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THURSDAY, MARCH 23, 1905.

**THE EDUCATIONAL CLAUSES.**

As a preliminary to the further progress of the Northwest Autonomy Bills, Sir Wilfrid Laurier, on Monday submitted the following in substitution for the educational clauses that have been the subject of anti-Catholic agitation inside and outside the House of Commons since the delivery of the Premier's notable speech upon the introduction of the measures:

Section 93 of the British North America Act, 1867, shall apply to the said Province with the substitution of sub-section 1 of said section 93 of the following sub-section:

(1) Nothing in any such law shall prejudicially affect any right or privilege with respect to separate schools which any class of persons have at the date of the passing of this act, under the terms of chapters 29 and 30 of the Ordinances of the Northwest Territories passed in the year 1901.

(2) In the appropriation by the Legislature or distribution by the Government of the Province of any moneys for the support of schools organized and carried on in accordance with said chapter 29, or any act passed in amendment thereof, or in substitution thereof, there shall be no discrimination against schools of any class described in the said chapter 29.

(3) Where the expression "by law" is employed in sub-section 3 of the said section 93, it shall be held to mean the law as set in said chapters 29 and 30, and where the expression "at the union" is employed in said sub-section 3, it shall be held to mean the date at which this act comes into force.

The effect of the new clauses will be satisfactory all round. The reference to the Ordinances of the Northwest Territories, instead of to the Northwest Territories Act, constitutes the entire difference between the two sets of proposals; and this difference is in form rather than in scope. There is this important consideration, however, that the modification of form cuts the ground from under all the Ontario and Manitoba shouters for provincial rights. The Ordinances are indisputably the crystallized ideas of the legislators and people of the Territories themselves with regard to state schools. When the Parliament of Canada adopts these ideas, and says simply that what the Territories have ordered they shall have, no one can charge the federal government with imposing an unpalatable school system upon the new provinces.

The Register from the very first has taken this position that the denominational schools in the Territories should not be deprived of any right or privilege they have come into by reason of the guarantees set forth in the Northwest Territories Act. The Ordinances of 1901 are the measure of these rights and privileges. And as has already been stated in these columns, the Ordinances have brought into practice a system of state schools admirable in many ways and to which the objectionable word "separate" cannot be properly applied. All these schools, whether denominational or undenominational, are upon an equality in respect to state recognition. This equality means that all schools, whether denominational or undenominational, are conducted in strict accordance with the law, the examination and qualification of teachers, the Government inspection and control, together with the regulation of religious instruction, being the same. When we say the regulation of religious instruction, we mean that the time for religious teaching is limited and a conscience clause is in operation as in the English and Irish systems.

From the public standpoint, and in the view of those who regard a public system of schools as the most important aim of all, the Northwest plan works well, for it enables boys and girls of denominational and undenominational schools alike to pass into the high schools without encountering either favors or obstacles, whilst in the high schools Catholic and Protestant teachers work side by side.

We believe now that the common sense and justice of the course taken by the government at Ottawa will impress both sides of the House and that the further discussion of the provisions of the autonomy bills will

not be waged around the educational clauses exclusively.

**A BIRD OF FREEDOM FROM MANITOBA.**

The "mass meeting" held in Massey Hall on Monday evening resembled the general run of so-called citizens' gatherings of Toronto in its chief feature, viz., the absence of representative and prominent citizens therefrom. The Globe was able to publish the names of twenty-nine individuals present by way of imparting representative character to the meeting. Seventeen of these we have had to look up in the directory for identification, and of the remainder we need only give the leading names to show the essential attitude of the entire group towards the general question of public education: Leighton McCarthy, M.P., J. S. Willison, Major Manly, Rev. Dr. Potts, Rev. Dr. Milligan. The chairman was Mr. Stapleton Caldecott, who has never been identified with any movement that reflected the public opinion either of the city or the country.

The only speech given upon which any attention need be wasted was that of Dr. Goggin, formerly connected with the schools of Manitoba. Mr. Goggin is evidently a fanatic who cannot understand consistency, because he upholds the Manitoba system as the ideal solution for the polyglot population of the West, although he pretends to advocate free and equal education for Catholic and Protestant alike. Let us put this question: Can any man who is content with the Manitoba system, where Catholics are taxed for the schools of the majority, though under the necessity of maintaining a voluntary system of their own, be suspected for one moment of impartiality, public spirit, or honest interest in the cause of elementary education? We do not think so. Manitoba has set the example in Canada of a religious bigotry that penalizes Catholic children in the schools. We hope the day is far distant when that example will be followed in other parts of the Dominion. Mr. Goggin can go back to Manitoba and praise the Protestant educational exclusiveness to its authors. The representative people of Toronto do not want to hear too much concerning it.

**CASE OF THE MINORITY.**

In the Northwest Territories there is no one better qualified to say what are the wants and wishes for the future of the Catholic minority than Mr. N. D. Beck, K.C., Edmonton. The special representative of The Globe, now in the West, reports an interview with Mr. Beck on March 7th. The correspondent describes Mr. Beck as one of the two Roman Catholic representatives on the Council of Public Instruction who has paid a great deal of attention to educational matters and is a strong advocate of separate schools. "Mr. Beck's position is that whatever may be said as to the right of the State to dictate as to how a man shall educate his children, its interference should at least be as little as is consistent with its aim, namely, that primary education shall be universal. So long therefore as the separate schools are doing their duty in educating the children of the people, he thinks they are entitled to the public aids and powers that help them to do this work. In the Northwest Territories provision has been made for certificated teachers, authorized text books and public inspection in all separate schools. If the regular studies are pursued from 9 in the morning until 3.30 in the afternoon there can be surely no objection to the teacher imparting some religious or moral instruction after that hour to children whose parents are desirous that they should receive such instruction. Mr. Beck went on to say that he would support the Government very heartily in its resolution to continue to the minority in the new Provinces the rights they had hitherto enjoyed. Would you not be willing to leave the question to the Legislatures of the new Provinces?"

"No, I would not," Mr. Beck answered very decisively. "We had our experience with Manitoba. It is not necessary to suspect the majority. The majority of the majority could deprive us of our schools." In reference to the financial clause Mr. Beck said that that only provided for what was actually being done. The Territorial Legislature divided the educational funds equitably pro rata between the two sects of schools. It was surely businesslike to provide by statute what it was admitted should be done."

**MGR. NUGENT'S 84TH YEAR.**

The Right Rev. Monsignor James Nugent, of Liverpool, the great philanthropist, who has just celebrated his 84th year, is not only hale and strong, but thinks nothing of undertaking long journeys by sea and land. He is paying his annual visit to America, being at present in California, and is going home shortly. The statue of Father Nugent, which the citizens of Liverpool are erecting to him in recognition of the venerable priest's great public services, is almost ready. It is to be placed in St. John's Gardens, Liverpool, where the statue of Gladstone and other celebrities are erected, and will occupy a place close to that of the political Grand Old Man. The people of Liverpool, headed by the Lord Mayor, some time ago presented Father Nugent with his

painting in oils, and the painting now hangs on the wall of the Walker Art Gallery, Liverpool. Monsignor Nugent will have the unique honor of being the first priest in the United Kingdom to whom a statue has been erected in his lifetime.

**EDITORIAL NOTES**

What will the parrot say? Read The Globe to-morrow on the educational clauses.

We reproduce in another column a fairly adequate report of the St. Patrick's Day oration of Mr. T. Frank Slattery, at Stratford, representing the spirit of the Ancient Order of Hibernians in Canada rather than the opinions which Judge O'Neill Ryan expressed in Massey Hall.

The great-grandmother of the Hon. Beatrice O'Brien, the bride of Signor Marconi, was the mother of Mr. William Smith O'Brien, the leader of the Irish insurrectionary movement of 1848, who was tried for high treason, convicted, and sentenced to death. He refused to accept a commutation of the death sentence to penal servitude, from which he was subsequently released, and an Act of Parliament was passed consequence of this refusal to permit, by way of limited pardon, such commutation. Lady O'Brien's eldest son, Sir Lucius O'Brien, Bart., did not revive the Barony of Inchiquin. That barony descended on him on the failure of the elder branch of the O'Brien family, whose head had been created Marquis of Thomond. In 1853 the Marquis of Thomond became extinct, but the Barony of Inchiquin devolved on Sir Lucius O'Brien as thirteenth Baron. His brothers—with the exception of Mr. Smith O'Brien, who was then in exile in Tasmania—were given back the rank of the sons of a Peer.

**Return of Mgr. Bruchesi**

His Grace Mgr. Paul Bruchesi arrived in Montreal on Saturday, after a visit of several weeks to Rome. His Grace was accompanied on a trip by Chancellor Canon Roy, of the palace. He was met at New York by Canon Vallant, comptroller of the archdiocese, while Bishop-elect Racicot and Rev. Abbe Demers, secretary to His Grace, met the party at St. Lambert.

At Bonaventure station, awaiting the arrival of the train, were Rev. Father Lecog, superior of St. Sulpice, Rev. Father Hage, O.P., who is preaching the Lenten sermons at the Cathedral, Rev. Father Brodeur, Canon Dauth, Canon Gauthier and all the other officials of the Cathedral and palace.

The party proceeded to the Archbishop's Palace, where the aged mother of the prelate waited to greet her son. The Archbishop at eight o'clock celebrated mass, in thanksgiving for his safe return. He was attended by Rev. Canon Gauthier and Rev. Abbe Demers. A large congregation attended the mass, and took part in the prayers of thanksgiving. All through the forenoon, His Grace was receiving visits from members of the clergy, who are coming in to offer to him their congratulations on his happy return.

The Archbishop is looking better than when he left the city, the trip having brought better color to his cheeks. "I have had an exceedingly pleasant trip, but I am glad to be back in Montreal once more, among my own people, and back at my regular work. I enjoyed my visit to Rome exceedingly. It was my first visit to the new Pope, and he proved most kind and considerate. I had the pleasure of introducing to him the Baroness Macdonald and Hon. W. S. Fielding, as well as several prominent Canadians. All were charmed with the Pontiff's simplicity and kindness."

"At Rome, everything seems going for the best. I also went through France, and there things are topsyturvy, so far as the Church is concerned. They are unable to tell what position they occupy from day to day. The circumstances there are most distressing. "We have had an eventful voyage. I came over on the Kron-Prinz Wilhelm, and there was a very fine company on board. I met Lord Charles Beresford, whom I found a most charming gentleman. Mr. Stone, of New York, president of the Associated Press, was also a fellow passenger. As was to be expected, he is wonderfully well informed about men and affairs."

"I was taken quite by surprise when outside New York, to receive a Marconigram from Montreal. The ship was speeding along at full speed, about twenty-three miles an hour, when the message was handed me, apparently from nowhere. It was a startling experience. I found it was a despatch from the palace conveying the best wishes of the canons and priests of the palace. "Is there any truth in the story that you were busy providing for the separation of Laval University of Montreal from the Quebec institution?"

"None, whatever," replied His Grace. "The question is one that must come up for consideration in the near future, but I have taken no steps whatever in the matter. Affairs are just as they were when I left Montreal."

"What do you think of the provisions of the new Autonomy Bill providing for separate schools in the Northwest?" "I cannot speak on that subject, for I have only just arrived, and I have not had time to take communitary Sir Wilfrid Laurier's speech was called over, and it met with much approval in Roman Catholic circles in France, but I have no knowledge of the details."

**Present to Bishop Scollard**

His Cappa Magna was awaiting Dr. Scollard on his return to North Bay as Bishop of the diocese. It is the gift to the young Bishop of Hon. Wm. Hartley Kingston, W. J. Poirer, Montreal, and M. P. Davis, Ottawa.

**MR. FRANK SLATTERY SPEAKS AT STRATFORD**

A magnificent demonstration was held in the old city of Stratford in honor of the Irish National Festival. The chief attraction of the evening was the speech of Mr. T. Frank Slattery of Toronto, on Irish Conditions. In the course of his remarks he said:

It is most gratifying to the Ancient Order of Hibernians in Perth County to have before me attend this musical triumph. There is no pleasure that appeals so much to the Irish heart as the glorious melody of Irish music and song. These St. Patrick night gatherings are a striking proof that the Irish people as a body, notwithstanding all the vicissitudes of their extraordinary history have remained ever true in the exercise of that grand old Catholic Faith which they inherited from our glorious Apostle St. Patrick.

A century ago the celebration of this event was a very gloomy incident in Ireland, a time when the Irish people were obliged to celebrate the anniversary of their patron Saint in silence or by stealth in the recesses of the mountains or the lone glen. Looking back over the vast expanse of the last century the Irishman of to-day can contemplate the rugged scenes that marked its course. He cannot but contrast the spirit of hopefulness in which this year's national festival is celebrated with the despair that hung over the day one hundred years ago, the most memorable days in her checked history.

The Green Isle is not the only place where the day is honored. It is not the Irish born men alone whose souls are filled with a chivalrous love for Ireland. There are amongst the ranks of her patriots none more generous, more resolute or more active than the children born of Irish patriots in various parts of the world. The Irish people the world over celebrate St. Patrick's Day because it is the day more than any other that is typical of their nationality. It is a day more than any other that is deep rooted in their hearts. Every nation of people has its day. The American people celebrate the day on which they declared their independence; the French celebrate the fall of the Bastille because that event is typical of Gallic liberty; the English celebrate St. George's Day as being emblematic of their common Christianity; the Scotch, God bless them, St. Andrew's Day for a like reason, and the Welsh St. David's Day. With the Irish St. Patrick's Day is not only typical of their religion, but also of their nationality and their aspirations for self-government.

The Ancient Order of Hibernians are foremost in the celebration of the Feast of our Patron Saint. To celebrate and honor it gives them comfort and brings them relief. When I stand on this platform and look into the sea of faces before me, this magnificent edifice crowded from the dome to the pit with Irish loving people of Stratford, very well might I ask, "Who would not like to be Irish to-night?"

One of the main requisites of being a good Irishman is membership in the Ancient Order of Hibernians. It is the duty of every patriotic Celt to be one, if he is at all interested in Ireland's nationhood. It is the one great ancient and powerful representative Irish Society in the world. Under its banner of Unity, Friendship and True Christian Charity there is room enough for all. Its great Educational work and its generous contribution to the cause of Ireland should appeal to all Irishmen who possess a love for the old land, and a desire to see her again enjoying the liberty which she so justly deserves, that her people may cease to pine for the soft sunlight and healthy breezes of her native hills and valleys. We Hibernians are leagued and confederated together by an obligation and a pledge, as sacred as any, which men associated for the interests of their country were ever bound together. Our purpose as a society is morally and socially to elevate our fellow countrymen, elevate him by word and example, and to keep up the high standing of the Irish people. We strive to unite all Irish Catholics in a bond of unity, friendship and true Christian Charity; aid and protect the sons and daughters of Erin and extend to them the hand of friendship in this great land of liberty. I to-night exhort every Catholic man within my hearing whether Irish by birth or descent, in whose heart the love of fatherland brightly burns, who has any regard for the Green Isle, to become initiated in the division of Our Order which you are fortunate enough to have in the progressive City of Stratford. There are no people who can point to a purer source of ancestry than those who can boast of the blood of their brave Irish forefathers and immaculate purity of their Irish mothers.

While we love to boast of our nationality we are nevertheless sterling Canadians. In Canada there exists an Irish population, endowed with the peculiar characteristics of the Irish race that cradled their name and their fame, and the gallant Celt in this young country, is no discredit to the old land, nor can it be said that he has shown any lack in the honest discharge of his duties as a citizen of this, the land of his adoption. I am proud of the fact that I was born on Canadian soil because the Canadian people are now and have always been staunch disciples of justice to Ireland. Canada has been pleading for the grand principle of self government for Ireland for over twenty years by waiting repeated resolutions across the broad Atlantic to the seat of Imperial power, amidst the general approval and acclaim of her people, from Halifax to Vancouver without distinction of race, creed or party politics, and for this, if for nothing else, the Irish people will never forget the debt of gratitude they owe to Canada. We are told they are a restless people given to discontent. Well, when the Government of Ireland was agreeable to the people of Ireland there was no discontent. From the time the echoes of Grattan's dying appeal had died out in the deserted halls of the national parliament to this day the system of Government applied to Ireland had never obtained the assent or approval or confidence of the Irish people. The overwhelming majority of the Irish members have to-day absolutely no control in the management of their domestic affairs. The Celt

has also been stamped as a disturber, but why? Simply because he is demanding his rights as a Canadian would and did in fact demand his own. There is, at the present time, peace in every part of the British Empire, there is contentment in almost every part of the Empire with one exception only, that of Ireland, and that one exception has been the rule for seven dreary centuries. Why should the Irish people not be granted the same measure of self-government which has been accorded to Canada and Australia, that measure of liberty which makes every Canadian, every Irish Canadian, proud to boast of his Canadianism. Why, my friends, Ireland has done more for the British Empire than Canada and Australia together ever have done or can ever hope to do. The Irish soldier ever held the backbone of England in all her wars. Notwithstanding the heavy yoke of oppression for centuries, have not the sturdy sons of Erin achieved something for England? On every field of every English war her blood has been shed for the national defence.

We hear a great deal of talk about loyalty, the disloyalty of Ireland and the loyalty of Canada. Let us ponder for a moment. Have you ever heard of the people of Canada, of whose loyalty England now boasts, being denounced as rebels in the British House of Commons. It is so. It is not so long ago since the people of this fair Dominion, without distinction of race or creed, when the French Catholics of Lower Canada, united with the English and Scotch Protestants of Upper Canada, were up in arms, in open rebellion against England. But for what, for the very same reason that Ireland is not on friendly terms with England at the present time. Canada's position then is Ireland's position to-day.

In Canada we are proud of the freedom we enjoy, proud of the result of the agitation of McKenzie and Papineau, freedom where it is a common blessing and as broad and as general as the air. All the Irish people ask is the same measure of liberty given to Canada, power to work out their own laws unlogged, unshackled and undismayed.

Ladies and gentlemen, there is no force beneath the blue canopy of heaven which by instinct is more inclined to sentiments of loyalty than the Irish. Let us apply to the position of Ireland to Canada and picture the feeling of the people. Supposing the efforts of McKenzie and Papineau did not bear fruit at the time I have referred to, and the people of this Dominion were to-day ruled from London, governed by a Lord-Lieutenant and his Chief Secretary, out of sympathy with the people, ignorant of her history, indifferent to their wants, disregarding their cherished traditions, despising their national aspirations, ignoring their religion and refusing to do them justice. If such a state of affairs obtained in this country instead of promoting responsible government for the Territories, Sir Wilfrid Laurier and Mr. Borden would to-day be seated on either side of John Redmond in the British House of Commons thundering for all that liberty could give.

The Irish people being of a most forgiving disposition, do not entertain any feeling of hate or enmity for the English people, and I believe the cause of Ireland has a warm spot in the hearts of the great body of the English population. From the day on which Strongbow set his foot on the shores of Ireland Englishmen were never wanting in protestations of their deep anxiety to do the Celt justice. The issue is, therefore, not with the English people, but with the unique political organization known as the Imperial Government, under whose policy of law for Ireland there will not and cannot be restored that feeling of cordiality and fraternity which would bring a blessing to both countries. The Star of Ireland is in the ascendant. The leaders of the movement are working harmoniously together in the hope of soon placing the old land in the position which she has the right to occupy and the power to maintain. The policy of the Irish Parliamentary Party is an unchangeable policy; for John Redmond is continuing the policy which Grattan began, O'Connell continued, Parnell advanced, Gladstone promoted, Edward Blake championed, and the growth of civilization has demanded, the policy of restoring to the people of Ireland the management of their own affairs.

Give Ireland the same political freedom that obtains in Canada and she will soon become the envy and admiration of the world.

It was hoped that the recent Land Act would have relieved the hardships of the Irish peasant, but he position has not been relieved to any great extent. The spirit in which the landlords are acting in connection with the carrying out of the Act, is not in keeping with what was expected of them. They have combined to prevent the working of the bill by refusing to sell or by asking exorbitant and unreasonable prices. The gentry of England refuse to sell, and retain the rich lands on which God ordained that men and women should live as preservers, and as vast grazing tracts for cattle, leaving the poor Irish farmer to plod as best he can a livelihood out of the bog. The Irish Parliamentary Party hope to have the Act amended at the present session so that the landlords will be compelled to sell—and as in the meantime—the Irish peasants will become owners of their ancient Irish heritage, so will they make their own laws and fly their own flag. For the Irish question, like the Celt, has a soul as well as a body, and the soul of the Irish question is not land, but liberty.

Ireland has not decayed with time, nor has she demoralized by suffering. She is like the Church, still young and vigorous, possessing within her a soul which no human power can break. Home Rule for her will yet be won, and the emigrant of Robert Emmett shall stand forth in characters of enduring magnificence, ennobled and sanctified for all time by the glorious sunlight of liberty, the only salvation of the Irish people.

The heart is, perhaps, never so sensible of happiness as after a short separation from the object of its affections. If it has been attended with peculiar circumstances of distress or danger, every misery that has been experienced tends, by the force of contrast, to increase delight, and gives to the pleasure of reunion an inexpressible degree of tenderness.

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**OBITUARY**

**FATHER FROC, O.M.I., OTTAWA.**

The funeral of the Rev. Father Froc, O.M.I., who died Friday evening at the Ottawa General Hospital, after four days' illness of pneumonia, took place on Monday. He was a native of Laval, France, and 62 years of age. In 1866 he entered the Oblate Order in his native diocese, and the following year was ordained priest. Being sent to Canada shortly after, he had been connected with the University of Ottawa for over thirty-five years.

During the late Father Froc's long residence in the capital, he was for many years a professor of Ecclesiastical History at the University, and of late years has been chiefly occupied with the duties of chaplain to various religious institutions in the city.

For the past twenty-two years he was chaplain to the Mother House of the Nuns, Water street. He was 12 years chaplain of the Good Shepherd's convent, St. Andrew street, and at different times attended in a similar capacity at the Rideau and Gloucester street convents.

A lasting work which he performed many years ago is the drafting of rules for the community of the Sisters of Mercy, founded at Montreal.

**BARRIE CORRESPONDENCE**

March 17th being the anniversary of the patron saint of Ireland, was observed here in a quiet and becoming manner. In St. Mary's church at nine o'clock High Mass was celebrated by Very Rev. Dean Egan, Rev. Father Finnegan being present in the sanctuary and delivered a most appropriate and instructive sermon, which was listened to attentively by the large congregation present. Later in the day the pupils of the separate school entertained the clergy, trustees and parents of the children, with a most pleasing programme, consisting of music and recitations, closing by presenting an address and bouquet of beautiful flowers to Very Rev. Dean Egan. Many of our townspeople honored St. Patrick by wearing a sprig of shamrock on his great feast day.

A meeting of the Altar Society was held in the convent Tuesday evening. Collecting by the card system is proving quite a success.

In St. Mary's church Sunday prayers were offered up for the repose of the soul of Mr. Roderick McHenry, Brockville. Mr. McHenry was formerly a respected resident of Barrie. Great sympathy is extended to his young wife and family in their sad bereavement.

**Liberal Organization and the Schools**

Editor World: In reference to the resolution passed Monday, March 13, by the executive Liberal organization of the central district, City of Toronto, appeared in your issue of March 14 the names of the committee agreeing to the resolution. While I have the honor of being a member of that committee, I did not attend that meeting, nor am I in favor of that resolution being passed.

J. J. POWER

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