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## TOPICS OF AN OLD-TIMER

Continuance of interview with Mr. Matthew Teefy—The Late James Austin, an Old-Time Printer—The "Christian Guardian," now the Old-est Paper in Toronto—The First Priests in Upper Canada—List of Catholic Priests Here in 1842—St. Paul's Church, Toronto, Built in 1826—Bishop Macdonell's Toronto Residence—Life of Bishop Macdonell

"I have an idea, Mr. Teefy, that the late James Austin, president of the Dominion Bank, was a printer in the 'Patriot' office during your years there."  
 "Yes, he was, I had forgotten him."  
 "I met Mr. Austin in the early forties in Hamilton. He was about to start a paper in Guelph, I think the 'Herald,' the same that is now a daily paper, as well as a weekly, and edited by Mr. Downey, the eloquent Catholic member for South Wellington, in the Provincial Parliament. In 1852, I in connection with three other practical printers, started a daily paper in Toronto, and calling on the wholesale grocery firm of Foy & Austin to solicit business for the new venture, Mr. Austin told me he was an old publisher himself, and then I remembered him. He had sold out to a man named Pirie. It was started as a Conservative paper, and has been Conservative ever since."

"The oldest paper now in Toronto is the 'Christian Guardian.' It was started in 1829 by the Rev. Egerton Ryerson, and has been issued continually ever since."

"I have done a good deal of business with that establishment in days long gone by, Mr. Teefy, and always in a satisfactory manner. The first time I learned anything about the 'Christian Guardian' was, I think, in 1843, when its foreman, a Mr. Lawrence, led a band of tectotallers from Toronto to a demonstration held in Hamilton, the summer of that year. That was one of the years of the Father Mathew movement in Ireland, and there was a good deal of enthusiasm for the temperance cause here then, too. A Mr. Bentley was the next foreman, and with him I did a good deal of business when in the service of the late D. K. Fehan, who established the first type agency in Toronto in 1849. Mr. Roddy was the last foreman that I did business with. Rev. Anson Green was the superintendent that I have the best recollection of. I suppose you know that the 'Guardian' office is the establishment wherein the late Patrick Boyle learned the printing trade."

"Mr. Teefy, as I am sure you have data for everything historical relating to Canada, you can tell me when first we had stationary or parish priests in Upper Canada."  
 "Yes, I can; here is an old almanac that contains the names. In 1823 Right Rev. Alex. Macdonell was Bishop of Upper Canada, located in Glengarry. Rev. John McDonnell was parish priest in the eastern district of Glengarry at that time; Rev. William Fraser was located in Kingston; and Rev. M. Marchand and Rev. M. Crevier were located in Sandwich. Just one bishop and four priests. Highlanders, after the French, were the first Catholic settlers. The first band of Highlanders were not led here by Bishop Macdonell, but by an Irish priest named McKenna. The first priest in this section, however, seems to have been the Rev. Alexander Macdonell, ordained in 1768, missionary at New Johnson, in the eastern part of the province."

"Mr. Teefy, have you a volume among your papers of 'The Catholic,' published in Hamilton and edited by the Very Rev. W. P. Macdonell. It contained a list of priests who were agents for that paper in Upper Canada, and perhaps included the whole number. That list would give us the names of nearly all, if not all, the Catholic clergy of what is now Ontario at the time of its publication."  
 My friend soon produced a bound volume of the desired publication, and turning to the list of agents, I

found a James sought. The volume was for 1842. I am sure the list of names reproduced will be of interest to us as follows:  
 Toronto—Rev. McDonagh.  
 Gore of T. —Rev. Eugene O'Reilly.  
 New Market—Rev. Mr. Quinlan.  
 Richmond—Rev. T. Smith.  
 Guelph—Rev. Mr. Gibney.  
 Dundas—Rev. M. O'Flynn.  
 Niagara—Rev. Edward Gordon.  
 St. Catharines—Rev. Mr. Lee.  
 Peretangishene—Rev. Mr. Charest, Rev. Mr. Proulx.  
 Cobourg—Rev. Mr. Kernan.  
 Belleville—Rev. Mr. Brennan.  
 Picton—Rev. Mr. Lalor.  
 Peterborough—Rev. Mr. Butler.  
 Ops—Rev. Mr. Fitzpatrick.  
 Kingston—Rev. Bishop Goulin.  
 —Rev. Patrick Dollard.  
 —Rev. Angus Macdonald.  
 Brockville—Rev. Mr. O'Reilly.  
 Prescott—Rev. J. Clarke.  
 Camden East—Rev. Mr. Bourke.  
 Cornwall—Rev. J. Bennett, Rev. Alex. J. McDonell.  
 "Perth—Rev. J. H. McDonagh.  
 Bytown—Rev. J. Cannon.  
 St. Andrews—Rev. Geo. Hay.  
 St. Raphael—Rev. John McDonald.  
 Alexandria—Rev. John McDonald.  
 London—Rev. J. P. O'Dwyer.  
 Amherstburg—Rev. Mr. Verrias.  
 Sandwich—Rev. M. Macdonell.  
 Chatham—Very Rev. Angus McDonell.  
 Hamilton—Very Rev. W. P. Macdonell.

When I had it copied I said to Mr. Teefy: "This list is of interest to me, as I remember well many of the names. When Vicar General Macdonald was called to Toronto from Hamilton, Father Gordon, then of Niagara, was appointed to his place. Father Gibney, of Guelph, was a prominent and much tried priest. Father McDonagh was removed from Toronto to St. Catharines. Very Rev. Angus Macdonell was removed from Chatham to Kingston. Father Proulx was the first parish priest of St. Mary's in Toronto. Rev. Mr. Brennan, of Belleville, had an anxious time of it on account of trouble with the Orangemen. Father Dollard, of Kingston, was a much beloved priest. Rev. Father O'Reilly, of Brockville, was removed to Dundas, while Rev. Eugene O'Reilly the Gore was known as a rather eccentric divine. Father McDonagh, of Perth, remained many years the priest of that parish, and was greatly respected. Father McDonagh was superceded in Toronto by Father Carroll, who was made administrator of the diocese on the death of Bishop Power in 1847. Judging by the names, nine or ten of those pastors were of Highland Scotch stock; four French Canadians, and the rest Irish.  
 A great priest of those days was Father McMahon, of Quebec, who was pastor of St. Patrick's in that city. There was a great Irish immigration throughout the forties, and some of those poor people were rather wild and hard to control, as Father McMahon found out.

I think but nine volumes of "The Catholic" was published. It was begun in Kingston in 1830. The printer of the paper in Hamilton was a Scotchman named John Robertson, but he was not a Catholic. I think he left the country for Australia in later years.  
 "I think, Mr. Teefy, you can tell me all about the first Catholic church in Toronto, old St. Paul's—when it was built, and who was its first priest?"  
 "Yes, Mr. Halley, I can. Old St. Paul's was built in the year 1826 by a well known contractor named John Ewart, and it was a handsome piece of red brick masonry. The priest under whose direction it was constructed was a Father Crowley."

I asked Mr. Teefy if he could tell me if Bishop Macdonell, the first Bishop of Upper Canada, ever lived in Toronto.  
 He said he did, but it was long before his time. He learned, however, from Robertson's Landmarks of Toronto, that his residence was at the corner of Jarvis and Duchess streets. But when he resided there is not stated.  
 Bishop Macdonell, then a priest, landed at Quebec, coming from Scotland in the year 1803, and was immediately appointed to the mission of St. Raphael's, Upper Canada. Upon his arrival he presented his credentials to Lieut. Governor Hunter, the then Lieut. Governor of the Province, and obtained lands stipulated for his friends according to the order of the sign manual. He took up his residence in the County of Glengarry, which continued his place of residence for twenty-five years. He had to repair to York soon after his arrival to look after the land patents promised to his clients, amounting to 150,000 acres. After some further delay he received patents for his own followers. His next object was the building of churches and the establishment of

schools, for which purpose he subsequently obtained grants of money from the Home Government. On his arrival in Upper Canada he found only three Catholic churches in the whole province, and two clergymen, one a Frenchman altogether ignorant of the English language; the other an Irishman, who left the country soon afterwards. For more than thirty years Mr. Macdonell's life was devoted to the missions of Upper Canada. He travelled from the province line at Coteau du Lac to Lake Superior, through a country without roads or bridges, often carrying his vestments on his back, sometimes on horseback, sometimes on foot or in the rough waggons then used, and sometimes in Indian bark canoes; traversing the great inland lakes and navigating the rivers Ottawa and St. Lawrence, to preach the Word of God and administer the rites of the Church to the widely scattered Catholics, many of whom were Irish immigrants who had braved the difficulties of settling in our Canadian woods and swamps. On the declaration of war by the United States against Great Britain in 1812, and the invasion of Canada by American troops, Mr. Macdonell prevailed upon his countrymen to form the 2nd Glengarry Fencible Regiment. By the activity and bravery of these men the enemy's frontier posts of Ogdensburg, St. Regis and French Mills were taken, with their artillery, ammunition and other military stores.

In 1816 Mr. Macdonell went to England, and waited upon Mr. Addington, then Viscount Sidmouth, who introduced him to Earl Bathurst, the Colonial Secretary. Part of his mission was to induce the Home Government to favor a division of the diocese of Quebec. In July, 1817, the Holy See separated Nova Scotia from the diocese of Quebec, and created that province into an Apostolical Vicariate. The Court of Rome created two other Apostolical Vicariates, one Upper Canada, and the other consisting of New Brunswick, Prince Edward Island and the Magdalen Islands. He returned to Canada in 1817.  
 In 1816, Bishop Plessis paid his first episcopal visit to Upper Canada. Here and there he found a few groups of Catholics, the most considerable being at St. Raphael's, where Mr. Macdonell resided. At Kingston were 75 Catholic families, of whom 55 were Canadian and 20 Scotch and Irish. Sandwich had a Catholic population of 1,500 souls. The old parish of St. Peter, in the midst of the St. Claire flats, contained with the settlement at Malden, about 450 souls. Beyond those commenced the great solitude of the West, known as the "Upper Country" or Northwest, where many Canadians were employed in the service of the Hudson's Bay and other fur trading companies.  
 Mr. Macdonell was on the 12th of January, 1819, nominated Bishop of Resina and Vicar Apostolic of Upper Canada. He was consecrated on the 31st of December, 1820, in the church of the Ursuline Convent, Quebec.  
 After Bishop Macdonell's last return from Europe he resided for some years in Toronto when it was yet York, in the house that stands on the southeast corner of Nelson (now Jarvis) and Duchess streets. His private chapel was known as the "Soup Kitchen," a large frame building nearly opposite, which was removed several years ago.  
 The Bishop went to Kingston about the year 1836, and resided there during the remainder of his life in Canada. In 1836 he foresaw the coming political storm that broke out in Toronto, in December, 1837. In an address to the freeholders of Stormont and Glengarry he cautioned them against being led into trouble. The pastor of St. Paul's Church in Toronto, at this time, was a Father O'Grady, who dissented from the Bishop's loyal principles and they quarrelled. Mass was in consequence celebrated for some time in two different places.  
 One of the bishop's enterprises was the establishment of a college for the education of priests. Vicar-General Gordon, afterwards of Hamilton, Father Hay, of Toronto, Father Brennan, of Belleville, and a few other Upper Canadian priests, were educated in this college under the direction of Very Rev. W. P. Macdonell, afterwards Vicar-General at Kingston and Hamilton. This was followed by

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**FIRE FATALITY IN CONVENT**

A disastrous fire broke out at an early hour on Friday morning, and reduced to ashes the convent in the beautiful little village of Ste. Genevieve, Que. One nun and twelve children lost their lives.  
 As soon as the fire was discovered the villagers hastened to the aid of the doomed building. Bucket brigades were hurriedly formed, and every possible effort was made to save the building, but the fire had gained such headway that it was soon apparent that there was no chance to save it from destruction.  
 The inmates, hurriedly aroused by the smoke, attempted to grope their way out of the building. Notwithstanding all efforts, unfortunately, there was a deplorable loss of life. One of the nuns, in heroic effort to save the lives of the children in her charge, succumbed to the smoke and flames. The pupils who were lost were in a portion of the building where the fire had obtained too much headway before the alarm was given, to enable those who responded to effect their rescue.  
 Ste. Genevieve is a village and parish of Jacques Cartier County, on Riviere des Prairies, and is reached by both Grand Trunk and the Canadian Pacific railways. It is three miles from Beausfield and five miles from Point Claire. In addition to the convent and church, there are a couple of hotels, numerous stores and butter and cheese factories in the village.  
 The names of the dead and missing, as far as known at present, are:  
 — Sister Ragertera, music mistress, 32 years of age.  
 — Garard, of St. Genevieve, 15 years of age.  
 — Tessier, of Ile Rigaud, 18 years of age.  
 — Marceline Ville, of Montreal, 11 years of age.  
 — Irene Bertrand, of St. Genevieve, 11 years of age.  
 — Adele Robitaille, of St. Genevieve, 10 years of age.  
 — Dugas, of St. Genevieve, 11 years of age.  
 — Emma Tereault, of Montreal, aged 15 years.  
 — Leoni Daoust, of Ile Bizard, 15 years of age.  
 — Eglantine Proulx, of Montreal, 11 years of age.

**THE MISSING**

Madame Narcisse Lalonde, of St. Genevieve, aged 82 years.  
 Madame Cardinal, of St. Genevieve, aged 80 years.  
 Madame Margaret Hoitvin, of St. Genevieve, aged 80 years.  
 Madame Robert, of St. Genevieve, aged 88 years.

**COULD GET NO HELP**

Later details tell of frightful scenes which attended the fire.  
 It started at 11:15 last night, and an effort was made to get Pointe Claire by telephone, so that they could get help from Montreal, but for some reason yet to be explained they could not get any answer from Pointe Claire.  
 Meanwhile the fire was spreading with fearful rapidity and the excitement was frightful, as it became apparent that many lives would be lost.  
 The fire started in the old ladies' hospice, and the smoke was so thick that the children on the floor above were unable to get down.  
 The convent was called St. Anne's, and was a branch of the convent of the Sisters of St. Anne's of Lachine.

the founding of Regiopolis College at Kingston.  
 There was at this time a Celtic society in Kingston, of which Bishop Macdonell and many other Highlanders were members. This society entertained the bishop before entering on his last journey to the old country. He landed at Liverpool on the 1st of August, 1839. He went thence to London. In October of the same year he passed over to Ireland, intending to be present at a great dinner given to the Catholic prelates in the city of Cork. In the west of Ireland, while riding on a jaunting car, he caught a cold, from the effects of which he died January 14th, 1840, in Dumfries, Scotland, after having received the last sacraments of the Church.  
 WILLIAM HALLEY.

## IRISH UNIVERSITY QUESTION

Speeches by Mr. Dillon and Mr. Balfour—Sir Antony MacDonnell Repudiated

London, April 13.—In the House of Commons to-day, on the Irish motion for Catholic minority rights, Mr. Dillon said:—For thirty years every Chief Secretary whom you have sent to govern Ireland has been a supporter of the claims of the Catholics in this matter, with the possible exception of Mr. Jackson, whose views on Irish matters were never ascertained. I think it is not unnatural, especially after the emphatic declaration to which he gave utterance in the House on Tuesday last, that we should be anxious to know what are the views of our new governor on this question. I think it is rather a sinister fact that, although long notice was given of this debate, the right hon. gentleman has taken this opportunity of absenting himself from the House; and all the more strange is it that his absence is for the purpose of paying a visit to Lord Londonderry and to address a select representation of the Orangemen of Ireland, who have for years blocked any progress on this question. (Nationalist cheers.) This is a question the importance of which has not been recognized in this country. I remember that more than a quarter of a century ago definite pledges were given from the Government and secondary education would be settled in the following year. In my opinion there is no subject of greater importance to the well-being of Ireland. I do not believe there is any part of your misgovernment of Ireland which has inflicted a more deadly wound than the denial of all access to higher education. I entirely endorse the view taken by the right hon. gentleman the member for Haddington (Mr. Haldane), when he said this is not only a question of higher education, but a question ranging over

### THE ENTIRE DOMAIN OF EDUCATION.

In Ireland, I have always held the view that you cannot have a proper system of primary and secondary education unless you have a proper system of University education, and the deplorable condition of education in Ireland is due to the fact that the necessary training for teachers and organizers has been denied almost altogether to the people of Ireland. We have had Departments started for the purpose of co-ordinating education in Ireland, and what is the result? In Ireland, more than in any civilized country in the world, there exists the necessity for co-ordination on account of the great arrears of education and the poverty of the people, and yet we are told in the report of the Royal Commission that so far as the State is concerned there is no co-ordination and the different departments of education are separated by an almost impassable chasm. There has been a great deal of noise made about the Department of Technical Education in Ireland. We have a most costly and wasteful system of inspectors and instructors and Technical Education Committees spread all over the country, and in my deliberate opinion never was there inflicted on an unfortunate and poverty-stricken country a greater fraud than the whole of this system. (Nationalist cheers.) Not that I do not approve of technical education, but the thing was begun at the wrong end, and instead of reforming the ordinary system of instruction in the country, you have squandered untold sums on this system of technical education which can never work properly until you have the other system of education in proper working order. I say the people are in danger of having forced on them the worst form of socialism by the danger of being drawn into this sham science when they have no proper foundation of ordinary education. I know nothing more contemptible than the class of men we have in Ireland with

### A SMATTERING OF PRACTICAL SCIENCE.

just enough to give them conceit. (Hear, hear.) These men will demoralize and debauch the whole mind of the country, and they are doing their best to uproot the healthy and glorious love of true knowledge which has been the characteristic of the Irish race. (Nationalist cheers.) I have met amongst my countrymen in America and in Ireland men who could not read or write far more intelligent and better educated than many of the instructors that are going round now teaching practical science. That is the condition to which you have brought Ireland. Instead of progressing, the country is going back in education. The late Chief Secretary said that the difficulties in the way of the solution of this question were great, but that it was the duty of Parliament in some way to get round them. I asked the Chief Secretary

whether the Government proposed to introduce any legislation this year dealing with the question of Irish education in any branch, and Mr. Wyndham replied, "No, sir." That is the way in which it has been treated year after year. Irish education is, as I have said, in a state of general confusion and stagnation or retrogression. But the question with which we are concerned to-day is primarily a question of higher education. Now let me dispose at the outset once for all of the false statement which goes the round of the press of this country and which was endorsed just now by the hon. member who represents those who rule Ireland really.  
 Mr. Wolf said there were not many of his party present.  
 Mr. Dillon—No; that is so. They do not take any interest in the question of education in Ireland. If it was a question of Sir Antony MacDonnell it would be different no doubt. Education does not concern the Orange party, who have delivered their ultimatum. (Cheers and laughter.) But let me dispose now of that statement that what we demand is a University controlled by Bishops or priests. Now I notice that the "Spectator," which for twenty years, although a strong Unionist paper, has consistently supported our demand, had an article which shows that even sympathetic Englishmen cannot understand the Irish question. What does it say? Last month it said—"We believe, and always believed, that what the Irish demand as a body for themselves is a University—controlled entirely by ecclesiastics. If they demand it we think they ought to get it." But we do not demand it (Nationalist cheers) and we would not be willing to accept it if it were offered to us (renewed Irish cheers), and is it not amazing that this statement is repeated not only by our enemies (Mr. the hon. and learned gentlemen (Mr. Gordon), by Englishmen who are prejudiced against our demand, but by a newspaper which for twenty years has supported our demand, and, no doubt, honestly believes what it says to be true?

**WE HAVE NEVER DEMANDED**  
 that, nor do we seek for now, a University which is to be controlled by ecclesiastics. (Nationalist cheers.) But what is the present situation? You have given us and forced upon us a University College miserably endowed no doubt with £6,000 a year, which is absolutely controlled by ecclesiastics (Nationalist cheers), controlled by them solely, and you who say that you cannot on principle give money for such Universities as we demand, compel us to accept one which is absolutely governed by the Jesuit body. Father Delaney, who appeared as a witness before the Royal Commission, and who is one of the ablest men in Ireland, and gave the most interesting and valuable evidence, put the matter most frankly, and the Commission used his description of the College in Stephen's Green, which is endowed by money voted by this Parliament, Irish money, no doubt, but still money voted by this Parliament. He said that the College government was entirely in the hands of the Jesuit Order, that the appointments to the teaching staff of the College were made by the Head of the Order, and that their tenure depended upon his wish absolutely, so that Unionists voted money for a College which was absolutely controlled by the Order of Jesuits, of whose truthfulness they did not entertain too exalted an idea. (Nationalist cheers.) Yet, it is said, the money could not be voted for such a University as we demand. Is it not hard for an Irishman to have patience in such circumstances? Father Delaney added that the Jesuits "give up their salaries to the College, reserving nothing for themselves, thereby enabling the College to buy coals." (Laughter.) Yes, it was very creditable to this Imperial Parliament, no doubt, that five or six Jesuits should starve themselves to enable the rooms to be heated and the rent to be paid. The truth of it is that your policy in Ireland is saturated by a mere make-believe in so far as it concerns matters that are under the control of this Parliament. We heard just now a speech from the member for South Derry about primary education. We were told it was set up by Parliament as a non-sectarian system. The hon. member for Camberwell (Dr. Macnamara), whose intervention is always welcome, because he speaks upon these subjects with knowledge and accuracy went to Ireland to study the question. Not having reached the bottom of the Government hypocrisy in relation to it, he was rather taken with the published programme of the primary system, but the fact is that what he sympathized with in its programme has never been carried out. Parlia-

### (Continued on Page Five.)

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