

Cowan's Cake Icings

Save time and labour

Chocolate, Pink, Lemon Colour
and White

VOL. XI. No. 46

Chronicles of An Old-Timer

Recollections of Some Irish-Catholic Conventions in Canada—The Toronto Convention of 1867—The Aylmer Convention of 1867—The Buffalo Convention of 1856—The Immigration of the European Races in Illinois

763 West Madison St.,
Chicago, Nov. 14, 1903.

Dear Register:

A friend in Toronto sent me some time ago a copy of a circular to which my own name is attached as one of the signatories, and which is of some historic interest as marking the first political action taken by the Catholics of Ontario with regard to Dominion politics, when the day of the Dominion had not yet fully arrived. Strange to say, although one of the promoters of the movement, the circumstance had escaped my own memory until my good friend sent me a written copy of the document, which is as follows:

Toronto, 21st June, 1867.

Dear Sir,—The confederation of the two Canadas with the Lower Provinces of Nova Scotia and New Brunswick being now virtually accomplished, and, as in a few days the then Province of Ontario shall have become entitled to its local legislature, it has suggested itself to a few of your religiousists that the time and circumstances afford an opportunity for securing united political action on the part of the entire Roman Catholic body of Upper Canada.

With this view, at a preliminary meeting of a number of Roman Catholic gentlemen from various parts of the province, held in the Queen's Hotel in this city to-day, a quasi-Provisional Committee was formed, having for its immediate object the calling together from every constituency of Ontario such of our most prominent men as would fully and freely represent the intelligence, numbers and respectability of the Catholic body at large, and through whose deliberations such a course might be adopted as would best tend to give us in the future, our just and proper positions in the Legislative Councils of the country and place us fully and fairly and equally along side of our fellow citizens of other creeds, in all their political rights and privileges.

On behalf of this Provisional Committee, therefore, we desire respectfully to request to attend a convention of Catholics to be held in the St. Lawrence Hall, in the city, on Tuesday, the ninth day of July next, at two of the clock in the afternoon.

Your earnest attention is requested to this most earnest work; and with the hearty co-operation of yourself and all others interested, the Committee feel assured that great and incalculable good to the Catholic community will result therefrom.

On behalf of the Provisional Committee, we remain, Dear Sir, yours, etc.

FRANK SMITH,

Mayor of London, Chairman
W. HALLEY, Toronto,

C. V. VARMOLLO, Toronto, Sec.
JAMES STOCK, Toronto, Treas.

There was another motive, besides that alleged in this circular for calling this convention, and that was the altered attitude of our old leader, Thomas D'Arcy McGee, towards the Reform party of Upper Canada, and whose leadership we desired to disavow. One of the desires of the promoters of the convention, too, was to place the Hon. John Sandfield MacDonald in the leadership of the Reform party of Ontario. The late Senator O'Donohue among others, was very prominent in this move-

I just recollect this was not the first Canadian Catholic convention in which I was a participant. There was a previous one. It was held in the village of Aylmer, in Lower Canada, on the Ottawa River, a few miles from the present capital of the Dominion. Its object was to promote Irish Catholic interests, but I was the only delegate present from the west. I was then engaged in promoting the purposes of the Buffalo convention, held in the city of Buffalo in 1855 or 1856, I am not now certain which. That convention was the work of Mr. McGee before he removed to Canada. Its object was to promote the settlement of Catholic immigrants on the waste lands of the United States and Canada. Your correspondent had then the charge of the Canadian end of the business with his office in Toronto. The Aylmer convention was held in 1857. The men that were prominent in that were, Mr. Devlin, a merchant of Aylmer, a brother of Attorney "Barney" Devlin of Montreal, and father of the present member of Parliament for the "City of the Tribes," and some prominent Irishmen of the Ottawa Valley, who were desirous of strengthening themselves in that important part of the country. It was held in the winter time and I remember the weather was very cold. Some of the participants were former Mayor Friel of Ottawa, a Mr. Burke, who was editor of a Catholic paper in Ottawa, called the "Tribune," a Mr. Power of Annapolis and a gentleman named Murphy. The gentleman who was seated alongside of your correspondent at the banquet that follow-

ment, and if my memory deceives me, he it was who wrote the circular. In fact it was the former old friends and supporters of McGee that gentleman's political change of front and wanted to show they were not to be hauled into the Tory ranks by him, and to repudiate his action. The good friend who sent me this copy of the circular, sent me also a copy of a letter written by Mr. Frank Smith, the chairman of the Convention Committee, to the Hon. John Sandfield MacDonald, accompanying a copy of the printed circular which is as follows:

London, July 12th, 1867.

Hon. J. S. MacDonald:
My Dear Sir,—I hope you will form a reform government. If so, your chances are good for the next five years, and if you could take in a Catholic, who could run in, you would get the Catholic vote on the reform side almost unanimously. This could be done by the consent of the leading Reformers and would much strengthen them.

Yours in haste,

FRANK SMITH.

The writer of this, as Secretary of the Committee, had the naming of the delegates, as he made out the list of those to whom the invitations were sent, and although a partisan of the movement, was as impartial as an uninterested person could be.

An intervention came off on the day announced and was considered by its promoters a great success. I just now call to mind that Mr. McGee wrote to a number of his old friends to oppose the movement, but they had lost their old feeling for him and heeded him not. There was a general movement along the whole Catholic line against McGee. Fr. Bernard Devlin, of Montreal, who was the staff he most leaned upon, when he went to that city and when he ran first along with Holton and Donohoe for member of parliament, had abandoned him, and he was snubbed kept aloof by the Confederation movement. He had no strong supporters here at our convention, the only one offering any resistance was Rev. Father Northcross, now of London, but then of Toronto. A series of resolutions was passed declaring the attitude of the Catholics of Upper Canada on the questions of the day, and in favor of the liberal policy of Oliver Mowat.

Catholic politicians and members of the first brought into prominence at this convention, including the Hon. Christopher Fraser, Thos. McCrossin, John Carroll and a young man from Dundas, a printer, named James Fahey, but who is long since numbered among the dead. I did not feel it to invite any of the men whom I had a knowledge of, no matter what their views. Mr. James J. Foy was then too young and too unknown to be a participant, as well as nearly all the Catholic politicians of the present day who have since become prominent. Should there be any one now living who has a copy of any newspaper containing the resolutions and proceedings of that convention I could be greatly pleased to have it sent to me and should consider it a great favor.

It is wonderful how McGee withstood the blast of the great storm that then assailed him. Only a man of great genius could commit such inconsistencies as his and survive the consequences. Yet there have been many such men; even the great and virtuous Edmund Burke was one of them, and he was McGee's model. There are other examples in Canada, too, "Wandering Willie" McDougall, for instance; and in England we have O'Connell and Gladstone, not to mention Chamberlain the Chameleon. Even my friends and associates in this matter, Sir Francis Smith and afterwards Senator John O'Donohue, to some extent, followed McGee's example when it suited their purposes to be wooed and won by the wiles of that political charmer, Sir John Archibald Macdonald.

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The Up-Hill Fight of Catholic Journals

(Written for The Register.)
The reading of good books, good papers and good magazines have a powerful influence for good on the mind. Too many of our Catholic families never give this good practice a second thought. They never encourage their children to spend some time each day in reading a good book, or a Catholic weekly newspaper. Theatres, sports, and other amusements come first. When the boy or girl leaves school at an early age, and go and earn their living, it is dress and amusement are their chief objects in life. Visit their homes, ask them to subscribe for a Catholic paper, and they will tell you they don't require such a thing, they can get all the news in the dailies. They forget that the same papers which they encourage and help to swell their circulation by purchasing them the year round, are the very ones to hold up to ridicule their cherished and main support in life—their Holy Religion. Every trade and bigotry preached by shame, by so-called ministers, counterfeits, and the gates of Hell, are printed in full, and yet people say they have honor. Where is their honor? It is dead, or too cowardly to assert itself. So much from an honorable standpoint. Let us take the financial side. A Catholic paper costs five dollars a year (\$1); a daily paper costs three dollars (\$3), two dailies six dollars (\$6), and yet people say they have no money to spend for a Catholic paper, whereas they give treble and oftentimes six times the amount for a paper which insults and belittles their religion.

Another curious side of the case is with people who subscribe to the paper but refuse to pay for it. Are they practical Catholics? Evidently they forget the obligations of the seventh commandment. Do they think it costs nothing to run a Catholic paper? No rent to pay, no wages, no gas bills, no water bills, and a thousand other things to meet. It cannot prosper on debts. If every Catholic paper in the Dominion were to receive the old debts due them, the papers could be made much better. The following contains a good moral:

A country editor, who evidently has troubles of his own, is having heart-to-heart talks with his delinquent subscribers. The following is one of the latest:
"Good morning. Have you paid your subscription this year? Perhaps you owe for last year, or several years. Now, you understand we don't need money; we have millions to get. But it is really an imposition to let us be strong and healthy and so abundantly able to bear the burden ourselves. For this reason we ask anybody who has any of our money in his possession to leave it at the office or send it by post, freight or express, or any other way, just so it gets here. Silver and gold are heavy, and it would be a matter of life-long regret if anybody should get bow-legged carrying it about for us."
Many persons after taking a Catholic paper for a few years, get tired of it and discontinue it with the excuse, they have no time to read it. The excuse is too weak to require any explanation. As R. W. Emerson, speaking of reading, says: "I had certain books vital and spermatic not leaving the reader what he was; he shuts the book a richer man." The same may be said of a good Catholic newspaper. If parents were to encourage their children to read good Catholic papers and books instead of dime novels and cursed literature, would those children know something worth knowing, would our Catholic papers have ten times the circulation which they have at present, and would be basking in the glow and sunshine of prosperity instead of in a dreadful sacrifice, and languishing in the depths of want for encouragement. What a shame to see a bright Catholic paper forced to suspend publication when the poisonous sheets can go on prospering. "Take heed and read," were the words that converted the great Apostle St. Paul. The same warning would do well of others, but the youth of the Dominion to-day know too much about badness and far too little about piety and goodness. Many homes are deserted from being what they should be. The schools to read and thus trained they would leave school with a love for literature. It's the age when thrashy and nonsensical literature has taken the place of sound reading, and instructive papers. And alas! in Catholic families. Can you touch pitch and not be defiled?

"They give way to things which they are inclined to, by reading bad books though they have no mind to."
Thousands can trace their downfall to the dime novel, and immoral literature, the special agents of the devil.
'Tis thus in history's pages, Through the current of the ages, Lands in brightest stages, Have declined.
Their maidens' honor faded, Their sins became degraded, In depths of vice they waded, And reclined.
Montreal, Nov. 4, 1903. —Felix

Death of a Venerable Lady

On Friday last week at the residence of her son-in-law, Mr. Jas. McLaughlin, Mrs. George Lamb, a venerable and respected Catholic lady of Toronto, passed from this life. Mrs. Lamb was in her 79th year, and came to Canada when a girl from the County of Monaghan, Ireland, and settled in York township. Some years later she was married to Mr. George Lamb, a native of Hawick, Roxburghshire, Scotland, who arrived in Canada in the year preceding the rebellion, and on account of his sympathy with the movement he was arrested and kept in confinement for some months. Mr. and Mrs. Lamb settled in Brampton, where they became widely known and respected. On the death of Mr. Lamb, which took place about twenty years ago, and who had the happiness of being received into the Church some time previously, his widow moved to Toronto, where she since resided with her daughter, Mrs. Jas. McLaughlin.

Mrs. Lamb, who was much loved on account of her refined and gentle disposition, died fortified by all the rites of the Church, of which she was a loving and faithful member. The funeral took place on Monday from the Church of the Holy Family, where High Mass of Requiem was sung by Rev. James Walsh, thence to Brampton for interment. Two daughters, Mrs. James McLaughlin and Mrs. McGuire, and two grand children, Mr. Walter H. McGuire and Miss Jennie McLaughlin, are left to mourn her loss. To these, many friends extend sincere sympathy. May she rest in peace.

Southwark Bishopric
The Rome correspondent of the London "Daily Chronicle" announces that Mr. Fenton, Vicar-General of Westminster, is about to be appointed Bishop of Southwark. Such an appointment is highly popular here. Mr. Fenton has won golden opinions during his years of labor in Westminster, and since the Metropolitan See has just appropriated the Chief Pastor of its southern sister, it would be nothing more than reparatory justice that it should make good the loss.

The merits of a piano lie in the construction, on which depends the tone, quality and the endurance of the instrument. The
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St. Peter's Parish Proposed New Church

Probably no congregation in Toronto has worshipped for so long a time in a structure so inadequate for its purpose as have the members of St. Peter's Parish, Toronto. For more than thirty years a small frame building has stood near the corner of Athurst and Bloor streets. For more than twenty years this was attached to St. Mary's Parish, serving the double purpose of school and church. That it was not very substantial at any time can be affirmed by many parishioners who went to school there. They have vivid recollections of chilled fingers on days such as the winter blasts proved to be for the stoves. Another evidence of its unsubstantial character can be found in the array of iron rods which were found necessary to keep it together. During the quarter of a century or thereabouts it served as school and church, it was lengthened by the Separate School Board and at rare intervals received a coat of paint, but these improvements did not add much to its appearance or to its comfort. Those who gathered to hear Mass there on Sundays amidst a medley of school seats, blackboards, etc., found many carvings and writings reminiscent of their school days, but their surroundings were not calculated to inspire devotion. The result was that very many in the vicinity heard Mass in other churches and never visited St. Peter's except on a rainy Sunday.

Under such circumstances the portion of St. Peter's Parish north of College street was formed into an independent parish in the January of 1896. Independence was welcome, but it carried grave responsibilities. The resources of the new Parish were very slender. The piece of property on which the old frame structure, which was school and church, was built was inconveniently situated in the middle of a block. Evidently a new site should be acquired before a decent church could be erected. The people of St. Peter's Parish were not, however, discouraged by the great amount to be worked on. Their first step was to rent and furnish a parochial residence of a new school. That was not, properly speaking, parish work. But as the Separate School Board did not find its resources at the moment equal to the erection of such a school, they took the matter in hand and built a bright, commodious four-roomed school at a cost to the Separate School Board of four thousand dollars.

The moment ground was broken for the new school the work of renovating the interior of the frame structure which up to this was used for school purposes, commenced. The result was that in a few weeks so great a transformation had taken place that those accustomed to the grimy discomfort of the preceding years could hardly believe that the neat, galleried, well-spaced space which now met their eyes was enclosed by the framework of the old St. Peter's school.

Soon after this a splendid piece of property was purchased on the north-east corner of Bloor and Markham streets, at an exceedingly low figure, and during the second year of the new parish's existence a fine parochial residence was built there. West of the house the newly purchased property extended to Markham street, giving ample space and a splendid frontage on Bloor street for a new church. The necessity of this was evident from the beginning. The improvements made on the old frame building were carried out for the purpose of giving it a half-decade appearance for a little time. To attempt anything permanent regarding it would be waste. Already it shows signs of dilapidation, while the improvement in surrounding property makes its shabbiness more conspicuous. For these reasons the parishioners of St. Peter's feel that it is high time for them to replace their present church by one which will be more in harmony with the other Catholic churches of this city. They feel that they have had long enough the distinction of worshipping in the poorest church for miles around. And as they throw themselves earnestly into any work they undertake they have set about this project in a whole-souled manner. On last Sunday afternoon Mr. J. P. Hynes, architect, gave a large meeting of the parishioners an outline of a new church and basement hall which in its general lines won warm approval. A committee consisting of Messrs. Dunbar, Millin, Michael Ryan, Arthur Ryan, Rodgers, Maden, Keane, Kavanagh, Halloran, Hallett, McConvey, Bradley, Norris, Heck, John Keena, J. D. Ward, J. Wood, with power to add, was empowered to collect subscriptions, consider plans and financing, and report to the Parish two weeks later. Several ladies present kindly volunteered to help the committee. The parishioners of St. Peter's have every reason to hope that this energetic band of workers and the cause they represent have on all sides, will meet with such a measure of success that another will very soon be added to the fine new Catholic churches recently erected in this city.

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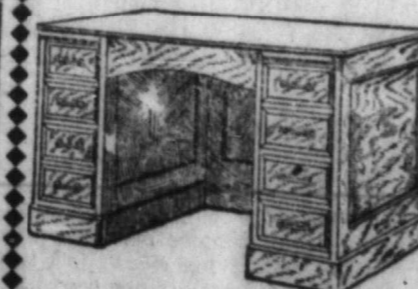
Death of Mother Philomena at Sunnyside

On Friday, the 13th inst., at 9 a.m., Solemn High Mass of Requiem was celebrated in the Chapel of the Sacred Heart Orphanage, Sunnyside, for the repose of the soul of the late Superior, Mother Mary Philomena Shaidan, who departed this life on Wednesday the 11th inst., in the 72nd year of her age and the 52nd of her religious life. The Rev. E. Murray of St. Michael's College, was the celebrant, the Rev. T. O'Donnell officiated as Deacon, and the Rev. L. Minahan as Sub-Deacon. In the Sanctuary were the Very Rev. J. J. McCann, V.G., the Rev. F. Rohleder, the Rev. J. Walsh, the Rev. J. L. Hand, the Rev. J. P. Treacy, D.D., the Rev. C. Dodsworth, S.S.R., the Rev. J. M. Cruise, the Rev. G. Williams, the Rev. P. Kiernan, the Rev. E. Gallagher, the Rev. J. Frachon, the Rev. J. Gibbons, the Rev. J. J. McEntee, the Rev. P. Ryan, C.S.B., the Rev. Wm. McCann, the Rev. E. J. O'Neil, C.S.B. After the celebration of the Holy Sacrifice the Very Reverend Vicar-General, who represented His Grace the Archbishop, spoke feelingly and appreciatively of the departed religious. He took for his text Ap. xiv. 13, "Blessed are the dead who die in the Lord, from henceforth now saith the Spirit that they may rest from their labours; for their works follow them." The Very Reverend preacher forcibly pointed out that good works accompany the soul to eternity—not worldly fame, not riches, not pleasures; good works only, can companion the Spirit before the Eternal. "There is something sad," he said, "in death—the sombre surroundings, the physical anguish, the parting of the soul from body, but yet there is also consolation, for as Holy Job declared, 'I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and in my flesh I shall see my God.' And St. Paul: 'There is laid up for me a crown of justice which the Lord the just Judge will render to me in that day'—a crown whose glory shall be enhanced by the multitudinous works of faith and hope and charity performed during life—faith that sees God in all things, making the creature to live in the presence of the Creator, and to work for Him and His glory; hope that trusts God for His spiritual and temporal favors, that believes the sweet Providence of God will ever watch over His children and will provide for all their wants, as in the case of the lamented Mother now called to her reward, the more claims there were upon her charity and the greater the number of helpless little ones to be provided for, the more confidence did she show in the all-provident Creator, charity that pours itself out in love for God and man—these are the good works that beautify the soul for Eternity. And these virtues were honor to-day." In conclusion he beautifully summarized the many gracious qualities of the deceased, noting especially the gentleness, kindness and cheerfulness that marked her long years of self-dedication to God's service. The motherly care she had taken of the little orphans which now receive its reward in the nonfading petitions that would arise before the throne from young, innocent hearts powerfully pleading for mercy and peace on the soul gone to render the great account. And in those petitions we too would fervently unite, not for one day, but for many, and in the words of Holy Church we would exclaim, "Have mercy upon her, O Lord! Have mercy upon her, and let perpetual light shine upon her." R.I.P.

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Calendar for November 1903, including feast days like 'Twenty-second Sunday after Pentecost' and 'First Sunday of Advent'.

Children's Corner THE RING AND THE CROWN.

A long time ago there lived in a distant land a certain Baron with his wife and their little daughter, who was called Clara.

HE WAS A BEAUTIFUL HORSE.

He was a beautiful horse in his youth. His long tail added much to his beauty, and was a sure defence against tormenting flies.

BLOSSOM AND THE TRAMP

She sat in the shade of the overhanging woodbine on the front porch as the tramp came down the street.

The Rheumatic Wonder of the Age BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases. A FEW TESTIMONIALS.

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(By John Boyle O'Reilly.) A great, rich city of power and pride, with streets full of traders, and ships on the tide.

Dreadful Results of Kidney Disease.

Aliments of the Most Painful and Fatal Nature Prevented and Cured by DR. CHASE'S Kidney-Liver Pills.

TEN COMMANDMENTS OF HYGIENE.

- 1. Rise early, retire early and fill your day with work. 2. Water and bread maintain life; pure air and sunshine are indispensable to health.

...The HOME CIRCLE

10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff.

DR. CHASE'S Kidney-Liver Pills.

When you think of the pain and suffering which accompany backache, rheumatism, lumbago, stone in the kidneys and bladder; when you think of the dreadful fatality of Bright's disease, dropsy, diabetes and apoplexy, you may well wonder why people neglect to keep the kidneys in perfect order.

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Prevents Emaciation Increases the Weight Builds up Solid Flesh Sweet and Palatable as Cream Does not Derange Digestion. A POSITIVE CURE FOR Nervous Exhaustion, La Grippe, Anaemia, General Debility and Pulmonary Diseases.

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DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—I wish to testify to the merits of Benedictine Salve as a cure for rheumatism. I had been a sufferer from rheumatism for some time and after having used Benedictine Salve for a few days was completely cured.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—It gives me the greatest pleasure to be able to testify the curative powers of your Benedictine Salve.

JOHN O'CONNOR, Esq., Toronto.

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JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—After suffering for four months from acute rheumatism in my left arm; my physician called regularly and prescribed for it, but gave me no relief.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve.

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THURSDAY, NOV. 19, 1903.

CANADA AND IMPERIALISM. (No. 6.)

The prospect of having Imperialism as the chief issue in our Federal elections next year deserves some consideration. There are several Canadian politicians, all opposed to Sir Wilfrid Laurier's government, now in England, helping Mr. Chamberlain, and incidentally training for the transference of the theatre of action to the Dominion as soon as the date of the elections is announced.

Upon the character of the employment in which these gentlemen are engaged we will presently touch. They must be under long contracts of service, inasmuch as their employer in one of his latest speeches has intimated pretty clearly that he will not submit his fiscal policy to the British electors for another twelve months. Mr. Chamberlain has announced certain engagements next autumn, "before the general elections." Though outside the Cabinet he is still permitted by Mr. Balfour to run the Government to the extent of saying how long the elections shall be deferred. Our Canadian elections, according to all forecasts, will be held before another twelve months have elapsed, and it may be reasonably assumed that Mr. Tarte, Mr. Foster and the other Canadian mercenaries temporarily serving in the British sphere will be shipped back here in time to manage the Canadian end of the campaign. Their object naturally would be to represent the Dominion elections as an endorsement of Imperialism. That representation would help Mr. Chamberlain in the British elections. Such tactics are characteristic of the ex-Colonial Secretary. They have been tried by him already with success.

Meanwhile the fight rages fast and furious throughout the length and breadth of Great Britain. So vast is the expenditure of money in Mr. Chamberlain's interest that a general cry has been raised for information concerning the source of his fund. Mr. Chamberlain and his committee positively refuse to give any account of their financiers. They are able to buy up newspapers and buy over opponents. They throw their money around in Canada and place their uniform upon the backs of politicians who have been Colonial Cabinet ministers. The game they are playing is for large stakes and they are neither scrupulous nor delicate as to the means they resort to. Both the Cobden Club and the Free Trade Union that are endeavoring to hold in check the Chamberlainite deluge of literature and oratory have published full lists of those who are contributing to their funds. But secrecy is the watchword in the Imperialist camp. Persistent rumor has it that the war fund is supplied by the Rand millionaires, who not only owe Mr. Chamberlain an immeasurable debt for work done and performed in their interests, but who also consider that they can best carry out the Imperialist testament of the late Cecil Rhodes while Mr. Chamberlain continues to enjoy popularity and do their will. Every element of probability would favor the correctness of this rumor. There has been no public subscription of money in Britain to forward the so-called "Fiscal Revolution." It has been sprung upon the people. It was actually sprung upon the Government of which Mr. Chamberlain was a member. Though a wealthy man himself, no one suspects Mr. Chamberlain of the foolishness of spending a shilling of his own money for the cause. But it is plain enough that when ready to shoot his bolt he was financially prepared for all the risks he assumed. It is altogether likely then that the money came from the exchequer of the Rand capitalists, and that out of their coffers the Canadian recruits to the Imperialist banner are being paid. This money will certainly find its way into Canada to influence our Federal elections next year. What commentary are Mr. Tarte's constituents to make upon his enlistment in such a service. His very character

in the mystery that surrounds it speaks of plotting and treachery to Canada.

Sir Charles Tupper, Mr. Tarte, Mr. Foster and their friends are all at infinite pains to champion the prospective benefits that they think might accrue materially to Canada as a result of Mr. Chamberlain's success. We have already seen, however, that their employer has been himself less discreet and that Mr. Balfour has become the tendency to extend colonial liberties. Their lieutenants on the platform and in the press of England find quite outspoken. In the November Nineteenth Century for instance, Mr. Benjamin Taylor, one of the leading apostles of Imperialism, comes out boldly and denies that the essence of Mr. Chamberlain's scheme is aught else than the getting hold of the colonies by new laws which shall control them for the benefit of England for all time. He declares that the offer of a preference is only a means to this end. Here are his words:

"The essence of Mr. Chamberlain's scheme, as definitely, or at all events provisionally laid down in his Glasgow speech last month, is neither protection nor reciprocity nor retaliation, but the consolidation and unification of the empire. It may be true—it doubtless is true—as Sir Henry Fowler says that we as a nation have been free traders from purely selfish motives and not in order to educate the world in economic orthodoxy. It will not be less selfish on our part to modify the practice of free imports in order to draw together in indissoluble bonds all the members of the British empire. To those who do not care for Imperial unity, or who do not believe that any closer tie than the bond of sympathy can be devised to hold together the empire, Mr. Chamberlain's appeal is naturally as that of a voice crying in the wilderness. But to those that are convinced that if the bond be not tightened by material considerations it will loosen and slacken and gradually fall away, the question is not now Mr. Chamberlain's scheme or contracts or conflicts with accepted doctrine but how far it will serve to consolidate. To those of us indeed who have been for a life time engaged in matters the contemplation of which now convulses the novices the present controversy has seemed long inevitable."

The whole tenor of the article from which the foregoing is an excerpt, is an appeal to the Free Traders of Britain to restrain themselves and allow Mr. Chamberlain a free hand. The colonial preference is but a means to an end, a sop held out to the colonies to get them into a "closer tie," in view of the "future which portends" an industrial England outclassed by her German and American manufacturing competitors. Mr. Chamberlain's "weapons" are described "as excellent" and his object as "selfish" as the veriest British Free Trader could desire. The duty of the "British citizen" is laid down in these words: "If he insists upon adhering to free trade as it now exists and is supposed to have made our prosperity, his decision will be from pure selfishness. If he decides upon adapting the national fiscal system to the claims of Imperialism his decision will also be from pure selfishness. In the one case, however, the issue will be narrowly national, in the other splendidly imperial."

The term "splendidly imperial" is further defined: "By fiscal arrangements with our colonies we shall always have our trade with them"; and this trade is to be held in England by "indissoluble bonds." This is the true spirit of Imperialism. But we have the spectacle of Canadian public men taking the Unionist platform in England and denouncing those who repudiate it as "Little Englanders." When these recent Canadians return home their true role will be that of "Little Canadians" who would sacrifice their own country and make it subservient to the trade, industry and empire of Great Britain.—P.F.C.

RELIGION CRUSHED IN FRANCE

The worst has not yet been heard from France. More and more clearly it is being made evident that the object of the Combes Government is to destroy all evidences of religion on the face of the nation. Religious Orders are to be debarred from teaching under any circumstances. This means that religious instruction is to be suppressed in schools of every description. But what of the homes of France? Is the faith to be preserved in these sanctuaries? Rather it is to be sanctuaries! Rather it is to be debarred from the light of religious indifference has already gained too much headway in them. Otherwise it must appear wholly incomprehensible that the public life of the country should flout the very conscience of the people. The "blocc," or combination among the various groups of Republicans and

Socialists supporting M. Combes, grows steadily more intolerant of religion. The mandate has gone forth that the crucifix must be removed from French Courts of Justice. Religion must not attempt to associate itself with justice or with education. An irreligious state insists that its own stamp be placed wherever the symbol of religion formerly was seen. The regime of irreligion is specially imposed upon the poor. They have nowhere else to go now than to state schools. Though the rich man may no longer send his daughter to a convent, he is at liberty to bring a private tutor into his house. Liberty having been suppressed in public, the next step may be an edict that private religious teaching is equally an offence against the law. Apparently there are none in France strong enough to protest against a reign of tyranny more capricious than the ancient Romans ever submitted to from their emperors. If it were not that faith and the lessons of history alike forbid the conclusion, it might be thought now that Combes and the irreligionists have finally triumphed and that the future France will stalk as an atheist among the nations of the earth.

IRISH LAND PURCHASE.

We have read in The Dublin Freeman's Journal of Nov. 6, Mr. William O'Brien's letter tendering his resignation of his seat in Parliament and his position in the National organization. His reasons as stated are wholly concerned with The Freeman's Journal, the great National daily of Ireland, and with its contributions to the discussion of prices to be paid under the new Land Act. We have also read the Freeman's most reasonable comments upon Mr. O'Brien's letter, and feel at a loss to understand how any vital cause which alone should prompt Mr. O'Brien's course can have arisen out of their differences of opinion as to what is best for the tenant farmers of Ireland at this particular juncture. From first to last, both with regard to the discussion of the provisions of the Land Bill during its passage through Parliament, and afterwards in estimating the price which the tenants could afford to pay, the leaders of the Irish people and the National press have displayed a grasp of details and conditions that must often have filled their friends outside of Ireland with honest admiration. The expert opinion arrayed upon the tenants' side invariably showed up to public advantage, so that the Government and the landlords could not help but be influenced by it at every stage of progress. A good deal of what has been called conciliation was simply the result of conviction brought home to the landlords and the Government by the representatives of the people. The Freeman's Journal has been the chief vehicle of this intelligent thrashing out of the facts. The services it has rendered the country are immense, and Ireland may well be proud of a press conducted with so much ability as well as unwavering fidelity to the people's interests. What strikes us most satisfactorily is the warmth with which the Freeman declares its appreciation of Mr. O'Brien's labors in the long fight for a just settlement of the land question. Mr. O'Brien can well afford to be equally generous, though he may as an expert on land values not share the Freeman's views in all points of detail. Ireland still needs the best services that her press and her public men are capable of. Home Rule remains to be won.

IRISH IMMIGRATION TO CANADA

The Register believes in stopping the ruinous tide of emigration from Ireland. If the Dominion Government desires to be well-advised on this subject, we think that it should listen to what The Register has to say, rather than consent to many of the petty schemes that fakirs who are trying to make a little "easy" money sometimes succeed in getting through our immigration department. The object of Canadian agents in Ireland at all events is not to encourage the people to emigrate, but to attract to Canada, if possible, those who are about leaving for some distant country. Some of the methods resorted to, however, bear the most remarkable resemblance to the stereotyped genius of bargain-counter advertising and patent medicine puffery. You imagine you can see the great mind of W. T. R. Preston shining out through it. For instance there is the distribution in the National Schools of Ireland of free copy books for the children, interlarded with advertising matter. Cardinal Logue has written an indignant letter to the anti-Emigration Society about it. The trick is so far beneath the dignity of a great country like Canada that instead of helping its object it has a directly opposite effect. The people come to look upon Can-

ada as a country of hay-fork methods and vain tricks to catch the unwary. This sort of thing might pass without criticism in England and Scotland, where emigration has not scourged the rural areas as in Ireland. But even at the best it is a cheap departure from all dignified and proper methods of making the resources of Canada known in the old land. Mr. Preston has a faculty for getting into hot water. He is doing Canada more harm than good. This latest Irish incident is so stupid a performance that Mr. Sifton should give it his personal attention and see that men only who know something of Irish conditions are allowed to touch the sensitive question of Irish emigration.

ST. PETER'S PROPOSED NEW CHURCH.

The Register is glad to bespeak the interest of its Toronto readers in the proposal to build a new church in St. Peter's Parish. Father Minchin has hosts of friends, who, we feel sure, will enlist themselves as auxiliaries with his parishioners and push on so laudable an undertaking as we have outlined in another column of our present issue. St. Peter's has advanced by noble endeavor, which its worthy pastor so well typifies in his daily work. Because the parish is small it needs all possible help from outside. We have no doubt whatever that the parishioners themselves will give every dollar they can afford. But lest they fall far short of their aim, the co-operation of friends throughout the city at large should be manifested without delay.

EDITORIAL NOTES

In The News of November 14th we find a glowing description of a purify election fund syndicate, which is about to apply for a provincial charter of incorporation. It is well known that the members of the syndicate are conspicuous corporation grafters. What a beautiful aggregation to administer election funds purely! It seems to us that our religious contemporary, The Globe, is lamentably behind the times devising a new political version of the penitential psalms for Monday morning reading. It should take a leaf from the good book of its friends up Yonge street and purify its "barnacles" by syndicating them. "Barnacles Limited" would be a fetching headline to a joint-stock prospectus. The public simply could not resist taking some stock in it.

IN MEMORIAM

Rev. Thomas Edward McDermott, born at Montreal, May 26th, 1872, educated at the Christian Brothers' Schools, Montreal, the Montreal College, St. Michael's College, Toronto, and the Grand Seminary, Montreal, curate at St. Patrick's church, and curate and acting parish priest at St. Mary's Church, Montreal, died at the Hotel Dieu, Montreal, Friday evening, Oct. 2nd, 1903, at the age of 32. Buried from St. Ann's Church, Monday, Oct. 5th, 1903. Interred at Cote des Neiges Cemetery.

Weep not for him, that soul so bright, Noble priest, true unto his God, He's gone to adore the Bright Light While his body rests 'neath the sod. His life, though short, was full of deeds, Deeds of true devotion and love, Attending Christ's poor and their needs, Leading them to their Home Above.

He loved to visit those oppressed, With sorrow, grief and lonely care; To bring them joy, peace, and true rest, In the sweet balm of Holy Prayer. A model true, all things for God, Of death his spirit had no fear; His life was soon to Kiss the rod, Joy filled him as the end drew near. How grandly in his robes he lies, His pale hands folded on his breast; Gone, where the spirit never dies, Where they enjoy Eternal Rest.

That voice so sweet, is still to-day, And we are left in silent tears; "Be true to God," he oft did say, 'Twas the lesson he taught—for years. Resting near his own dear mother, Awaiting Heaven's Trumpet sound; Cherish him like our own brother, While we'll visit that holy ground. Good father of a noble son, Bewail him not, his work was done; Weep not brothers, there's One above To plead thy cause in God's great love. —Felix.

Montreal, Nov. 16th, 1903.

The Burning of Guy Fawkes

Editor Register.—At the Orphans' Home in this city, a place situated in the west end, the custom of burning Guy Fawkes in effigy is annually kept up. Surely in an institution such as this one is, one founded on charity, charity should prevail, and it should be the last place in this city to be a means of stirring up the old fires of religious bigotry. READER.

Mr. John Morley on Protection

Nottingham, Nov. 4.

Mr. John Morley was to-night the principal speaker at a Liberal demonstration held in the Albert Hall, Nottingham. The building was densely crowded. Mr. John E. Ellis, M.P., as Parliamentary representative of the Rushcliffe Division, occupied the chair.

Mr. Morley, who was greeted with enthusiasm, said he did not regret one single word of denunciation he had ever uttered about the recent war (hear, hear). The scene of that war was no longer advocated by the friends of the war as a field for white labor. Turning next to the subject of education, he said the Archbishop in his recent letter showed himself to be wiser than the Prime Minister. The necessity felt for such a letter should not fail to make some impression upon the mind of the Government, whose Education Act had only excited strong hostility and opened up new difficulties. His (Mr. Morley's) own view had been, ever since he began to think about public questions, that the question would never be settled until the hand of the State was altogether removed from religious instruction (loud cheers). The State was properly concerned with secular things, and not with religious. He hoped he had not thrown a firebrand amongst these (cries of "No"). He was sure it would come to that (renewed cheers). Turning next to the Fiscal controversy, he said it was one of the most vital issues that could be presented to any country, but what confusion there was, what party confusion, what political confusion, even Cabinet confusion (laughter)! The members of the Cabinet seemed to stand aside from this controversy. They did not tell us frankly where they were. He wondered whether at their Cabinet Council meeting next Friday the Ministers, in the inviolable secrecy of the Cabinet (a laugh)—not so inviolable now as it used to be (laughter)—would take off their masks in each other's presence. He hoped that before long this Ministerial masquerade would come to a compulsory or a voluntary end (hear, hear, and cheers). Fiscal matters, trade questions, and international exchange were simple enough, no doubt, when we got to the root of the thing, but it was very complex in the mechanism by which its operations were conducted. He would not at present go into a close discussion of these aspects of the controversy, but would rather confine himself, as was suitable on such an occasion, to one or two practical bearings of the question (hear, hear). There had been a recent meeting in Nottingham to form a branch of the Tariff Reform League, and at that meeting some of the speakers drew a most colorful picture of the city of Nottingham, and of the industries, urging that the poor manufacturers were sadly in need of relief (a laugh). What was the real meaning of the precious and fantastic relief now promised? (A Voice—"Outdoor relief.") But let them look at it from the indoor point of view—the cupboard point of view. What did the new policy mean? It meant that bread was to become dearer, and so would meat, butter, eggs, cotton goods, woollen goods, leather goods, and shoes, etc. Before they changed their policy let them be kind enough to ask themselves where in Europe the working people are best off. It was surely in England, Holland and Denmark, Free Trade countries. Let them not be deluded by references to America. No doubt, the United States was Protectionist, and too Protectionist against us, but had we realized that, for more than a century, absolute Free Trade had existed upon the American Continent over great numbers of civilized people that ever before were allowed to work without fetter or restrictions for their mutual benefit and their common good (cheers)? He would like to call their attention to the extraordinary agility with which this controversy was being contradicted. It was sometimes said the workmen of France and Germany were better off than ours. The right hon. gentleman proceeded to quote in reply from a speech of a French manufacturer to a body of French weavers, in which he pictured their condition as much worse than that of British workmen. Next, in regard to Germany, it was a fact that some four millions of workers there, or two-thirds of the whole, were earning less than 15s per week; 85 per cent. of the total were earning less than £40 per annum; and 85 per cent. were earning less than £1 per week. Did not these facts show Germany to be a paradise (a laugh)? So far from being a paradise it was not even a purgatory, but a lower stage (laughter). All this was apart from the exhausting hours worked in Germany and the political discontent which had greatly increased there since 1890, when food duties began to be imposed. But as soon as all this was proved the tariff reformers turned round as nimbly as squirrels, and asked whether we were to allow the productions of these sweating industries to come here and compete with our honest labor. If any said that there had not been, since Free Trade was introduced, an enormous development in all our industries, an enormous improvement both in the profits of their manufacturers, and in the well-being of the employed, then any man who disputed that was a man not worth disputing with (laughter). There was a 20 per cent. protective duty in favor of Nottingham manufactures up to the Free Trade time, but were the forefathers of this present audience prosperous then, contented, and in a condition to be envied? On the contrary, petitions were then, constantly, between 1830 and 1850, being sent up from this district to Parliament and the Government Nottingham frame work

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knitters in one of these petitions said—"Any station in life is far preferable than being a frame work knitter. No man of sympathy could look on our meagre faces, or emaciated bodies, or ragged garments, and say we are not wretched beyond anything he ever saw." Could one believe that men could put their names to such a petition unless their condition was indeed miserable? (Hear, hear.) He really wondered how any public man could propound a policy which ran the risk of restoring that inhuman and disastrous state of things; but he did not believe that the proposal would succeed (cheers and hear, hear). He observed that the president of one of the employers' associations in Nottingham, a gentleman himself favourable to a change in fiscal policy, had said that 70 per cent. of the workers of this district would vote against a food tax even if they were promised Protection upon the articles that they manufactured. There was no doubt that between 1888 and 1892 the British hosiery industry to the United States had been a calamity, whilst the hosiery exports of Germany to the United States had been growing. But that was no argument for the notion that retaliation would give relief, because the German exports of hosiery into the United States had been growing in spite of the same American tariff as confronted us (hear, hear). Therefore, the superior advantage, whatever it might be, which German hosiery had in the United States must be due to other causes than tariffs. He wondered whether any of them had taken to heart the lesson of the extremely bad weather we had suffered for some months. Once Mr. Bright told him that in the autumn of 1845, year before the Corn Tax was taken off, he was driving from the North of Scotland to England amid constant and heavy rain. "That was the rain," said Mr. Bright, which rained away the Corn Laws—because the scarcity following that very bad season, particularly in Ireland, produced such a state of things that the Government of the day were compelled to open the ports. Think what would have happened this year if the ports had been shut (hear, hear). He thought that, as the rain in the former year rained away the Corn Laws, so the rain of this year would probably prevent people from putting the Corn Laws on again (hear, hear, and cheers). We could now rejoice in having supplies of food coming to us from all seas, and that besides corn, if other commodities besides corn. If they were invited to join the Tariff League, let them ask the Protectionist canvasser whether it was not true that his policy would raise the price of the whole supply of foodstuffs; whether it would not lessen the purchasing power of the people, and thus injure home trade, whether Protection could possibly be confined to two or three industries to the exclusion of others; whether the new policy would not increase the proportion paid by the poor to National taxes; and whether the struggle for economic monopoly would not lead here, as it had led everywhere else, to political corruption (hear, hear)? The policy of Protection was, in short, contrary to experience, against argument, and against social justice. It might be thought by some persons that, under a system of retaliation, if we put our duties up other people would put their duties down, but that had never been so in the history of tariff wars. Protection built up powerfully vested interests, which could be not at all broken down or restricted. We had indeed a sort of protected interest now in public houses, but did anybody think that privileged trade purified politics or elevated the standard of public life? There was no finality in retaliation. Personally he was not going to be led away by any phantasmagoria of Empire from the fundamental problem which was—how we could best make employment in this country steady, continuous, and well remunerated (cheers, and hear, hear). He could scarcely read with patience the language in which some men, who ought to know better, excommunicated "with bell, book and candle," the nearly Free Traders. It was not true (Cobden advocated cheap food in order that employers might pay less for labor. Cobden's own words were—"We want the repeal of the Corn Laws in order that we may have a greater demand for labour and that we may be able to pay higher rewards to the laborer." Moreover, he (Mr. Morley), in reply to another point, maintained that, in respect to relations with the Colonies, there was no difference in principle between the most high-flying Imperialist of the present day and the view taken by the most drab common sense Radical and broad-brimmed placeman of forty years ago. The allegiance of the Colonies was, happily, far more durable than could be written in bonds, or parchment, or tariffs (hear, hear), for it was based on the natural affection of high-hearted, loyal men (cheers). He ventured to declare his opinion that we had a more reckless extravagant Government than that with which we were now afflicted (hear, hear). Before going to illustrate this charge he said if we were taking stock on our resources and of

the advantages which the United States possessed over us in the great industrial competition, we should not forget that the total amount of taxation in the United States, per head of the population, for the support of every form of government—National, State, and city—both as to taxes and rates, was less than the amount of taxation imposed upon their European competitors for Imperial and National purposes alone. It was, he thought, very significant that the very Unionists who used to declare that the Irish were rebels and could not be trusted, were now actually going to lend to the Irish people one hundred millions of public money, and that from a country which was said to be declining, and whose industries were said to be stagnant (a laugh). The House of Commons was not now taught, as it used to be taught, to respect itself. The Cabinet was in a demoralized state, and now attempts were being made to upset that financial system which had been the pillar of our prosperity for the last two generations, but he ventured to predict failure and discomfiture for the present Government and its ill-conceived plans.

MARRIAGE

TOOMEY—HENNESSEY.

At St. Leo's Church, Mimico, Nov. 16th, the wedding of Miss Ellen, daughter of Mr. John Toomey to Mr. J. William Hennessey. The Rev. Father Coyle, assisted by Rev. Father Gibbons, officiated. The church was decorated with palms and flowers. Miss Stock played the organ. The bride was gowned in cream voile, having an accordion pleated chiffon shoulder cape and angel sleeves, the skirt being made with a faggoted yoke trimmed with a French knot. The bridal veil was surmounted with a coronet of orange blossoms and she carried a bouquet of white carnations. Miss Callahan, the bridesmaid, wore white Swiss muslin and a white picture hat, and carried pink carnations. The only jewels worn were star pins set with pearls, gifts from the groom. The groom was supported by his brother, Mr. M. Hennessey.

After the ceremony a reception was held at the home of the bride's parents, New Toronto, where Mr. and Mrs. Hennessey received the congratulations of their many friends. Mr. and Mrs. Hennessey are very popular in their neighborhood, as was amply shown by the number of handsome and valuable presents they received.

A Solemn Scene

Chicago, Nov. 13.—A crowd of almost 200 persons knelt in prayer on the sidewalk in front of Archbishop Farley's residence at Madison avenue and Fifty-first street yesterday afternoon, while Father Lavelle administered the last rites of the Catholic Church to Patrick Kaveny, a window cleaner who lay dying from a fall from a window. Kaveny was 35 years old and employed at the Archbishop's residence. He had finished his work on a window on the second floor, when losing his balance, he fell backward. Beneath the window is a stairway leading into the cellar. Kaveny's head struck the sidewalk and he tumbled down the stairway. He was carried to the sidewalk and Father Lavelle summoned. Father Lavelle knelt, and while a bystander gave his coat for a pillow the priest recited the Lord's Prayer. The crowd, which had increased to almost 200, repeated the prayer. Then the last rites of the Church were administered, and Kaveny died.

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Out Montreal Budget

(From our own Correspondent.)

It appears that there is something wrong in the educational arena here, at least, in some of the schools. Some maintain that the course of studies is overcrowded, others want the dual system abolished. Too many of our children receive only an elementary education, while only five per cent. of the children reach the highest class in the school.

Work for union, O my brothers, By word, by deed, and by our pen; Shun all those who cause division, Let us be true-hearted Irishmen.

The following is a partial report of the last meeting of the Catholic Commissioners' Board: The name of Prof. Reynolds of the Belmont School as librarian of the Polytechnical Library, to replace the late Prof. Bond, was favourably considered. As the appointment of Prof. Reynolds will necessitate several changes, Ald. Martineau desired to postpone his appointment on that account until the report of the committee, who visited the United States, is adopted.

D. P. SHEERIN

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assistant should be Irish. Justice for the minority. Rev. Father Martin Callaghan, Mr. John H. Scarpie and Ald. Gallery, the Irish representatives on the School Board, should demand that our people get at least their rights. Some four or five years ago the "True Witness," in an article pointed out the injustice that was being done by the individual holding the position of Director-General, claiming that he held the position of two others, an Irish Catholic and an English Catholic. Time and again the Director-General has said that he has no time to attend to all his work, and yet he clings to his position, draws a fine salary, while the classes are sadly neglected and the children starving intellectually. Who's to blame? If some of those interested in education would only take the trouble of taking a little interest in the welfare of the teachers and the progress of the schools, they would find out. The Irish Catholics should follow this advice of one of our Irish parish priests who said: "If we don't wish to have our national spirit and our national rights wiped out altogether, let us be united and work together." Where going and whither tending? Backwards or forwards? Rev. Father Donnelly's stand in defence of his rights at a parochial school is worthy of note. May success crown his noble efforts. O festies dies.

St. Ann's Young Men's Society held their annual religious celebration last Sunday. At the eight o'clock mass the members received Holy Communion in a body for the deceased members of the Society. The right was a very imposing one. In the evening at 8.30 the members assembled at their hall, and marched to the church, where they occupied seats in the centre aisle. At 7 o'clock Monsignor Z. Racicot, of the Archbishop's Palace, blessed a beautiful new flag, which was presented to the Society, after which Rev. Father Thomas Heffernan delivered an eloquent oration. Solemn Benediction was then imparted, during which the choir, under the direction of Prof. P. Sheehy, rendered a choice programme of sacred music. Rev. Father Flynn, C.S.S.R., the spiritual director of the Society, is succeeding admirably in promoting the temporal and spiritual welfare of the young men. What joy to the pastor to see the young men walk in righteousness.

Fix by Christian education That the spirit of a nation Will develop animation, And grow strong. Can there be a better token Where the law Divine is spoken, Than to seldom see it broken, By a wrong!

Rev. Father McPhail, C.S.S.R. of St. Ann's Church, the eloquent Redeemptorist, and Director of the Holy Family Sodality, at the meeting on Thursday evening warned the members to shun certain theatres of the city as the plays presented in such places were injurious to their morals. Hundreds of our young men and boys have been ruined by such resorts. Cigarettes have thousands, and street education, bad company, and theatres its tens of thousands.

The following is a wise move: In order that the little city children who do not go to the country in the hot weather, may have a pleasant playground next year, a large number of young people are busy rehearsing for an entertainment to be given in the Academy of Music on December 14th. It was Mr. Ben Greet who suggested that "One Summer Day," H. V. Esmond's comedy, in which Charles Hawtrey made a hit in 1897, should be chosen for production, and this is now being rehearsed, the proceeds from the performance to go to the Parks and Playgrounds Association. The performers in "One Summer Day" will be: Mrs. Leacock, Miss B. Laroche, Miss Cox, Miss Hamilton and Miss Howard, and Messrs. Haywood, Gregory Barclay, Austley Rives, Hall, Shaughey, J. Moyses, Williams, and F. Shaughey.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm and gives the diseased parts a chance to heal.

Here a croquet ground will be made and a pond about eleven inches deep, where the small boys may sail their boats will be constructed, while in convenient places where they will not interfere with the games, shade trees will be planted.

Perhaps the most expensive part of the undertaking will be in the erecting of shelters, where, on rainy days the children may find amusement, swings and some gymnasium appliances will also be fitted up. The grounds will be available to all children, both French and English. The association is determined to make this first playground worthy of the city, and every effort is being made towards that end.

Branch 26 of the C.M.B.A. held its twentieth annual social, which was quite successful both financially and socially. The flower show held during the week was a magnificent success. The hall is transformed by the magnificent specimens of ferns and flowers to be found in every direction. The platform is banked with ferns, while on the stands and tables are to be found magnificent chrysanthemums, of all colours and sizes, from the dwarf variety to the huge top-heavy flower. The Timothy Eaton is one of the largest varieties, and is in all colours. Two new flowers are the Lady Roberts, in yellow and red, and the Madame Rogers, also a very fine flower.

Mgr. Bruchesi's Jubilee

On His 25th Sacerdotal Anniversary He Remembers the Poor and Afflicted Only. The following circular has been issued at Montreal: To the Clergy, Religious Communities and Faithful of the Diocese of Montreal: Our very dear brethren: The twenty-first of December next will be the twenty-fifth anniversary of the priestly ordination of His Grace our Archbishop.

Such a day should not pass unnoticed in the diocese. Religious communities, clergy and laity, should all unite in the joy of such a happy event. We thought of holding imposing ceremonies worthy of such an anniversary. A committee was to have charge of the organization of the feast. His Grace the Archbishop to whom we made known our intentions, expressed the desire to celebrate his sacerdotal jubilee in the simplest manner possible. His Grace desires that this day should be spent in prayer and thanksgiving. A Pontifical Mass at the Cathedral, a family dinner at the Palace for the clergy is the only programme to which the jubilarian would consent. This desire we should respect. There will, then, be no public banquet, which would rob the feast of its essentially religious and intimate character. The day on which the twenty-fifth anniversary falls is too near the day of ordinations and the feast of Christmas, so we thought better to hold the feast on the 15th of December. The 8th of December His Grace with the clergy of the Palace will go under a retreat. The 15th of December, at 10 o'clock, will be held the Thanksgiving Mass at the Cathedral. The clergy, religious communities and laity are cordially invited. His Grace will be pleased if each family would recite the beads for his intention, and if convenient assist at mass. It would be suitable, it seems to us, to offer a jubilee testimonial which would be a token of our filial attachment and profound gratitude. But the Archbishop begs earnestly that the priests, communities and the laity will offer him no personal gift. His Grace, on the occasion of his jubilee, thinks particularly of the poor, which should be the favourite part of his flock. It is towards them he wishes to see the generosity of the members of his flock turn. A work which is specially dear to the heart of the Archbishop is the Hospital for the Incurables. This hospital fills in the midst of our population a long felt want. Open only a few months, it shelters already a goodly number of infirm, who would find with difficulty the rest and care needed. But no body ignores that this hospital has been very costly, and it has no other resource but that of charity. His Grace has made known to us that nothing could make him happier than to give this institution of charity all that will be offered on the occasion of his priestly jubilee. Many hearts will be touched by this generous thought, and it will be possible, we believe, to offer as a jubilee gift to the founder of the Hospital for the Incurables the means to pay the outstanding indebtedness, of a work the importance of which nobody doubts. The assistance of all will assure the success of our plans without any one giving largely. We will receive at the Palace the alms given for that end. The offering will be presented to the venerable prelate the day of the twenty-fifth anniversary of his priestly jubilee. We hope that this happy anniversary will be a day of heavenly blessings for all the diocese, of which I am the humble and obedient servant, Z. RACICOT, Vicar-General.

Palace, November 4, 1903.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm and gives the diseased parts a chance to heal.

Diocesan Changes: His Grace the Archbishop of Toronto, has made the following clerical changes in the Archdiocese: Rev. P. Coyle, late of Dixie, to be pastor of the Holy Family Church, Parkdale; Rev. Wm. Bergin to be pastor of Dixie; Rev. Wm. Ryan, lately ordained in Thurles, Ireland, to be curate at Adjala.

What a Few of the Thousands of Delighted Purchasers say: Rev. A. T. Bourke, College St. Joseph, N.B.: The Gramophone arrived in perfect order. All are surprised and pleased with it. You will doubtless receive many orders from this part of the country. Rev. B. Kiernan, Quyon, Que.: Your records are ahead of any I ever heard. Rev. D. Matte, Hospice St. Joseph, Que.: The Gramophone I bought of you a few months ago is giving entire satisfaction, and is admired and praised by all who have heard it. These are only a few of the thousands of testimonials on our file from the clergy, lawyers, doctors, farmers, merchants, mechanics, etc. Write or call for catalogue at your nearest agent, or to the inventor and manufacturer, E. BERLINER, 2315 St. Catherine Street Montreal



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Business Side of the Vatican

Vast and Perfect System That Appeals Strongly to the Modern Mind.

In its October number "The Bookkeeper, the Business Man's Magazine," gives leading place to an interesting and informing article on "The Business Department of the Vatican."

The writer, Mr. George Britton, has evidently been at pains to gather his data from authoritative sources, and his general treatment of his subject is such as will not only arouse and sustain the interest of the "men of figures" who read "The Bookkeeper," but of the reading public in general.

The business department of the Vatican—by which term is comprehended the immense yet delicate internal machinery of the Roman Catholic Church—is probably the least known and yet the most interesting bit of mechanism connected with that notable organization, that which, Lord Macaulay declared, none was more worthy of serious examination.

The vastness and the perfection of the system appeal strongly to the modern American mind, which looks with admiration upon big enterprises of any character and his special reverence for any device by which the ordinary omissions and blunders of mankind are reduced to a minimum. It can be said without exaggeration that the business department of the Vatican is more nearly flawless than that of any great corporation in the world.

By the Vatican is meant not only the official residence of the Pope, which is also the working headquarters of some of his chief assistants, but all of that large establishment in Rome which has the executive charge and management of the material interests of the Roman Catholic Church.

The Vatican palace is one of the five large buildings utilized for transacting the business of the Holy See. They are the Palazzo di S. See, wherein are the offices of the Congregation of the Holy Office; the Vaticano, which is the headquarters of the State Department; the Palazzo di Propaganda, occupied by the congregation having charge of the affairs of missionary countries; La Dataria, used by the congregation which might be termed the Bureau of Appointments; and La Cancelleria, wherein are housed all of the remaining congregations.

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lost a considerable sum of money, has made the officials very wary about having business relations with the financial institutions of Rome. It is no secret that the larger portion of the Vatican investments are in London securities. In recent years Berlin, as well, has been given friendly consideration. It is hardly necessary to say that the investments are exclusively in high-class bonds.

Peter's Pence is probably more important than the fixed revenues of the Vatican, for it represents the voluntary and often spontaneous offerings of the faithful. The time and method of its collection are left entirely to the judgment of the Bishop of each particular diocese. Of course, under such a condition, the method of collecting Peter's Pence varies very materially. In this country the process is quite simple. The plan adopted by one of the large dioceses is representative of that employed in the others. Take Philadelphia as a specimen.

The Archbishop sends out a letter to the rector of every parish in his archdiocese, instructing him to take up a collection for the Pope at all of the services on a specified Sunday. The letter contains an appeal calling upon the faithful to contribute "according to their means" a collection taken up a few years ago, recited the fact that, since the Italian Government had despoiled the Pope of his temporal possessions, he depended almost entirely upon the voluntary contributions of the people. It paid an eloquent and masterly tribute to the character and work of Leo XIII., and was read at all of the services of the churches. In most cases, it was accompanied by an exhortation from the pastor and his assistants urging the faithful to make an unusual effort in order to show their devotion to the Holy See.

The Archdiocese of Philadelphia has a Catholic population of nearly 500,000. Deduct the number of those below the age at which attendance at Mass is compulsory, and it will readily be seen what an extensive publicity is given to the appeal. In addition to this verbal advertisement, direct as it is, the Archbishop prints the appeal in the official organ of the Archdiocese, The Catholic Standard and Times, thus giving it further desirable advertising, because The Standard and Times has a very large circulation. The announcements having been made on one Sunday, the collection is taken up on the following Sunday. The money is forwarded to the chancellor of the archdiocese, who, in his turn, remits it to the Vatican.

When it is known that the plan is applied to every diocese and every parish in the United States, it is not difficult to imagine that the results are exceedingly fruitful. Indeed it may be said that the collection of Peter's Pence is the most thorough, the most systematic and the most economically managed revenue producing agency combining both business and religion, that has ever been attempted in this country. The method of collection demonstrates the power of perfect organization. From top to bottom, every bit of the vast mechanism works with absolute precision. There is order and authority everywhere. The spectacle is presented of 1 Cardinal, 13 Archbishops, 87 Bishops, 12,963 priests and 11,788,710 of the laity working in entire harmony to accomplish a given purpose. Consider that these figures relate merely to the United States, which is only one nation out of many, and the magnitude of the operation becomes apparent.

Some parts of the distribution of the Papal income are regulated by rule, but the Pope is the unquestioned dispenser of the Peter's Pence. In the early age of the Church in England, this was regarded as a fixed tax; but now, while considered a pious duty, it is purely a voluntary contribution. The Pope, besides allotting hundreds of thousands of dollars for the running expenses of the Vatican, for maintaining schools and libraries, for supporting Cardinals and diplomats, and for gifts and charities, maintains also the Pontifical army. It is composed of four sections—the Noble Guard, the Swiss Guard, the Guard Palatine and the gendarmes. The only commands receiving pay are the Swiss Guard and the gendarmes who live in the Vaticano. The other wealthy families. They reside outside the walls and support themselves. The Swiss Guards receive \$10 a month, out of which they must pay for one meal. The fact that every member of the Noble Guard is a count, a marquis or a titled nobleman of some rank makes it the most unique, the most exclusive and the most aristocratic body of soldiers in the world.

The Pope has no personal salary. There is a reason: Being a spiritual sovereign he cannot be a subject of or subject to any person on earth. This one thought contains, in a nutshell, the whole theory and contention of the Church as to the temporal power of the Pope. He is not only protected against the confiscation of Church property, but he declines to be an Italian subject, and is thus a self-immured prisoner in the Vaticano. The Popes have followed Pius IX., in steadfastly declining to receive the money voted for the maintenance of the Holy See by the Italian Government. It is a grant of about 3,000,000 francs a year, and as it has been refused for thirty-three years, the total is now about \$20,000,000 with interest. No tax is imposed on the Church for the support of the Pope. In this the Pope differs from every other minister of the Church. Rectors and curates receive specified salaries. The Bishops are supported by the pro rata sum, known as "Cathedraticum" for the Bishop Cardinals are paid a salary of \$5,000 per annum, exactly the amount paid by our Government to each member of the United States Senate. Nuncios, Legates and Delegates are paid specified salaries.

Pomp and power and responsibility surround the Pope. He has control over immense sums of money. But out of it all he gains no temporal or personal advantages. He receives simply food and lodging. And it is no exaggeration to say that his living expenses are as low, if not lower, than those of the humblest curate in any one of our large city parishes. One authority has placed the amount at about four francs a day. The Papal Delegate to the United States receives a salary of \$6,000 per annum, out of which he pays an auditor and a secretary. Fortunately some years ago he was presented with an official residence in the city of Washington, so that he is relieved from the payment of house rent. His expenses for travel, in going from city to city, are paid by the Propaganda. The United States is not a diplomatic mission. The Delegate's purpose of settling ecclesiastical or other disputes between Bishops or sentatives of the Holy Father for resides here as the personal representative of the Holy See. Nuncios are appointed by the Pope to nations having regular diplomatic relations with the Holy See. The principal missions are at Paris, Madrid, Lisbon and Vienna, the capitals of what are popularly known as Catholic countries.

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A Novel Sight

A Catholic Priest on the Platform of A Presbyterian Church Denouncing the Divorce Evil.

One of the topics discussed at the recent Ohio Congress of Mothers, held at the Old Stone (Presbyterian) Church, Cleveland, was "The Influence of Divorce on the Home." Rev. Gilbert P. Jennings, pastor of the St. Agnes' Church, Cleveland, presented the Catholic position on the question. "It was a novel sight," says the "Catholic Universe," "to see a Catholic priest on the platform of a Presbyterian church elucidating the Catholic doctrine on the subject of divorce and pushing it home by numerous and strong quotations from the Bible—the whole rule of faith for the evangelists. Father Jennings spoke strongly and convincingly on the Catholic doctrine of no absolute divorce and won applause even from the enemies of this teaching." Father Jennings said in part: Marriage is essentially between two. We cannot conceive of any acceptable condition in which man's affections—the kind of affection implied by marriage—can be shared by more.

Of its very nature it is such a surrender of mind and heart and will and love and spirit and flesh that for this reason every other tie must be broken and a man must leave father and mother and cleave to his wife. Made male and female from the beginning—two in one flesh—the complement of each other corporally and spiritually, they form a union so sacred, so absolute and complete that even human judgment revolts from any conclusion that would permit of total separation or divorce.

And because marriage is the corner-stone of the social structure, it cannot be hedged about with too many safeguards. A veritable host of holes, it should be walled about by seven times seven walls of jealous care to keep it in unswayed and unbroken purity. From the divine origin and purposes of marriage in the eyes of the Church the divorce question is a moral question. In some of its consequences it may affect social conditions and in so far as the State may deal with it, it is in itself its essential and moral law and the determination of it belongs to the Author of the moral law. It is all important, therefore, to learn what God Himself says about marriage and divorce, and I assume that with this Christian audience He is in honor and the court of last appeal.

Our Lord came to the world at a time when the human race had fallen to the lowest depths of degradation. There was no law that men had not broken or turned against its purpose. Not only in the pagan world, but even among the chosen children of God woman was without honor in the homes of men—the slave of her husband. Young girls were bought and sold like chattels. Even Rabbin sought the privilege of marrying for a day.

At that time the question of divorce was under discussion in Judea, a school holding to laxity and another for more restriction. The Pharisees, who were always trying to entrap our Lord, knowing that whatever He said was sure to antagonize some one, tempting Him, asked Him: "Is it lawful for a man to put away his wife for every cause?"

To establish the very point that I am contending for, He went back to the very foundations of the human race to show that both in nature and in God's words the marriage tie was to be permanent.

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The inference from this answer for the involability of the marriage tie was so plain that His enemies, wishing to defend themselves and entrap Him, said: "Why, then, did Moses command to give a bill of divorce?" Moses did not command, He answered them, but on account of your hard-heartedness he permitted it. But He added: "It was not so from the beginning."

And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry again, committeth adultery; again he that shall marry her that is put away committeth adultery. It was not the answer passion demanded and it was not what they had grown to consider as lawful, but it was the higher law to which He came to invite them. This was conclusive.

Even His own disciples could not understand anything so contrary to accepted custom unless He did not want them to marry at all. They waited until they were alone with Him and said to Him: "If the case of a man with his wife be so," namely, that he could not dismiss her and marry again without adultery, "is it not expedient to marry?" St. Mark, recording what happened on this occasion, makes our Lord say the same thing, but makes reference to no exception to the condemnation. St. Paul even more clearly gives the law on this question. First extolling virginity in his first epistle to the Corinthians (vii. 10-11) he said: "But to them that are married, not as the Lord commandeth the wife depart from her husband, and if she depart that she remain unmarried or be reconciled to her husband." If for cause, therefore, even adultery, a man be permitted to put away his wife he cannot marry again. Then to show that death might release a man, and nothing else, in the seventh chapter of his Epistle to the Romans he says: "For the woman that hath a husband, whilst her husband liveth is bound to the law, but if her husband be dead she is loosed from the law of her husband. Therefore, whilst her husband liveth she shall be called an adulteress if she be with another man, but if her husband be dead she is released from the law of her husband so that she is not an adulteress if she be with another man."

Every one of these texts is a declaration for the stability of the marriage contract and against the assumption that either husband or wife may marry again during the lifetime of the other. This is the law of God and this is the interpretation of the Catholic Church that has witnessed Christianity from the beginning.

Marriage between Christians is indissoluble except by death. One wife or one man at all is the law. And because the law was hard, difficult for human frailty, the grace of God was necessary. For this reason St. Paul says that under the new dispensation the union is a sacrament, a contract, but a sacrament conferring the necessary grace to enable man to fulfill his responsible duties.

Within its own sphere the State may regulate the divorce evil as it would the social evil—drive it like an impure thing within limitations—but that only emphasizes its criminality and puts in the boldest relief the justice of the Catholic position in dealing with divorce as an evil in itself which deserves no toleration and should receive no quarter from the Church that has stood like a bulwark of defence against the encroachments of passion or self-interest or anything else that weakens the foundations of human society.

The State has no rights in so far as the essence and indissolubility of marriage are concerned any more than it has a right to release men from the commandment not to lie or to kill or to steal or to commit adultery. For by divine declaration "If a man put away his wife and marry again he committeth adultery." And when we know that there is something in the stability of marriage that makes men faithful and ashamed in the presence of infidelity and vice, and that repeated divorce prepared them for the shamelessness that puts sensuality in honor and degrades womanhood to the lusts of the slave buyer, the mystery is how courts of justice or legislative Divines wind and stand unmoved in the presence of an evil that has destroyed wherever it has been tolerated, and instead of building up

and strengthening the barriers that hinder it, vie with one another in trying to make loopholes and pretexts through which those who have grown tired of duty and who plan to violate their pledged vows may be assisted in their perfidy. St. Ignatius Martyr and Justin and Tertullian and Augustine and the early fathers of the Church did not hesitate to denounce as adulterous marriages which the State permitted, and which virtuous and God-fearing men and women, in our day—earnest and honest interpreters of the Divine law—learn to call things by their right names, when adultery shall have no more honor than forgery or robbery or murder or drunkenness and such like—and this new idea of either the married couple or the head of the Church has de facto become more unpopular and marriage attain to the permanency and place of honor which in God's plans was intended.

I do not care to go into the objection generally raised by non-Catholics about the exception made in the Gospel of St. Matthew by which it is claimed that adultery on the part of either of the married couple is a valid reason for releasing the innocent party and allowing him or her, as the case may be, to marry again. St. Mark makes no exception whatever to the condemnation of remarriage. St. Luke is equally sweeping in his denunciation of it. St. Paul absolutely precludes the idea by saying that if the married wife leave she must remain unmarried or be reconciled, and that a wife shall be called an adulteress if she be with another during the life of her husband. His disciples clearly understood him to make remarriage impossible for the man who put away his wife even for fornication, because they said if that was the law it was expedient not to marry at all. There are two ways of dealing with the passion—one is to give it rein and the other is to suppress it altogether. In this matter of interfering with the integrity of the marriage tie, the Church has set herself with unyielding firmness against every indulgence to passion and meddling of self-interest.

Which admits of no contingency in the dissolution of the marriage tie is permitted—she forbids it absolutely makes it impossible from her interpretation of Divine law either for her children or for herself. It is the way of reason to stifle passion by leaving it without hope of lawful gratification; to make it sinful even to desire the things that we may not have. If you allow men to think vain thoughts, to give full play to the imagination, to dwell upon forbidden desires, to long for the ideal instead of the reality they possess, to believe that old ties are not binding and that new ones are possible, it will not be strange if dislike and disgust for present conditions do not find food in the little differences of daily life. The yoke will soon become falling. Little things, instead of going unnoticed, are magnified.

For those who want release there is no purpose in preventing trouble. If lack of friendship or congeniality is reason for divorce, more aversion is more reason. To those who want to be free and who may without sin think and plan about future alliances the difficulties of their present position are the very reasons for their release according to the prevailing idea.

Even when adultery is made a pretext for divorce, those who grow tired of one another can trade in it and meditate it and commit it, all in the sinful hope that their own infidelity will become the means of their release. As soon as you make adultery or anything else a cause for divorce you put a premium on crime. Divorce opens the door to every kind of conjugal sin. It excites and lends fuel to strife and bitterness and domestic trouble. It lessens mutual affection. It hinders human life by preventing childbirth and for the unfortunate offspring of such unions it takes them from their homes to transplant them in new and strange surroundings and often makes them victims of new fathers and mothers who have no love for them and no interest in them.

But when the law stands and no exceptions are made, and no change in health or sickness or poverty or personal appearance or anything else can be made a pretext for breaking the marriage tie, when men learn that the law is of Divine origin and is supported by Divine sanction, that

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CONVICTED BY A CAMERA

A GOLD MINER'S STORY

Giles Parson and I had spent four months at a mining camp on the Gila River, near Florence, in Southern Arizona. We had had tolerable luck. I suppose, between us, there may have been the value of six or seven thousand dollars. But the vein began to "pete" out; at least we thought so. Perhaps the heat and the monotony of our surroundings may have had some influence on our opinion. At all events, we made up our minds to push on westward, to the junction of the Gila and the Colorado, at Yuma City. The railroad had not been put through at that time, and the region was as remote as it was desolate. Not that we were still strong in us; we were but two or three years out of college. But we wanted variety as well as rest, and believed, as all men are apt to do, that the true Eldorado lay beneath the horizon.

There was a sociable, agreeable fellow in the camp, Dick Stapers by name, with whom, more than with any of the others, we had found it agreeable to fraternize. He was some years our elder, and had been well educated, knew something of the classics and of English literature, and was fond of enriching his conversation with quotations from ancient and recent poetry. He was also well acquainted with the life of the plains, and gave us not a few useful hints. On the other hand, it must be confessed that he was not particularly industrious. He seemed unable to take advantage of his knowledge and experience; but, being gifted with a winning tongue, he contrived to live along in fair comfort, especially as he was a first-class poker player. His presence made the place less lonely and monotonous, and for that reason no one thought of grudging Dick a pull at his whiskey flask, or even a handful of dust now and then. There was no other standard whereby to measure the value of social cheerfulness.

Giles and I were, therefore, anything but put out when Dick proposed to accompany us on our journey. In the first place he knew the route, and, secondly, he would be a grand resource at the camp fire. So we accepted his cordiality, gave him a good mustang, and, one fine morning, we all three rode forth with the sun on our backs. A mule carried our camp equipage; and Giles, as the steadiest and stoutest of the party, was entrusted with the larger part of our "dust." There was about four hundred pounds' weight in all, of which he carried two and a half hundred, and I the remainder. Giles and I were each armed with a rifle and a revolver; Dick was unarmed; but, as he said, "Nobody will want to shoot me, and I don't want to shoot anybody."

A few miles below the camp there was a ford, which we crossed, keeping thenceforth on the southern bank of the stream. The sun glared down at us as if it had nothing else in the solar system to attend to. I felt as if something were pricking me in the brain, and Giles plodded along with his head down and a sore for support. A mass of drooping down his nose and falling on the pommel of his saddle. Dick alone appeared lightsome and comfortable. He had a jest for every mishap and a remedy for every ill; and when Giles asked him, with some exasperation, where the deuce he got his good spirits from, he replied with a verse from Captain.

"Good thoughts my only friends,
His health a well-spent age,
The earth his sober inn,
And quiet pilgrimage!"

In short, he was incorrigibly jolly and even hilarious. And when, after a hard day's journey and innumerable petty contrarieties, we dismounted, at length, to camp in a bend of a stream, I heard him murmur to himself, as he knelt down for his supper: "Post hoc naufragia portus!" ("After so many shipwrecks, a harbor.")

"Now, boys," he said, socially, as we squatted round the remains of our meal, an hour later, "this is going to be a tough transit, and we've got to scratch our best to make it. Those two nags of yours have all they want to do to carry you and your guns. The mule is pretty well fixed with the tent and the kettles. But something's got to be done with that four hundred pounds' weight of dust. If you two carry it, you'll be on foot in two days; if I carry it—the fact is, I believe I shall watch my chance to cut and run with it. The mule remains; she can stand a good deal, and I believe she can stand that four hundred pounds. But not to run it too close, here's my proposition; I'll pack the tent on my crupper—my rapacity to extend to tents—and that will give the mule a chance. How does that strike you?"

We talked over it, and finally agreed that Dick's plan was prudent and expedient. After a sound night's sleep—Giles and I using the bags of dust for pillows—we arose at sunrise, breakfasted, and packed up our things, Dick being very active in assisting. The mule took the alteration in her load quite good-humoredly, and Dick, rigging the tent on his saddle in such a way that, so far from incommodating him, it gave him a support to rest his back against. On the route we rode in advance, followed by Giles, who was followed by the mule, which I brought up the rear. More heat and perspiration, more weariness of flesh, more unquenchable, or rather fire-proof, gaiety on the part of Dick. When we halted at noon we made a discovery.

As I was looking forward to a speedy return to civilization, I discovered that my camera and plates were missing. I had left them at our last night's sleeping-ground.

I at once announced my determination to go back and get my camera. Giles shook his big head. Dick soberly declared that it would be little short of madness. He pointed out that it might have dropped off anywhere on the route, and either tumbled into the river or fallen under a sage bush, or other wise hidden itself after the manner of such things. Again, I should wear out my horse by doubling the distance we had already travelled that day; and, finally, what was the use of a lot of amateur photographs anyway? But I still held to my purpose, and began to strap the saddle on my devoted mustang.

"Well," said Dick, at length, "I'll tell you what we'll do. There is a nice clump of trees about six miles further on, and, if you are fixed in your insanity, Giles and I will go forward easily, and wait for you there. It will be a good place to spend the night in, and will give you a chance for a rest when you come back. But I tell you frankly, I never expect to see you again. I return you que moneo—but, as you please, the pitipah shall be, 'Died of a camera!'"

"Good-bye, old man; you're an idiot!" was Giles' farewell. And with that I touched my heel to the mustang's flank and cantered slowly off on the return trail.

Three hours' rather leisurely travelling brought me to the site of our camp. Nothing was to be seen there but a few scattered trees. As all our baggage had been kept together in one place, it ought to have been immediately visible. I was puzzled by this, and racked my brain for a solution. While I was debating the question, a snake glided out of a hole in the ground and wriggled off toward a neighboring clump of bushes. Mechanically I drew my revolver and fired at him. The bullet struck him in the thickest part of his body. I walked up to put him out of pain, and caught sight of a corner of my camera protruding from beneath a neighboring shrub. I picked it up, strapped it to my belt, and, after allowing my horse half an hour's rest, resaddled and remounted and set out toward the west once more. But all the while I was thinking, "How did the camera get there?" It was twenty paces, at least, from the camp, and could not have got there by accident. At last I came to the conclusion that Dick must have hidden it there for fun, and then forgotten all about it; and when I had discovered the loss, and showed such concern at it, he had held his tongue for fear of a row. That was the best explanation I could devise; and it was not a very satisfactory one after all.

I rode on and on through the boiling afternoon. I was glad to have recovered my camera, but I was not in a very good humor, and, being alone, my thoughts took a gloomy turn, and I lost myself in gloomy memories and forebodings. At length I roused myself to find that the region I was in was strange to me. I had certainly not passed through it with the others. I looked at my watch; it was four hours since I had set out on my return. I must, therefore, have already passed our noon resting-place. But, on the other hand, I must be near the grove of trees that Dick had mentioned as our night-halt. I rode on for nearly another hour, and came to a fork in the river. Which way had the others gone? I searched along the bank of the left branch, but found no trail. I forded the stream and searched on the other side. Half an hour's labor brought me on the hoof-marks of the two mustangs and the mule. To my surprise, after proceeding along the bank for a mile or two, they turned off to the right and disappeared toward the northwest, right across the great alkali desert of Yuma. It was incomprehensible, but I had no choice but to follow.

It was five o'clock in the afternoon, but the sun was nearly three hours high. The air was perfectly still; the sky was of a dull hue, inclining to copper at the horizon. The white surface of the alkali glittered on every side, dazzling my eyes. My horse was jaded; I began to feel grave apprehensions. Could it be that I had mistaken some other trail for theirs, and was wandering about in the desert? I was visible. I had lost it, and was myself lost!

For a moment my heart failed me. Then manning myself, I bore on my left rein, and began to ride in a great circle. In twenty minutes I struck a trail—it was my own. Well, I would try a larger circle still.

Just as I started my mustang raised his head, and, as if by magic, involuntarily I glanced up. What I saw sent a shock of superstitious terror to my heart.

from his horse. At the same moment, and involuntarily I flashed the lens. And then, like the vanishing of a soap-bubble, the whole spectral scene disappeared, and I was alone in the desert.

At half-past seven I came upon Giles' body. Luckily there was life in it; the bullet had struck his head and glanced, stunning him and making an ugly wound, but not seriously injuring him. He explained to me afterward that Dick had assured him by taking a "short cut" across the desert they would strike the river at the mythical "clump of trees"; he had forforn. Later Dick had borrowed his revolver to shoot at a rabbit, and had kept it. Evidently he had planned from the beginning to murder one or both of us and to get off with the gold.

Two pieces of rare good luck befell Giles and me at this moment of our need. First, Giles' horse came quietly up out of the darkness and allowed himself to be caught, being, probably, too much discouraged to travel by himself. In the second place we succeeded that night in reaching a small stream, with some timber growing beside it. It undoubtedly saved both our lives. The next morning, riding along the stream, we stumbled upon Dick's trail, and followed it northward by west for thirty miles, to Mineral City, on the Colorado. Here we communicated with the Sheriff, Tom York, who arrested Dick just as he was leaving town with five thousand dollars in greenbacks on his person. He denied everything; but, when confronted by Giles, whom he supposed to be dead, he blanched a little; and when I produced the photograph which I had meanwhile developed, he was overcome by sheer amazement and confessed his guilt. Dick was a clever fellow; but I never told him the secret of that photograph, and it is a mystery to him to this day. The last I saw of him he was looking out of the grated window of Mineral City jail.

"Well, good-bye, Dick," said I. "You have a chance to test your philosophy: 'Good thoughts your only friends; Your wealth a well-spent age; The jail your sober inn—'"

"All right, my boy," he interrupted, grinning. "You have the edge on me, and I'm not the man to complain. It isn't my fault that I was born, but being born, the rest came itself. Myself alone all my life, the poet had it. Only, if I had known the capacities of that camera of yours, I'd have chucked it into the river instead of into the bush. Good-bye, my boy, and put your money into a letter of credit."

Dick was a good fellow in his way. The Perversion of the Public Conscience

It is a significant characteristic of the press of the country that it emphatically denies that the State has any responsibility to preserve and to guard that public conscience which it is the divine right of the church to establish. Recently a leading journal contained an editorial apropos of an infamous divorce case, in which it proudly challenged any minister to marry the guilty parties and preserve his good name, yet said that the State might do this, and uttered no word of complaint against such an action.

Now, the case was a most flagrant one; both parties had been judged by the State as guilty of immorality, yet the State might turn about with impunity and deliberately legalize what it had declared by its own lips to be crime.

We write this here not alone to call attention to the widespread cancer of divorce, but also to note a wider and deeper principle regarding the welfare of the State. The State may have in itself but a material power and only a temporal end, but the sure basis of all these and of their development must be spiritual—that is, must rest in the conscience of the individual members out of which is made the conscience of the nation.

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THE PASSING OF THADY

By Maud Regan in Donahoe's.

Thady's cabin, poor enough in creature comforts, is tucked away in one of the many windings of the prettiest roads in Ireland, therefore in the World.

The road leads ultimately to the sea, but pursues its course with leisurely indirectness, as though it were of little consequence whether it attained its destination to-day, to-morrow, or next week, and when you have humored its tancy for doubling and twisting as often as have, you won't think it matters either.

For it takes its own time about bringing you those seven miles "as thick where the 'good people' revels their feet at their moon-lit revels that unexplored mystery, the 'say.' In sun-kissed, heaving splendor my fancy pictures it, a lovely vision which I am curiously loath to compare with an actuality which must entirely prove less fair.

Half way down the road, measured from the little ivy-clad inn where my pleasant lines are cast, to its ultimate turning of a reckless, somewhat over the cliff in little thread of a "goat and gossamer" path that scrambles down to the beach, lies Thady's cabin.

At least it used to be Thady's, until the "quariness in his chest," against which he had poulticed and striven all winter, developed into a galloping consumption that hurried him off into a special lovely turn of the road, a rocky, grassy, grassy churchar, whither all his forebears travelled when it was time to rest.

So, although from old habit I recall the cabin Thady's, his home is really in the shadow of the ruined Abbey wall, and possesses this one advantage—most dear to the Irish peasant—haunted by the fear of laying his bones in alien soil—that he lies among his own people.

"My mother, may the heavens be her bed," "My father God rest his soul!" How often have I heard poor Thady thus speak of those he was so soon to join. Yesterday, little Patsy standing close to his mother's side made the same prayer for Thady, with solemn childish eyes devotedly raised. "My father God rest him!" I said. "Molly catch her breath sharply. There are still moments when she almost forgets 'Himself' is gone, though the neighbors have begun to speak of her as the 'Widdy O'Connor.'"

The cabin is as neat and tidy as bustling industry can make it. Some hardy flowers struggle up on either side of the doorstep, and behind the house lies a crop, of mending the glory of green leaf and snow-gold-crested blossom. So straight and even the furrows run that the plants seem to march in soldierly files, unbroken save where Molly and the children have been busy with their spades, "gettin' the pitaties in agin the fall."

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Sir Wilfrid Laurier 62 Years of Age

Next Friday is the birthday anniversary of Sir Wilfrid Laurier, the Premier being 62 years of age on the 20th of November.

Sir Wilfrid was born at St. Lin, Quebec, on November 20, 1841, the son of a surveyor and farmer in that village.

Sir Wilfrid had early become interested in politics, and in 1871, when but 30 years old, was elected to the Quebec Legislature as representative of the riding of Drummond and Beauport.

After the defeat of the Mackenzie administration in 1878, Sir Wilfrid remained in the House, and on the retirement of Hon. Edward Blake from the Liberal leadership in 1887, the position was unanimously offered him.

On July 10, 1897, he accepted the very high honor of Grand Cross of St. Michael and St. George, which carried knighthood with it, and was sworn in as one of her majesty's privy councillors.

Sir Wilfrid had had an excellent health during the most of his life, having married Miss Zoe Lafontaine in Montreal in 1868.

Experience of 1,500 Years. If we seek a reason for the recurring success of the Papacy in recovering a modicum of temporal power, we shall find it in the indisputable fact that throughout a large part of Christiandom public opinion sees in the Catholic Church a beneficent agency, and accepts the plea that for an effective exercise of its functions the Pope needs political independence.

The empty vessel makes the greatest sound. Man often shows the hard side of his disposition to mark more strongly the generous shades.

They Profit by the Experience and Advice of Mr. Low Dake of the Dake House, St. Thomas-Dodd's Kidney Pills Cured Him.

St. Thomas, Ont., Nov. 16.—Special.—Mr. L. Dake, the well-known proprietor of the Dake House here and one of the most popular men in this railroad centre, is completely cured of Backache and Kidney Disease of five years standing and he has no hesitation in stating that the cure was effected by Dodd's Kidney Pills.

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The Dog Remembered. A gentleman who is a great traveler, and who is always accompanied in his wanderings by a bull terrier, to which he is much attached, arrived one day in the city of Florence.

The most careful search was made, and before going to the hotel the traveler went to the police station to notify the gens d'armes of his loss.

The traveler, of course, went up stairs at once, and there on the mat before the chamber number forty-four lay Bruno, who sprang up with frantic demonstrations of delight at finding his master again.

The gentleman remembered that two years previous he had been with the dog in Florence, and had staid at this hotel. He did not remember that he had occupied this particular room, but on reference to the hotel register such was found to be the fact.—Youth's Companion.

Safety in Liberty. Sixty-three years ago British politicians asserted that the extension of the privilege of self-government to Canada would weaken the imperial tie and would soon be followed by the separation of Canada from the empire.

Canadian statesmen and the Canadian people falsified the prediction. They demonstrated that it was quite safe to entrust Canada with the privilege and responsibilities of self-government.

British politicians now say that the extension of Canada's treaty-making powers would result in the separation of Canada from the Empire.

It will be for Canadian statesmen to demonstrate the falsity of this prediction. For an extension of her treaty-making powers Canada must have the right to deal with danger in granting it that in withholding it.—Hamilton Herald.

Popular Autumn Flowers. In pots and in vases are arranged the popular autumn flowers, some of them so heavy that they have to be propped to prevent their upsetting the vase.

There is one table devoted to cyclamen, and another long table for the humble and useful vegetable. Here are to be found some fine apples and even carrots and cabbage, which, though not so handsome as the chrysanthemums, have other excellent qualities.

Mr. Bennett exhibits a mantel-piece handsomely decorated, and banked with ferns. The other exhibitors of mantels are Wilshire Bros., Hall & Robinson and P. McKenna & Son.

The firm of P. McKenna & Son occupies a large store at the corner of Guy and St. Catherine Sts. and is a gem of artistic arrangement.

His exhibit at the show was magnificent, and was a credit to the firm, and which shows the business skill and tact of a prominent Irish Catholic.

DOMESTIC READING. The empty vessel makes the greatest sound.

Man often shows the hard side of his disposition to mark more strongly the generous shades.

The sweet companions of labor, music and song, kept pace with the strides and advancement of man.

There can be no surer sign of predestination than to carry one's cross patiently and lovingly for Christ's sake.

Faith and obedience are bound up in the same bundle. He that obeys God, trusts God, and he that trusts God, obeys God.

The Catholic religion is the only religion that can keep its identity without losing its life, and that can keep its life without losing its identity.

Only human motives will appeal in vain to the ears which have heard the tones of the heavenly music; and all the pomp of life will show poor and tawdry to the sight that has gazed on the vision of the great white throne and the crystal sea.

De not fail to keep uppermost in your efforts to please God the idea that you are to attempt to go beyond the strength He gives you. Thus you have well defined limit to all your efforts to work, and if you accept the assurance God gives you are sure of victory when accepting His word and doing His will.

Man's inheritance.—There are three things to which man is born—labor, sorrow, and joy. Each of these

THE OLD RELIABLE. ROYAL BAKING POWDER. Absolutely Pure. THERE IS NO SUBSTITUTE.

three things has its baseness and its nobleness. There is base labor and noble labor. There is base sorrow and noble sorrow.

On Unfortunate Customs.—Have a care of an unfortunate custom—it may be, it has a tolerable complexion; it may be the falling is somewhat imperceptible in the single instance.

There was a fairly good trade at the Western Cattle Market to-day, although the receipts were not very heavy.

Butchers' Cattle.—There was a better demand for cattle and trade had a brisk tone and has had for some time.

Stocks and Feeders.—Trade in these lines has fallen off pretty much, as the buyers are not so numerous.

Chicago, Nov. 17.—Cattle.—Receipts, 10,000, including 1,000 western; slow; good steers, \$3.50 to \$5.50; poor to medium, \$2.50 to \$4.50; stockers and feeders, \$2.50 to \$4.50; cows, \$1.25 to \$1.50; heifers, \$2.00 to \$3.00; calves, \$1.25 to \$2.00; bulls, \$1.50 to \$2.50; mixed, \$2.00 to \$3.00; western steers, \$3.00 to \$4.00; sheep, \$1.50 to \$2.00; mixed and butchers, \$1.50 to \$2.00; good to choice heavy, \$1.50 to \$2.00; good to choice light, \$1.50 to \$2.00; mixed, \$1.50 to \$2.00; native lambs, \$2.75 to \$3.25.

Leading Wheat Markets. Closing previous day, To-day, Chicago, Nov. 17, 1903.

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British Markets. Liverpool, Nov. 17.—Opening.—Wheat, spot quiet; No. 1 standard California, 65 1/2 to 66 1/2; No. 2 red winter, 64 1/2 to 65 1/2; No. 1 northern Manitoba, 64 1/2 to 65 1/2; futures quiet, December 64 1/2 to 65 1/2; March 64 1/2 to 65 1/2; May 64 1/2 to 65 1/2; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; 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No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; corn, spot quiet, mixed American, 2 1/2 to 2 3/4; futures quiet, December 2 1/2 to 2 3/4; March 2 1/2 to 2 3/4; May 2 1/2 to 2 3/4; flour, spot quiet, No. 1 standard California, 2 1/2 to 2 3/4; No. 2 red winter, 2 1/2 to 2 3/4; No. 1 northern Manitoba, 2 1/2 to 2