses of the Papal guard, and to crown their evil had carried off the Pontiff, Pius VI, to die in exile. When Pius VII, who was elected in the conclave held in Venice—Rome being then under the misrule of France—came to the Eternal City he had to begin reorganizing his guards, and replaced the former guards by the splendid corps of the Noble Guards.

A ROYAL CRADLE.

A group of loyalists in Rome established a committee for the collection of contributions to purchase a cradle for the expected royal babe, and the smallest offerings would not, it was announced, be refused, so that the popular character of the gift should be emphasized. But King Victor Emmanuel III wrote a letter to the President of the Council, Signor Zanichelli, in which he politely but firmly refused to accept such a gift. "The Queen and myself," he writes, "while grateful for the kind and affectionate thought shown all over Italy in wishing to take part in our family joy, feel obliged, however, to express to your Excellency that it is our intention not to accept any gifts of any kind." He proposes that what may be subscribed should be devoted to some charitable and humane object, rather than in gifts and festivities. The sacrifice involved in this renunciation is considerably diminished by the knowledge that the mother of the Queen, the Princess Milena, is presenting on the part of Montenegro a cradle formed in silver filigree work. It seems to be thus generous to their children who marry into royal families.

From Naples comes the news of the death of the Duke Guardalibardi, who was known as a strong adherent of the Pope's temporal power. It is said of him that since the occupation of Rome by the Italian troops on the 20th of September, 1870, that he never more uttered the name of that dishonored city. He never mentioned the word "Rome," he had a custom of designating the Eternal City by the word "Altrove" (elsewhere).

THE PONTIFICAL JUBILEE

The first function in preparation for the Pontifical Jubilee of His Holiness Pope Leo XIII, is fixed for the early part of June, when a solemn Mass is to be offered up in the church of Sant Andrea della Valle for the preservation of the life of the Sovereign Pontiff—at which thousands of the men belonging to the different confraternities of Rome will receive holy communion for the same object. Meanwhile the local committees for the celebration are engaged in drawing up their programmes. Very little has been done as yet to ensure the participation of the whole Catholic world in the event, but the management is in good hands, and there can be no doubt but that the occasion will be commemorated as magnificently as the Episcopal Jubilee of His Holiness ten years ago, which resulted in the magnificent church of St. Joachim.

ENGLAND

On the morning of Monday, the 6th inst., the solemn consecration of the altar in the beautiful Chapel of England in the Pontifical Church of St. Joachim took place at 8 o'clock. The ceremony was performed by His Grace Mgr. Gordon, Bishop of Leeds. At 9.30 His Grace Mgr. Lacy, Bishop of Middlesbrough, celebrated Mass, at the Gospel of which the Very Rev. Father Bellases of the Oratory of St. Philip Neri, delivered an appropriate discourse. A great number of English-speaking residents and visitors attended this interesting function, among whom were Mgr. Stanley, Mgr. Giles (Rector of the English College), Mgr. Prior (Rector of the Bedia College), Mgr. Fraser, (Rector of the Scots College), also the students of the English and Bedia Colleges, Commandatore Wm. O. Christman, and many others. The Very Rev. Father Pallola, C.S.S.R., Rector of St. Joachim, is most devoted and energetic in endeavoring to complete the decorations of this beautiful international church, which supplies a great need in a very poor quarter of the Prati di Castello, where the ever-splendid Redemptorist Fathers have an ample field for their labors.

IRELAND

The number of handsome churches erected in Ulster within the last decade testifies more eloquently than words can express the wonderful progress that Catholicity is making in Ulster. And there is no falling-off in the good work; on the contrary, it continues with unabated vigor. At Aghadowney, near Coleraine, the Church of the Assumption just completed will be dedicated by the Bishop of Derry. At Kilcoo, near Newry, on June 30th, the Church of St. Malachy will be dedicated by the Bishop of Down and Connor. Despite the poverty of the people, new churches are springing up everywhere in the North.

A WONDERFUL DISCOVERY

The Rev. Mr. King, of Newtownards, recently visited Dublin. He attended a meeting in the Mansion House of the representatives of various school attendance committees. He has discovered, so he says, that the "Catholic clergy are deeply in earnest over the education of the people." What a wonderful discovery to be sure! The history of the long and bitter struggle made by the priests and people of Ireland to obtain the right to educate their children is evidently a blank page as far as Mr. King is concerned.

THE OIREACHTAS.

This year's Oireachtas, which will be on a much larger scale than in preceding years, will be held in the Rotunda, Dublin, on May 29th, 30th, and 31st. It is a splendid sign of the progress of the language movement that there is an enormous increase in the number of entries for the literary competitions. The total number of entries in the literary subjects is 173, as compared with 110 in 1900 and 63 in 1899. It is evident that, young as the institution is, it has already produced a large school of writers in Irish. This in itself shows the intellectual and literary activity inspired by the Gaelic League's work and the beneficial effect of the language revival on the culture and tastes of the Irish race.

BEQUESTS TO RELIGIOUS ORDERS.

An able judgment was delivered last week by the Master of the Rolls in the case of Roche versus M'Dermott, in which the decision of the

points involved depended upon the interpretation of the monstrous clauses of the Emancipation Act, proscribing the Religious Orders, cannot but have the effect of directing public attention upon a state of affairs which is a shocking disgrace to the British Parliament. The lawsuit in question had reference to the will and property of an old lady named Mrs. Catherine Roche, of Limerick, who died possessed of some considerable means. Under the testamentary instrument, the validity of which was impugned, the testatrix, besides leaving legacies to relatives, bequeathed the sum of £300 to the Rev. J. B. M'Dermott, of the Franciscan Order, to the Rector of the Jesuit College at Mungret, in aid of the schools there for the training of pupils intended for the church, £500, and to the treasurer of the St. Vincent de Paul Society, for the benefit of the poor of Limerick, £500. The residue and remainder of her property, she left to the Superior of the Order of St. Augustines in the city of Limerick, in aid of the erection, decoration or improvement of the church of that Order in the city. On the initiative of the executor, the interpretation of the will and of a codicil which had been added to it was referred to the Court of Chancery, and a party to the proceeding was a Mrs. Florence M'Gann, who appeared to contest the validity of the bequests to the Religious Orders and in particular the bequest of the residue of the testatrix's property to the Augustinians.

The Master of the Rolls, in his lucid judgment, upheld the gift to the Society of St. Vincent de Paul, the ground of objection to which was that the clause in the will had been nullified in law by a provision in a codicil. As the point involved in the objection was a technical one, and not of much general interest we need not further refer to it here. But in the case of the bequest to the Rector of the Jesuit College and in that of the gift to the Augustinians, questions were involved which were dealt with by the Master of the Rolls in a manner which does credit as much to his legal ability as to his sense of fair play and common justice between man and man. The Master of the Rolls said:

The sections of the Emancipation Act did not prevent him from taking a legacy to himself, and obviously that did not prevent him (the Rector of the Jesuit College) from becoming a trustee for a legal or valid charitable purpose, and this gift was in aid of the "School there," that was the school of which he was Rector, and that was a school under the management, control, and forming a part of the property of the Jesuits. If it stopped there possibly no charitable purpose might be created, but the bequest went on, "for the training of pupils for the Church." In his opinion the main scope and object—the training of pupils for the Church—were to be carried out at the "school there," and if the school failed it would be difficult to determine how a scheme could be settled. By those who disputed the bequest it was said, first, that it was really for the benefit of the Jesuit Order. Of course, the Jesuits did come within the provisions of the Act of 1829, but how did it tend to benefit the Jesuit Order? Mr. Keble found some difficulty in that point. It was said it would improve the school as a whole, and tend, therefore, to increase the emoluments of the Order. It had been proved to his satisfaction—because not contradicted—that in the first place there was no profit realized by anyone out of the Apostolic school. Secondly, it was said that the money in cases like this was devoted to bringing in an additional Apostolic student and inasmuch as the services of some of the Apostolic pupils were used as monitors that would tend to benefit the lay school, and, therefore, that was the indirect benefit desired. That was a roundabout benefit after all. There were 46 Apostolic students, and if one be added there would be 47, so that the school would benefit by 1-47th part of a monitor.

The learned judge next went on to make the following pronouncement with reference to the scandalous clauses of the Emancipation Act, under cover of which the Religious Orders are plundered of their property:—

As to the effect of the Catholic Emancipation Act, that is, as to the bequest being contrary to the scope of the legislation of 1829, or rather the exception to its remedial operation, he had very often used strong language about it. It appeared to him to be a kind of injustice that a system of law should be enforced in that Branch of the Court in reference to property, and for the purposes of defeating the otherwise lawful intentions of testators who had no intention to violate the law, that it should be used as an engine for defeating their intentions where it was never directly put in for a purpose, and where the contents of themselves had become a dead letter for the last 72 years. It was said that this college was illegal, that the institutions of the Jesuits were illegal, that everyone, even the respected gentleman who had been in the box, was liable to an indictment for a misdemeanor for existing, though nobody, no statesman, no party, or no public person of any kind, dreamt of putting the law in force against them or him. No one dare do it, but it was left to the unfortunate judges of the Chancery Division to discuss this on questions of property, and to enforce indirectly a law which never was enforced directly, or could not be. As he had often said before it was a case calling for legislation.

The Master of the Rolls then declared that the gift to the Rector was perfectly valid. The Augustinians abstained from pressing their claim, which was plainly barred by the Statute. It was noted, however, that a sum of £250 out of the larger amount of which they were really entitled should be handed over to them. The proceedings in this lawsuit cannot but be productive of much good in the way of directing attention to the injustices which the existing infamous law inflicts upon the Orders. Certainly, it is hard, in face of the denunciation of the ob-

jectionable clauses of the Emancipation Act which we have quoted, to see how the government can much longer escape the necessity of introducing and passing a measure to repeal them.

SCOTLAND

An article which lately appeared in an Edinburgh newspaper, showed the progress, made in Scotland during the past century by the Catholic Church. The figures given by the Edinburgh paper, declared by a well-informed Catholic of that city to be under rather than over the mark, are as follows:—"In 1880 there were only twelve baptisms in Edinburgh. Last year there was only one Roman Catholic place of worship in Edinburgh; now there are three chapels and a cathedral. Seventy years ago Scotland had 20 chapels and 41 priests; ten years ago there were 332 churches and 348 priests; and there are now 350 churches and 461 priests. There are also about 300 schools and about fifty convents and other institutions. The Catholics of Scotland to-day number 305,000. Lastly, the 'grave fact' is added that the Roman Catholics are making greater progress in Scotland in proportion to their membership than the Presbyterian Churches."

UNITED STATES

Rev. William G. Lucking, provincial of the Order of Redemptorist Fathers, announced the triennial appointments in the province of Baltimore. The list of appointments arrived from Rome a few days ago. Only two changes were made in the rectorates of the province. Rev. Ferdinand Litz succeeds Rev. John Leibnitz as rector of St. Michael's, Wolfe and Lombard streets, and Rev. John Lowenkamp becomes rector of St. James' Church, Saratoga street and Park avenue, rev. Francis Auth was reappointed as rector, and at St. Wenceslaus, corner of Baltimore street and Central avenue, Rev. Edward Hornung remains in charge. Rev. John Klug, rector of Sacred Heart Church, Highlandtown, was also reappointed.

The list of appointments is as follows: St. Alphonsus, Baltimore, Rev. Francis Auth, St. Philomena's, Pittsburgh, Rev. Caspar Ritter; St. Joseph's, Rochester, Rev. William Kessel, Holy Redeemer, New York, Rev. William Towes; St. Peter's, Philadelphia, Rev. Fidelis Spindel; St. Mary's, Buffalo, Rev. Albert Frank; St. Mary's, Annapolis, Rev. Joseph Kutz; St. Michael's, Baltimore, Rev. Ferdinand Litz; St. Alphonsus', New York, Rev. Peter Grub; St. James', Baltimore, Rev. John Lowenkamp, Holy Redeemer, M.J.; Rev. Charles Siger; Our Lady of Perpetual Help, Boston, Rev. John Frowley; St. Patrick's, Quebec, Rev. Joseph Henning; St. Boniface, Philadelphia, Rev. Edward Welgel; St. Patrick's, Toronto, Rev. P. Barrett, North East College, Rev. John Schneider; St. Patrick's, St. John, N. B., Rev. M. Yardeuk; Sacred Heart, Highlandtown, Rev. John Klug; St. Wenceslaus', Baltimore, Rev. Edward Hornung; Mission House, Rev. Frank Klander; Immaculate Conception, New York, Rev. H. Otterbelen; Lady of Perpetual Help, New York, Rev. John Kiser; Lady of Perpetual Help, Brooklyn, Rev. John Dally; Protect of Students, Rochester, Rev. William Brick, master of novices, Annapolis, Rev. Paul Huber, provincial consultor, Rev. Ferdinand Litz and Rev. Paul Huber.

BISHOP McQUAID ON THE SCHOOL SYSTEM.

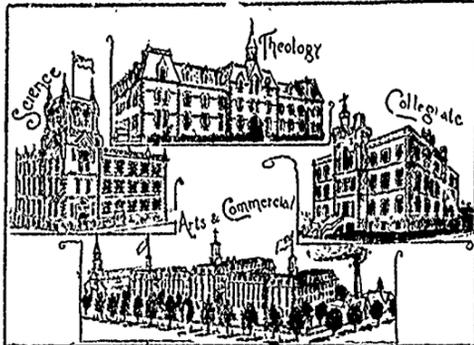
Bishop McQuaid, of Rochester, gave an interesting address on "Education" at the recent triduum in the Buffalo (N. Y.) Cathedral in commemoration of St. John Baptist De la Salle. Bishop McQuaid is peculiarly well qualified to speak on this subject. He may be called the apostle of the parochial school, for there are proportionally more Catholic children attending parochial schools in his diocese than in any other part of the country. In the course of his remarks he said:

"The field of labor now before the Catholic Church is vast and ever. She has to deal with the young children, the future men and women of the land. If she is neglectful of that duty, O then what disaster would fall upon society! "Parents have right and obligations; so have their children. What foolish talk drops from the lips of some parents! A father, it is true, has the right to say what training his child shall have—but the right to dictate its education—but no father dare, before God, rob his child of that God given right to receive instruction, to deprive his child of a knowledge of God and the doctrines of spiritual life. That is a sacred right of the children. The education that leaves out the knowledge of God and His servants is wrong.

"There is danger at this time that the children of the future will not receive such education. To-day we are meeting that danger. There never could be a greater calamity than the abandonment of our Christian schools. What would become of our children if such a catastrophe befell?

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"Yet under these conditions we Catholic citizens BOW OUR HEADS IN HUMILITY. We never care to become a power. No slave so humble to his master as our Catholics are submissive to the injustice put upon them by the politicians. Until we ourselves are enlightened, there is no use finding fault with our non-Catholic fellow citizens who are doing what they are doing because we permit them to do it. Many of our Catholics were born in Europe, but we are now American citizens. Many fail to understand the true meaning of good citizenship. They think it is good citizenship to submit to injustices the politicians heap upon them. Until the Catholics learn their rights, it is the wiser course to be submissive. Thoughtful citizens know that secular education without religious instruction is tending to turn out a nation of infidels. Many parents have themselves to blame; their children's spiritual education has been neglected. It's silly talk to say 'let the schools take care of their secular education; they can receive their spiritual education at home.' Yes, busy fathers here tonight know you cannot give up the time regularly necessary to home religious instruction of your children.

who neglects to give his child a religious education is rejecting Christ. We need your help. You say, 'let the brothers and sisters take care of the religious instruction and we'll foot the bills.' That is very generous and exceedingly commendable, but you are false to the trust that belongs to a citizen in a free country. Not all men are loyal. There are some Catholic men who dare not assert themselves. They forget their obligations. We don't ask them to go to the polls and vote for our schools, because that will never be until men come forward without solicitation from bishops or clergymen and assert their rights. It would be a happy day for America if women had the right of suffrage. When a question of conscience or the care of children is involved, women will defy the politician and will vote as Christian men might vote if they had the courage. I've had my say. Let the future come. If women cannot vote now they can pray. Let them pray every night for the future care of children to the end that some day we may defy these enemies who would drive God out of the Roman Catholic schools."

MARVELS OF PHOTOGRAPHY. A Manchester photographer relates that he recently took a photograph of a child who was apparently in good health and had a clear skin. The negative showed the face to be thickly covered with an eruption. Three days afterwards the child was covered with spots due to prickly heat. The camera had seen and photographed the eruption three days before it was visible to the naked eye. It is said that another case of a similar kind is recorded, where a child showed spots on his portrait which were invisible on his face a fortnight previous to an attack of smallpox.

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