

HON. EDWARD BLAKE ON HOME RULE

We publish below a verbatim report of the speech delivered by Hon. Edward Blake, M.P., at the Irish National Convention in Dublin on April 21st: The Hon. E. Blake, M.P., said: Mr. Chairman, I rise to move what, while Irish National Conventions endure, must always be their first resolution, that confession of faith which makes the Convention National. What has justified our insistence on absolute unity in politics—our subordination of all political questions, however important, to one end? What has created and ennobled—what, spite of time, distance, and new ties of blood and citizenship and interest, has perpetuated the living union, all the world over, of the sea-divided Gael? (Applause.) What has enlisted in our cause

THE SYMPATHY OF MILLIONS OF FREE CITIZENS

of other races and other lands, including even the island of our own? What is that in which, politically, we live and move and have our being? It is the vital principle of freedom and self-government—it is Home Rule. For this we struggle, knowing that were all our other desires ceded to us; yet, lacking this, Ireland would still be poor indeed. Accordingly, sir, I move: "That in fulfillment of our highest duty, this National Convention reiterates the demand of the Irish people for the recognition of their right to regulate their own affairs through a Legislature and an Executive chosen by and responsible for themselves." During the long tragedy of the century we have been habitually deprived of the constitutional safeguards of freedom and governed by force under hollow forms of law. Under British rule our burdens have been doubled, our population halved, and the deadly drain of the nation's life-blood still goes on. Our just demands have been for generations neglected and denied. At last, after infinite and irreparable loss and suffering, and which had been refused to concede to agitation. But prejudice and reluctance, ignorance and indifference have too often combined to bar remedial measures in the making first, and afterwards in the execution. We therefore declare that—while we shall continue to toil for the redress of our material grievances—the story of our repeated failures, and the manner and measure of our ultimate success alike confirm us in our ancient faith: that the chances for Ireland of freedom and self-respect, happiness and contentment, progress and prosperity depend on her attainment of Home Rule." (Applause.) Sir, this resolution alludes to

MATERIAL GRIEVANCES OF THE GREATEST GRAVITY

but only, as exemplifying some of the sad results of alien government. These will be dealt with by other speakers. But the saddest of all consists in that degradation of patriotism and manhood which such government entails. Let me exemplify from a speaker at the Landlord's Convention of last week:—"The ignorance," he said, "of the English people about Ireland astonished him. They allowed second and third-rate politicians to come over and govern Ireland. It was the only argument that affected him in favour of Home Rule." But, sir, what relieved his mind? Listen to his next sentence:—"But, when he read Lord Milner's book on Lord Cromer's work in Egypt, he saw that Englishmen were fit to govern any country." (Applause.) There is one voice, though I do not think it is to-day the unanimous voice of the Irish minority. You hear the anguished acknowledgment of blunders (probably the very things we think the only marks of intelligence). But you hear also the high aspiration for a nobler future. Hardly, indeed, can we hope the honor of receiving a Lord Milner to rule the Irish Burghers. Yet we may, perhaps, if dutiful, be blessed with a Lord Cromer to rule the Irish Fellahs (laughter). No, sir. No. Let these men understand that it is not

ON ENGLISH, BUT ON IRISH RULE

that our minds are fixed. Now, what may our fortunes be? Never that they depend in the last resort upon ourselves. Some say that material gains will chill our ardour; that an occupying agricultural proprietor, a better educated youth, a more prosperous community will be less anxious for freedom; God forbid! I decline to take a view so low of our Irish nature (applause). A few there will naturally be who from various causes may grow cold. Old age, disappointment, long and seemingly fruitless struggles; even the gratification of material needs may cool the zeal of some. But as a people we are made of sterner stuff; we are resolved for ever to bear high and to keep bright

THE SACRED TORCH OF FREEDOM!

(Applause.) And the omen are propitious now. Eighteen years ago Home Rule came suddenly to the front in Great Britain. I thought then that the necessary haste with which the idea was translated into action, leaving no adequate interval to inform and educate public opinion would probably result in reaction and the crystallization of hostile views. And so it came to pass. But many things have happened since. Here in Ireland some great fortresses of ascendancy have been taken, and are now held by ourselves. Local, county and district government, ONCE OUR WEAKNESS HAS BECOME OUR STRENGTH. (Applause.) As to the land, I never thought that the business of bargaining about the price of Irish farms could be a conciliating process. That would not be human nature. But I believe other expectations were only premature, and that when once the land has passed on reasonable terms, and the friction of the process were forgotten, the settlement will remove one of the greatest obstacles to the reconciliation for which I long. I believe that former landlords who remain in Ireland realizing the identity under the new conditions of the general interests of all classes, will be more disposed to harmony and co-operate with their fellow-countrymen, and I will begin to share their views. That would

be human nature. Again, there have arisen in Ireland movements useful to Nationality, touching LANGUAGE, LITERATURE, AND THE DRAMA.

And there are other forces which, though more critical and less constructive than could be wished, yet aim at Nationality, and may some day make for it by what I think the practicable route. For my part, while I wish that all men should cooperate in what is clearly the main movement I hail many open manifestations of National spirit, even though they be not according to the exact letter of my own gospel (hear, hear). So much for Ireland. In Britain we retain the sympathy, not, indeed, of every former friend, but yet of a great mass of the population. And, though there still remains an enormous bulk of ignorance and prejudice to be overcome, yet time and events have opened the minds, lessened the apprehensions and softened the hostility of many former opponents. So that on the whole I believe the season for a fresh departure is approaching (applause). The body of

THE OLD HOME RULE BILL

is dead, but its spirit lives (applause). By whose intervention, through what process, gradual or complete in itself, in what bodily frame, that spirit may in the end be reincarnated I do not speculate today. But if only the nation continues fixed in resolve and earnest in action, come again in substantial form that gracious spirit will, making glad once more the hearts of men (applause). Not, perhaps, in my day; who was already old when two years ago I came here to emphasize long-held convictions; but in the lifetime of most in this hall, in a short hour of the nation's life—it will surely come again;

AND THIS TIME IT WILL COME TO STAY.

(Applause.) In fine, to sum up the matter, I rejoice to believe that, though some politicians mock, some friendships cool, many enmities persist—yet, on a general survey, obstacles have been removed and outworks taken; prejudices are vanishing, reason is spreading; our power grows; our prospect brightens; and the day of our redemption draweth nigh (applause). And so, with a good courage, let us, here and now, call upon the nation as one man to lift up its heart, resolved to do and suffer all things that may hasten the coming of that day (loud and prolonged applause). The Very Rev. Canon P. M. Furlong, P.P., seconded the resolution, which was carried with acclamation.

WANT A FAIR DIVISION

School Tax Question in St. Catharines

St. Catharines, April 27.—To-night the Separate School Board of this city met in special session. As a result of the discussion that has recently arisen over the by-law to bonus the J.M. Ross, Sons & Co., which will be voted on by the ratepayers on May 18th, the meeting unanimously decided that Separate School supporters are unjustly treated by the existing act in regard to bonus and exempted companies, and passed the following resolution: Moved by Trustees Brennan and McCarron, that whereas by certain by-laws passed by the council of the city of St. Catharines sums of money have been granted to various persons and companies carrying on manufacturing establishments in the city, and these manufacturing establishments have also been exempted from the payment of taxes for municipal purposes; and whereas the said grants of money and exemptions from the payment of taxes impose burdens on the ratepayers, irrespective of the question whether they are supporters of the public or separate schools; and whereas the said exemptions do not and cannot by law relieve the exempted corporations or persons from the payment of taxes levied for school rates; the public school trustees receive large sums of money paid by such corporations and persons as school taxes, and thereby the supporters of public schools are relieved from a considerable portion of the burden imposed on them by the said by-laws, while on the other hand the supporters of the Separate Schools receive no relief whatever, for the reason that no portion of such school taxes are paid to the separate school trustees; and whereas this board is of the opinion that as long as the separate school supporters share the burdens imposed by the said by-laws in common with the other ratepayers, common justice should also make them entitled to a share of the abatement thereof, caused by the levying and payment of the school taxes; therefore it is hereby resolved by this board that before any by-law shall be hereafter passed by the city council granting aid or exemption to any corporation which shall constitute a charge on the general body of taxpayers some binding arrangement and agreement shall be made with this board which will insure the payment to the board of a fair and equitable portion of the taxes which may be levied on and collected from the persons and corporations so aided or exempted for school purposes; that the secretary is hereby directed to send a copy of this resolution to the city clerk for presentation to the council at its next meeting.

Bishop of Amyela

The brief appointing Monsignor Canon Patrick Fenlon, G.O., to the Episcopacy was received at the Archbishop's House, Monsignor Fenlon takes the title of Bishop of Amyela, the last English Bishop of that titular See being Dr. Weatness, who died in London in 1895. The new Bishop's consecration will take place in the Westminster Cathedral on the Feast of the Finding of the Holy Cross—May 3. Archbishop Bourne, who is recruiting his health in Scotland, will journey to London specially to perform the ceremony. The Roman Catholic Chapter will present the Bishop of Amyela with a full set of pontificals, including a crozier.

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Ireland's Influence on Christian Civilization

Address by Cardinal Moran.

Addressing a Conference of Hibernians at the Town Hall, Sydney, New South Wales, on December 23rd last, His Eminence Cardinal Moran said: The student of history who looked back into the golden age could not fail to note the singular influence exercised by Ireland in spreading the fame of Christian civilization in many lands. He did not need to dwell on that portion of the history of the island of Saints and scholars with which they were familiar, but it might be new to many of them that Ireland had retained many monuments of her ancient civilization. Looking at these monuments, it was evident that in the refinement of fine art no country in the world equalled the scholars of Ireland, and yet this was only one branch of enlightenment to which they had set their hands. He referred to those monuments known as the Round Towers, of which England had but one and Scotland three, while Ireland still had seventy-two remaining, besides the ruins of fifty others. His Eminence went on to describe the metal work known as filigree work of ancient Ireland, which was without doubt the finest in the museums. No work of to-day could be compared to that shown in the Dublin Museum. The British Museum was rich in pure gold work from all parts of England and Scotland. It amounted to forty-eight ounces of such gold work of the old Irish times. In the same way some of the monuments known as the storied crosses were still to be seen. There were seven of these in Scotland, but no fewer than 52 belonged to Ireland. And speaking of them, he was happy to say that during his visit to Europe he endeavored to obtain a fac-simile of one of those crosses which he hoped to have set up for a centre of the Cathedral Fair, Sydney. Even if it did not arrive in time, it would be an enduring monument of the civilizing influence on Europe and the exercise of the ancient art of Erin upon the Continent of Europe. To bring the matter home to them, he might, perhaps, be permitted to refer to the crowning of Charlemagne in the year 800, which might be taken as the turning point between barbarism and the beginning of mediæval Christian civilization. The Saxons were the last of the barbarians to come under the sway of the Christian conqueror. In his triumphs over the Saxon he chose Irish officers to lead his own soldiers to victory, for he was remarkable for his catholic spirit. From Italy he obtained sculptors to aid him in regenerating France and Germany. He handed over all his schools to Irish scholars. The result was that Ireland swarmed with men hastening to France and Germany to carry out the great mission of teaching the Christian faith. As one of the French writers put it, it appeared like the emigration of the whole of Ireland to the shores of the Continent. Hence they found that an Irish monk had laid down his life in Switzerland in the year 630 from him the canton surrounding that beautiful centre on the shores of Lake Constance retains the name of St. Gall. And Irish monks and Irish teachers continued to hasten to it for nearly 300 years. A German writer bore testimony to the industry of the monks of St. Gall when he wrote of the goldsmiths' work of all kinds carried out by them. In those works testimony was borne to the industry of the monks. If they came to later times, there were, perhaps centuries of unparalleled oppression of their people, and yet, looking around the world to-day, he did not hesitate to say the Irish had brought the blessing of Christian civilization to many lands. He quoted a noble eulogy of the Irish race by an American writer, who spoke of them as the bravest people that ever lived, who had nursed liberty despite dungeon and scaffold, and had bathed every battlefield with the blood of the most sturdy and courageous soldiers. His Eminence went on to point out what Ireland had achieved by her great moral force. Catholic Emancipation was thus achieved not only for Ireland, but for the whole British Empire, though some statesmen called Heaven to witness they would never sign the Emancipation Act, among them the Iron Duke, the fiercest enemy of all his own native land. It was a matter of the integrity of the Empire demanded as civil war being preached that decided the signature. They might rest assured that it was the marshalling of a whole people in one solid phalanx, determined by moral force, which continued to bring the great blessings of Ireland herself. She was a model to those using the same weapons of moral

force. A few of the results of that force were the abolition of the tithe system, the rotten boroughs, the upstart of the Established Church in Ireland, which had been cut down and hurled with all force into the bottomless pit. The local governing was passing into the hands of the county and urban councils. Never before had the funds of these bodies been so wisely administered. As to the land question, they had the landlords taking their farewell to other shores and going with the prayer that they may never come back. Might he not add that even at the present hour Ireland, as an example in promoting Christian civilization, perhaps, stood unequalled in the world. Looking to other lands, they found in France the name of Marshal MacMahon, in Spain that of O'Connell, and in the dual monarchy of Austria-Hungary those of Count Taaffe and Nugent high in the councils of the Empire. These names were only specimens of names of families driven from the shores of Ireland, and who chose to exile in distant lands. And, referring to this influence in matters, how singular it was that in our day Ireland is reviving religion in England, and Scotland with immigrants from old Ireland. Again, looking to Canada, they found that writers in the last century had stated that the French element was disappearing. They found, however, that the influx of Irish had brought vigor to the Canadian people until Canada was now universally considered one of the most energetic and enlightened of nations. Might he not also refer to the United States and to Australia as a singular proof that Ireland was pursuing her sacred Apostolate. Remove the Irish element of 20,000,000 from the United States and what would you find but triumphant paganism. Take away the Irish in Australia, and you would find here nothing but triumphant secularism. He asked them to be true to their fathers and follow in the footsteps of those gone before. He trusted the Hibernians would ever be found among the most enlightened, energetic, and most virtuous of people. In the days of Australia's triumph he trusted it would be the boast of their children that they had done their part in achieving the glorious destiny of Australia. The Cardinal's address was followed with deep interest throughout and frequently applauded.

STATEMENT OF A STOCK GROWER

His Lumbago Was Cured by Dodd's Kidney Pills

Suffered for Twenty Years Before He Found Relief in the Great Canadian Kidney Remedy. Rosedene, Ont., May 9.—(Special)—Robert C. Lampman, the well known Gainsboro farmer and stock grower, is completely cured of a long-standing case of Lumbago, and he has made a statement for the benefit of the public, in which he gives the entire credit for the cure to Dodd's Kidney Pills. In his statement Mr. Lampman says: "For twenty years I suffered from Lumbago with all its worst symptoms. I had the most distressing pains it seemed possible to bear, coupled with an irritation of the spine. "At times I was entirely prostrate and was for weeks unable to do anything whatever, and required the services of my family to assist me in dressing and moving from a chair to the sofa. "I tried doctors and medicines, but got no benefit till, on the advice of a neighbor, I began to use Dodd's Kidney Pills. After the first box I noticed an improvement, and when I had taken six boxes every symptom of my trouble had vanished. "Like Rheumatism, Lumbago is caused by Uric Acid in the blood. Sound Kidneys take all the Uric Acid out of the blood. Dodd's Kidney Pills make sound kidneys. "Better a little chiding than a great deal of heartbreak. Repentance is the golden key that opens the palace of eternity. There is no impossibility to him who stands prepared to conquer every hazard. The fearful are the failing. There never was a person who did anything worth doing that did not receive more than he gave. Refinement creates beauty everywhere. It is the grossness of the spectator that discovers anything like grossness in the object.

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CODIFICATION OF CANON LAW

Papal "Motu Proprio."

His Holiness Pope Pius X. has issued the following "Motu Proprio": When by the secret design of Divine Providence we were assigned the onerous office of ruling the Universal Church, our main purpose, and a settled law of action, as it were, with us was to restore all things in Christ, so far as our powers would allow. This intention we revealed at the outset in an Encyclical Letter addressed to the Bishops of the Catholic world; to it, as to a goal, we have up to the present directed all our aims; we have taken care that all our undertakings should be in accordance with this beginning. Knowing well, however, that ecclesiastical discipline greatly tends to restoration in Christ, for when it is rightly ordered and flourishing the most excellent results must follow, we turned our thoughts and attention to it with special anxiety.

The Apostolic See, it is true, has never failed, either at Oecumenical Councils, or apart from Councils, to promote ecclesiastical discipline by laws of the best kind according to the conditions of the times and the wants of men. But even the wisest laws, if they remain scattered, are easily ignored by those who are bound by them and then cannot be duly applied. In order that this inconvenience should be avoided and that ecclesiastical discipline might thus be better provided for the various collections of sacred Canons were drawn up. Passing over the most ancient ones, we think worthy of note here the work of Gratian, who by a famous Decree wished not only to unify the sacred Canons, but to arrange and harmonize them. After him, Innocent III., Honorius III., Gregory IX., Boniface VIII., Clement V., and John XXII., our predecessors, imitating what Justinian did for Roman law, made and promulgated authentic collections of the Decretals, with the three last of which and the Decree of Gratian, what is now called the Corpus Juris Canonici is in particular consolidated. As this collection was rendered inadequate by the Council of Trent and the promulgation of new laws, the Roman Pontiffs Gregory XIII., Sixtus V., Clement VIII., and Benedict XIV. took care to prepare new editions of the Corpus Juris Canonici or to provide new collections of the sacred Canons; to which were recently added authentic collections of the Decrees of some sacred Roman Congregations. But if in this way something was done by which, as the requirements of the times demanded, the difficulties that arose were lessened, the remedy was not sufficient. For in itself the mass of collections causes no slight difficulty; in the course of centuries a multitude of laws were passed and inserted in many volumes; a few of them, though formerly suited to the times, have been abrogated or are out of date; finally some on account of the altered circumstances of the times, are either difficult of execution or of little use for the common welfare of souls. Efforts to deal with these inconveniences in respect to certain parts of the law, which more pressingly demanded attention, were made chiefly by our predecessors Pius IX. and Leo XIII., of sacred memory of whom one of the Constitutions, "Apostolic Sedes," compressed the Censures latae sententiae, and the other combined the laws on the publication and censure of books by the Constitution "Officiorum et Munerum," and by the Constitution "Conditae a Christo" fixed rules for the religious Congregations with simple vows. But eminent prelates of the Church, not a few of them Cardinals, have earnestly urged that all the laws of the whole Church published up to the present time should be clearly arranged and collected in one body, that the laws that have been abrogated or are obsolete should be cut away, and that where necessary the others should be suited to the requirements of our times. This desire was also expressed by several Bishops at the Vatican Council. These proposals we approve of, and receiving them with pleasure, we have resolved at length to give them effect. Fully alive to the extent and difficulty of the undertaking, with sure knowledge and after mature deliberation, we decree and order as follows: 1. We establish a council or Papal Commission, as it is called, which is to have the regulation and care of the whole undertaking. It will consist of a number of Cardinals to be named by the Pope. 2. The Pope himself will preside over the Council, and in his absence the Cardinal-Dean. 3. A number of Consultors will be chosen by the Cardinals, with the approbation of the Pope, from amongst men most skilled in Canon Law and Theology. 4. We desire the whole of the Bishops, in accordance with rules which will be duly set forth, to join in and help this important work. 5. As soon as the method to be pursued has been fixed the Consultors will prepare the matter and express their own opinion upon it at meetings held under the presidency of him to whom the Pope shall assign the office of a registrar of the Council of Cardinals. The views and opinions of the Consultors are then to be examined with mature deliberation by the Cardinals. Lastly, the whole is to be laid before the Pope for legitimate approbation. What we have decreed in this letter is to be held valid, everything to the contrary, even matters deserving of special mention, notwithstanding. Given at St. Peter's, Rome, on the 19th March, the Feast of St. Joseph, Spouse of the Blessed Virgin Mary, in the first year of our Pontificate. PIUS X., POPE.

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Last week witnessed a remarkable ceremony in the International Church of St. Joachim, at Rome, when the Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, solemnly inaugurated the "Irish Chapel" erected in this magnificent church. In 1899 the late reverend Pontiff, Leo XIII., entrusted the Church of St. Joachim to the Congregation of the Most Holy Redeemer, or Redemptorists Fathers, and it is the centre of the worldwide Archconfraternity of Reparation to the Blessed Sacrament. The Congregation of the Most Holy Redeemer owes its origin to St. Alphonsus de Liguori, who died an old man, over 90 years of age, in the year 1787, at Nocera, near Naples. Blessed Clement Hofbauer introduced the Redemptorists into Warsaw, Vienna, France, Belgium, and Holland. In 1848 a foundation was made at Clapham, London, and in 1853 at Limerick. So widespread did the Order become in Great Britain that the Irish Province was formed in 1899, with Australia as a vice-province, and Father Boylan was appointed Provincial. The Redemptorists have three churches in Rome, the Church of St. Joachim being the most important.

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