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VOL. XI. No. 9

TORONTO, THURSDAY, FEBRUARY 26, 1903

PRICE FIVE CENTS

PONTIFICAL JUBILEE

Official Order of the Festivities in Rome

Pope Leo Satisfied With the Loyal Demonstrations of the Faithful

The programme of the festivities in Rome for the celebration of the Pope's Jubilee is as follows:

Friday, 20th February—Twenty-fifth anniversary of the election of His Holiness Leo XIII. to the Pontifical Chair. Audience to the pilgrimages and deputations that have arrived in Rome. 1. His Eminence the Cardinal Vicar and the Bishops and Ordinaries present in Rome will offer to the Sovereign Pontiff the gold tiara, a symbol of the triple Pontifical power, and the collective gift of the faithful of every nation and every diocese. 2. The Jubilee Committee will offer to His Holiness the Peter's Pence for the restoration of St. John in Lateran, the Pope's Cathedral, and the mother church of Rome and of the Catholic world. 3. The International Committee of Solemn Homage to Our Redeemer and to His august Vicar will present to His Holiness "the Peter's Pence of the Tiara and of Filial Love," and also in the name of the Italian and foreign pilgrims who have visited Rome during the Holy Year and after a special offering consisting of the outcome of their own zeal. 4. The Lombard Pilgrimage, with Cardinal Ferrari, Archbishop of Milan, and the Bishops of that region at its head, will present, with Peter's Pence, the grand commemorative medal of the Pontifical Jubilee, in gold, silver and bronze, as well as the instruments used in stamping it. 5. The representatives of the Episcopal Curie, with Cardinal Boschi, Archbishop of Ferrara, at their head, will offer the keys symbolical of the supreme Pontifical authority full (in gold) of Peter's Pence collected amongst their colleagues.

Friday, the 20th, Saturday the 21st, and Sunday the 22nd Feb.—Solemn Triduum arranged by the College of Parish Priests of Rome in the Church of the Holy Apostles to make thanksgiving to God for the favor granted by Him to the Christian people in having given them for such a long time a Sovereign Pontiff such as Leo XIII., and to beg that the life of His Holiness may be further preserved. Fathers Marolo, Ferrini and Cente, parish priests, will preach. On Sunday morning the Cardinal Vicar, assisted by the College of Parish Priests, will pontificate and impart the threefold Benediction. The "Te Deum" will be sung by the people.

Sunday, the 22nd Feb.—At midday a banquet will be given at the Vatican by the International Committee, representing the Catholics of the whole world, to a thousand people in honor of the Sovereign Pontiff, "the father of the Poor." The Committee exhort Catholics everywhere to celebrate the Pontifical Jubilee not only with prayer, but also with extraordinary aims to the local poor.

Tuesday, the 3rd March—A Papal Chapel at St. Peter's with attendance of the pilgrimages from Piedmont, Liguria, Tuscany, and other parts of Italy, as well as from abroad. The Holy Father will make a solemn entry in the "sedia gestatoria," and will wear the Tiara presented by the Catholics of the world. Pontifical

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Benediction "Urbi et Orbi" and the singing of the "Te Deum" by the people in union with the Catholic world.

Thursday, the 5th March—Accademia in the Church of the Holy Apostles. The music will be under the direction of Don Lorenzo Perosi. Cardinal Ferrari will read a discourse; Mgr. Vincenzo Sardi a Latin poem; and Commendatore Tolli, Signor Persichetti, and Mgr. Poletto Italian poems. The Society of St. Peter will be present.

Friday 6th, Saturday 7th, and Sunday the 8th March—Solemn Triduum arranged by the Jubilee Committee in the Gesù. Father Zocchi, Mgr. Radini Tedeschi, and Cardinal Satolli will preach. Benediction of the Blessed Sacrament will be given by three Cardinals, and on the last day the representatives of all the Catholic societies and associations in Rome will be present and join in the singing of the "Te Deum." The Society of the Immaculata will give assistance.

Tuesday, the 28th April—His Holiness Leo XIII. to-day reaches the years, months and days of the Pontificate of St. Peter in the See of Rome, and the Roman Jubilee Committee, the International Committee, and the deputations and pilgrimages in Rome will offer His Holiness congratulations and good wishes in the name of the Catholic world.

THE OPENING DAY.

Rome, Feb. 20.—(Associated Press Despatches.)—The Pope completed the functions of his Jubilee to-day without undue fatigue. Upon returning to his apartments the Pontiff exclaimed: "This is really the happiest day of my life."

"It seems impossible that it is twenty-five years since I have been there," was the Pope's exclamation as he looked from a window of his apartments this morning into the sunlit piazza of St. Peter's. This was the Pontiff's only reference to his long term of self-imposed imprisonment in the Vatican, during which he has never gone beyond the palace grounds and St. Peter's, which is considered to be part of the Vatican. "What a glorious morning for the Jubilee of my Pontificate," the Pope added as he proceeded with evident pleasure to peruse the almost innumerable telegrams, letters and addresses of congratulation which have reached the Vatican from all parts of the world.

The Hall of Beatification, above the portico of St. Peter's, where the Pontiff held his jubilee reception to-day, presented a brilliant scene. It was beautifully hung with antique brocades and illuminated with thousands of electric lights and wax candles. The boxes lining the long, narrow hall were filled to their capacity with members of the Roman aristocracy, diplomats, women with black veils, men in evening dress, and monks and sisters in various garbs. Here and there groups of Papal guards, in bright uniforms, lent color to the whole. Notable among the diplomats was Count Almódovar, head of the special mission sent to represent the King of Spain at the Jubilee.

The struggle to get into the hall was terrific. People were swept off their feet, and women were overcome, but no one was injured. The babel of tongues raised in protest testified to the world-wide character of the gathering.

PONTIFF ARRIVES.

There was a long and tedious wait before the ceremony commenced and the audience was growing restless when, suddenly a great roar of "Long Live Leo" and "Long Live the Pope King," announced the arrival of the Pontiff. His Holiness was borne in the sedia gestatoria on the shoulders of eight men, habited in red brocade. The Pope himself wore gorgeous robes and had the triple crown on his head. He bestowed his benediction right and left as he passed through the cheering concourse, whose enthusiasm was so great and whose desire to

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touch the hem of the Pope's gown was so intense, that the presence of the guards seemed really necessary for his protection.

In a procession, surrounded by a brilliant escort of prelates, aristocracy and guests, Pope Leo always appears at his best. His feebleness and bent form are hidden, and the public sees only the venerable patriarch, with cameo-like features and kindly smile, who fulfills its every ideal. The Pope was accompanied by Cardinals Mocceni, Perrauti, Ferrari, Satolli, Respighi, Boschi and Macchi, and escorted by the much-admired noble guards. The celebrated feather fans on both sides of the Sedia Gestatoria exercised great interest. On the right of the Pontifical throne was assembled the Pecci family, to which

the Pope belongs, and on the left stood Count Almódovar. When the Pontiff ascended the throne, he seemed to be in a kind of glorified atmosphere, attained by a peculiar arrangement of red draperies before the windows.

RICH GIFTS PRESENTED.

Cardinal Respighi, Vicar of Rome, read an affectionate Latin address, expressing loyalty and devotion, and offered the gold tiara, the Jubilee present of the Catholic world, which cost \$25,000, and \$40,000 in cash. Cardinal Ferrari (Archbishop of Milan), in behalf of a pilgrimage from Lombardy, presented an address of felicitation to the Pope and the gold, silver and bronze commemorative medals. The Pope thanked the Lombardy pilgrims and gave them his benediction. Cardinal Boschi read a third address, and presented to His Holiness the symbolic keys, one of gold and the other of silver, accompanied by an offering of \$40,000 in gold coins

The Roman Committee for the Jubilee fetes presented a rich parchment volume, with the signatures of all who had contributed to the offerings, with another \$40,000 to be devoted to the restoration of the Basilica of St. John Lateran. Other committees followed with addresses and offerings.

The Pope then charged Monsignor Bisleti, his Master of the Chamber, to read a Latin speech addressed "to my venerable brothers and beloved children," in which His Holiness expressed satisfaction at the manifestation of which he is the object on the part of the whole Catholic world. For the second time in a century, continued Pope Leo, Christ has wished to glorify His Vicar on earth by allowing him to reach the years of St. Peter.

The address ended by saying that the Pontiff was happy to celebrate his Jubilee amidst the homage and veneration of the Catholic universe.

RETURNED AMB PLAUDITS.

After bestowing the Apostolic blessing, the Pope returned to his apartments, amid the enthusiastic plaudits of the multitude. He contemplated the functions of the jubilee without undue fatigue. On returning to his apartments he exclaimed: "This is really the happiest day of my life."

In St. Peter's this afternoon, Cardinal Rampollo celebrated a Solemn Mass and Te Deum. The Pope retired at 10 o'clock at night, saying to his valet: "I am really satisfied with the day's work."

GOOD WISHES FROM MONTREAL.

Archbishop Bruchesi Forwards Message to His Holiness.

Montreal, Feb. 20.—Archbishop Bruchesi, on behalf of the diocese of Montreal, to-day forwarded a cable-gram of congratulation to His Holiness, Pope Leo XIII., on the occasion of the celebration of his silver jubilee. After congratulating the Holy Pontiff upon his long and successful reign, the message expressed a wish that it might continue, while assuring him of the loyalty and devotion of the subjects of this diocese.

At the Archbishop's palace to-day the announcement was made that a Te Deum would be sung in all the churches of the diocese on Sunday next. No special service was held to-day, but in offering the holy sacrifices of the Mass the priests inserted the special prayer Pro Papa.

Lord Dunraven Expresses hope of Success

London, Feb. 23.—The Earl of Dunraven was interviewed to-night regarding the report of the Irish Landlord and Tenants' Conference in Dublin, of which he was Chairman. He spoke hopefully regarding the prospects of legislation, which, he thought, would end the difficulties in Ireland. Lord Dunraven said: "The utterances of King Edward and of British public men, the temper of Ireland, the reception of the conference's report by the public, and the action of the Government since its publication, are all favorable indications pointing to the success of the Government's Irish land bill, which, if it contains a just and generous offer, will make good the first impression on which all depends. The bill, if drawn on the lines of the report, will insure a final settlement and remove the cause of friction in Ireland, which is reacting unfavorably not only in Great Britain but throughout the empire and on our kindred in the United States."

Lord Dunraven replied to the adverse criticism of the report, saying that the conference could not lay down a specific formula to be adopted. They were obliged to deal with the matter on the broadest lines, considering both the interests of the nation and those of individual landlords and tenants. He did not think that the Government would be able to specify a strict formula, which, if attempted, would confuse the issue. The minor details of any plan based on voluntarism must be left to the purchasers and sellers. The conference only sought to formulate the conditions under which it would be possible to complete the transfer of the land within a reasonable period. His Lordship concluded by saying that he did not think that the demand on the State treasury would be disproportionate to the benefits gained.

Inter-Catholic Club Debating Union

The third debate of the Inter-Catholic Club Debating Union took place last Monday evening at St. Mary's Club Rooms. Mr. C. J. Read, the President of St. Mary's C. L. & A. A., welcomed the large audience and explained the objects of the Debating Union, and asked the President of the Association to take the chair, who called on the First Vice-President, Mr. J. L. Costello, as he himself was engaged in the debates. The subject of debate was "Resolved, That a Total Prohibition of the Manufacture and Sale of Intoxicating Liquor is in the Best Interests of the Country." Mr. J. C. DeRoche and Mr. D. McGuire, of St. Mary's, spoke for the affirmative, and Mr. E. V. O'Sullivan and Mr. J. J. O'Sullivan upheld the negative. While the judges were giving the decision the audience were entertained by two songs from Mr. Wm. Kennedy. Mr. Thomas Mulvey, K. C., ably spoke on the benefits of the debating union. The judges, Rev. F. F. Rohleder, Ald. Wm. Burns and Dr. A. J. McDonagh, gave the decision for the affirmative. Rev. Dr. Teefe was indisposed and expressed, through the President, regret at his inability to attend. Mr. J. J. Foy, K. C., M. P. P., who was to act was not present.

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ROME

DEATH OF A CATHOLIC LEADER.

Mgr. Schaeffman, D.D., the leader of the Dutch Catholics, who was stricken down by illness during a visit to Rome, died on Wednesday, the 21st inst., at a Franciscan Convent in the Eternal City.

for the beatification were first taken in 1886, and in 1898, on the application of the Postulator, the case of Archbishop Plunkett was separated from that of sixty others also executed in 1681.

ENGLAND

BACK TO THE CHURCH.

A remarkable state of affairs at present exists in connection with St. Michael's Protestant Church, Shore-ditch, London. The services at the church have been conducted for some time past on advanced High Church lines, with the usual result that the pastor, the Rev. Mr. Evans, has been roundly denounced for his "Romanist" tendencies.

UNITED STATES

CATHOLIC CHIEF JUSTICE.

The Hon. John T. McDonough, of Albany, N. Y., whom the President has tendered the appointment of chief justice of the Supreme Court of the Philippines, at a salary of \$7,500, is a Catholic and a personal friend of Mr. Roosevelt's.

FRANCE

AN INTERDICTED BOOK.

His Eminence Cardinal Perraud, Bishop of Autun, following the Archbishop of Paris, Cardinal Richard, has forbidden the reading of Professor Loisy's book, "L'Evangile et l'Eglise," in his diocese.

THE VENERABLE OLIVER PLUNKETT.

Reuter's agent at Rome, writing on the 3rd inst., says: The Canonization of the Venerable Oliver Plunkett, Archbishop of Armagh, who was executed at Tyburn on July 1st, 1681, and whose remains are interred in the Benedictine College of Downside at Bath, has recently been discussed as though it were imminent.

THE WORLD'S DEBT TO CATHOLIC MISSIONARIES

The latest number of the Annals of the Propagation of the Faith contains a very instructive article on the part played by Catholic missionaries in the scientific progress of the world.

Because of their very vocation, the pioneers of the apostolate are condemned to pass, not only months, but their entire life, among people whose intellectual and moral regeneration they undertake; for the fulfillment of their duty they are obliged to assimilate the idioms, study the beliefs, sound the traditions and adopt the customs of those among whom they work.

It cannot be denied that, of all sciences, geography is most indebted to evangelical laborers. The very force of circumstances transforms missionaries into explorers whenever they reach an unknown country.

Who has not heard of Father Hue, the brave missionary traveler who immortalized his name fifty years ago, by tracing a furrow of light across the dark ground of Central Asia? The Annals of the Propagation of the Faith contained the first publication of this famous journey in Tartary and Tibet, so improbable did some of its details seem, that geographers for a long time regarded the account merely as a fictitious tale of adventure.

A Belgian missionary, Father Constant de Deken, who had the honor of being one of those who made this memorable journey across Central Asia, published an important account of it in 1894. The Society of Commercial Geography of Paris bestowed upon him the Duplex medal; the Royal Geographical Society of Antwerp, a diploma of honor.

AUSTRALIA

DEATH OF AN HEROIC PRIEST.

The last Australian mail brings news of the sad death of an heroic Irish priest—the Rev. Father McEnroe. Father McEnroe was walking in North Sydney when a runaway horse rushed down the street, and was about to dash into a group of children who were playing in the roadway, when the aged clergyman—Father McEnroe recently celebrated his 71st birthday—jumped forward and endeavored to stop the horse by suddenly opening an umbrella in its face.

Worthy perpetrators of the traditions of science which their predecessors will to them, Ricci, Shall, Verbiest, Premare, Martini, Parenin, Gaubil, Amoy, etc., the Jesuits of Kiang-nan are publishing for twenty years a series of exact monographs on the subjects of the geography, ethnography, history and literature of China under the title of Chinese Varieties.

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The reason is not far to seek, for Dr. A. W. Chase's superior skill in treating disease and his integrity of character stand behind each of his remedies as a guarantee of their wonderful power over disease. Letters such as the following are received almost daily, and give some idea of why Dr. Chase's remedies are so firmly established as household necessities.

Mrs. James Burns, sen., Waller, Ont., states: "We have several times had occasion to use Dr. Chase's remedies in our family, and have always done so with most excellent results. I am especially grateful for the marvelous restoration to health of my dear husband, who was ill for fifteen years. He had liver trouble and chronic bronchitis, and, by using two boxes of Dr. Chase's Kidney-Liver Pills, two bottles of Dr. Chase's Syrup of Linseed and Turpentine, and two boxes of Dr. Chase's Nerve Food, he has been completely restored to health. Previous to taking these medicines he had been attended by several physicians, but nothing ever benefited him as Dr. Chase's Nerve Food has done."

Dr. Chase's remedies are for sale at all dealers, or sent postpaid on receipt of price by Edmondson, Bates & Co., Toronto.

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the world of learning on his travels in Damaraland and Ovampo, is Father Charles Duparquet, corresponding member of the Natural History Museum of Paris and the Geographical Society of Lisbon. In the month of December, 1886, his excursion into the Kingdom of Huilla inaugurated the series of his investigations in the valley of the Kuenene and the Zaire; he was superior of the mission of the Congo when in August, 1877, Stanley arrived there at the close of the most famous geographical expedition of this century.

In America several Oblate priests of Canada have contributed a worthy quota to the knowledge of the valleys of the Mackenzie and other rivers which bear their waters to the Arctic Ocean. Of these, Father Petiot is conspicuous for his success. The Geographical Society of Paris presented a gold medal to him and published at its own expense, his chart of North America.

How many details on the Indians of the Rocky Mountains, New Mexico, Arizona, Ecuador, Guiana, Brazil and Patagonia would have passed into oblivion if Archbishop Salpointe, Fathers de Smet, Pedro Enonet, Brunetti, etc., and the Salesians of Turin had not written several volumes of correspondence from these different regions of North and South America.

Next to geography, linguistics may boast most of the co-operation of missionaries. Scarcely arrived at the distant post assigned to them as their second country, since there they are to die, the deep study of language is their chief occupation. If there have gone before, the arduous task is greatly facilitated. The first to arrive in a new country, however, must painfully analyze the chaos of mysterious syllables that strike the ear, discover their meaning, transcribe the sounds, investigate the origin of phrases, the genius of dialects formulate laws of grammar and compile glossaries. All this work enriches philological science. The finest works of this kind are the Chinese Dictionary, by Father Perney, the Madagascan Dictionary, by Father Abinal; the Siamese Dictionary, by Bishop Pallegoix; the Tibetan Dictionary, by Father Desgodins; the Korean Dictionary, the Somali Dictionary, etc. Besides these great monuments of erudition, there are modest works, but useful, practical and meritorious—hundreds of lexicons, grammars and translations. All languages are represented in this philological encyclopedia, from the language of the Maoris to that of the Esquimaux, from the Kishouhali to the Tamoul.

During the rare leisure which the exercise of his holy ministry allows a missionary, he often finds profitable distraction in the study of botany, mineralogy and zoology. He makes a note of useful plants, studies rocks, collects insects and stuffs birds. A few missionaries of exceptional talent have become famous for their discoveries in the natural sciences.

We have already spoken of Father Amand David as an explorer; he is even more celebrated as a naturalist. From China, Mongolia, Tartary and Thibet, he has sent to Europe immense collections of mammalia, birds, reptiles, fish, mollusks, insects, plants and minerals, including thousands of new species. Father Camboue, of Madagascar, is another naturalist of great merit. Father Cognet has published a valuable monograph on the flora of New Zealand; Father Hervey, a distinguished conchologist, has written learned articles on the shells of the island of Lifou and gathered the richest collection of New Caledonian shells. When you taste a cup of aromatic Mocha, do you give a thought of gratitude to the missionary who made the precious tonic known? And does not cinchona, the febrifuge par excellence, bear the name of "Jesuit bark," from the Jesuits who discovered it?

Instead of pursuing the study of natural history, learning about plants and animals, some missionaries, especially those who live in countries celebrated in the annals of the past, devote themselves to archaeology. Delattre, superior of Saint Louis in Carthage, is a master in this field and has studied the sacred and profane ruins of the Punic city for a long time. By persevering and intelligent research he has succeeded in collecting a large number of bas reliefs, vases, lamps, inscriptions, mosaics, bronze and iron weapons, seals, engraved stones, statues, medals, coins, etc.—authentic specimens of Carthaginian art of the eighth century before our era.

Fathers Sebastian and Vincent Scheil, two Dominicans from Lorraine, are collecting evidences from a still more remote past, extending even to the time of the deluge; both are applying themselves to Assyriology and are pursuing their work on the shores of the Euphrates and the Tigris.

A member of the Society of White

Fathers has published authoritative works on the ancient history of Barbary countries. We must not omit to mention the work of Bishop Laouenan on Bramanism, which the French Academy has crowned with praise. It is well known that the Jesuit Fathers gained the favor of the Chinese emperors in the seventeenth and eighteenth centuries by their knowledge of astronomy. Finally, even when not engaged in scientific work missionaries deserve some acknowledgment from science when they extend to Americans and Europeans on exploring expeditions in distant countries the shelter of their hospitable roof, the support of their tried experience, comforting words in cases of discouragement and brotherly care in sickness. The accounts of all great travelers contain some touching page relating in terms full of gratitude some service of this kind. Open the books of explorers Stanley, Bonvalot, Trivier, Mouchot and everywhere you will find the same tone of appreciation.

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Not only does it carry Appendicitis in its train, but it so weakens the body that tired Nature is no longer able to resist disease, and the Dyspeptic falls a ready victim to La Grippe, or any other of those infectious diseases that periodically sweep over the community. If you would guard against such diseases, you must guard against Indigestion and Dyspepsia. Cure yourself of the disease if the disease has already got a foothold; fortify the stomach against it if it is not already there.

Dodd's Dyspepsia Tablets are the one sure preventive and cure. Those who have used them will tell you so. Isaac Jenkins, 116 Dundas street, Toronto, says:

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ANSWERING A QUESTION.

Some of the troubles of editorship are the letters which come to the editor from subscribers in search of information. The Bookman acknowledges the receipt of this letter from a correspondent who lives not a thousand miles from Boston:

"Do you ever realize that the emanations of human thought are never isolated and abstracted so that they stand without the universal consciousness, but that instead they form endless continuity whereby through all the phases of literature, whether primitive or typical of high aesthetic cultivation, they are united by what is perhaps a subconscious but nevertheless an inherent and persistent striving after the complete and perfect expression of what is best in the human heart and intellect? Do you ever think of this?" Happily the editor was equal to the occasion, and he replied in all the buoyancy of an optimistic nature: "Yes, sometimes. By the way, in a couple of weeks it will be about time for buckwheat cakes."

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THIRD MONTH
31 DAYS

March

S. JOSEPH

1903

Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS. Lists days from 1 to 31 with corresponding vestment colors.

First Sunday of Lent
Vesper Hymn "Iste Confessor."
S. Simplicius.
Conversion of S. Paul.
Ember Day. S. Lucius.
S. Casimir.
Ember Day. The Lance and Nails which pierced Our Lord.
Ember Day. S. Thomas of Aquin.

Second Sunday of Lent.

Vesper Hymn "Fortem Virili Pectore."
S. Francis of Rome.
The Forty Martyrs.
S. Peter's Chair at Antioch.
S. Gregory the Great.
The Holy Winding Sheet of Our Lord.
Of the Feria.

Third Sunday of Lent.

At Principal Mass and Vespers, Anticipated Solemnity of S. Joseph. Vesper Hymn "Te Joseph Celebrant."
Of the Feria.
S. Patrick.
S. Gabriel.
S. Joseph.
Five Wounds of Our Lord.
S. Benedict.

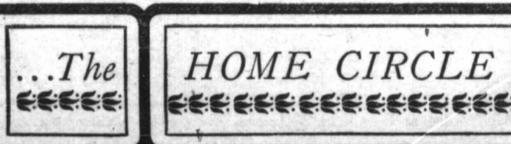
Fourth Sunday of Lent.

At Principal Mass and at Vespers, Anticipated Solemnity of the Annunciation. Vesper Hymn "Ave Maris Stella."
S. Cyril of Jerusalem.
Of the Feria.
ANNUNCIATION of the B. V. Mary.
Of the Feria.
The Most Precious Blood of Jesus.
S. Xystus III.

Passion Sunday

Vesper Hymn "Iste Confessor."
S. John Damascene.
Of the Feria.

Not a "Pick Me Up" But a "Keep Me Up" Dunlop CREEPER RUBBER Heels



SECOND SIGHT.

"Sister," said blind Dara, "What do you behold?" Found her and St. Bridgid Flowed the dawn's gold.

Over her and Bridgid Caroled the lark; Hills were heights of heaven, Though their feet were dark.

Mists from the bogland Curled like silver smoke, Young birds were singing In the arching oak.

Brigid, lost in praying, Touched her sister's eyes. "Oh!" she said, "my sister, Dove of God arise!

Saw the little rivers Glide through bogland brown, Where the yellow iris Flaunteth her gold gown;

"Yes," she said, "my sister, Blind me once again, Lest His presence in me Groweth less plain.

"Oh!" she said, "my sister, Night is beautiful, Where His face is shining Who was mocked as fool.

"Haste," she said, "and plunge me Once again in night, Lest perchance I lose Him, Gaining my sight."

All His creatures praise Him From daylight to dusk, Stars and moon and cloudland, And Messir the Sun;

-Katherine Tynan Hinkson.

LAZY LUNGS.

So much stress is laid in these days upon the value of fresh air that it is impossible for any one to miss the lesson.

In all this spread of knowledge and good sense it is unfortunately very possible to lose sight of the real issue. It is no exaggeration to say that many a one who can glibly pat-

It is not too much to assert that lungs properly used in a comparatively close room will do more good than lazy lungs in an open field, this trick of lazy lungs is a habit, like any other, and may be overcome by persistent effort.

Many other persons—and the constitute the great majority of mankind—breathe only with the upper part of the lungs, and, although they may breathe regularly, do not draw in sufficient air at a breath to fill all the lung cells.

When once the pernicious habit of poor, shallow breathing has been broken up, the health undergoes such marked improvement, there is such brightening of the spirits and improvement of the looks that the luxury of deep breathing is not likely to be readily foregone.

A good way to start the new habit is to take deliberately a few minutes at stated intervals and devote them to proper breathing. If this is done systematically, the reformer will find himself unconsciously breathing more and more, until very soon he is obeying nature and ready breathing to live.

Besides the gain to the general health which comes from the habit of deep breathing there is created a reserve strength and preparedness which is often of great service in warding off acute pulmonary diseases.—Youth's Companion.

CHILDREN'S CORNER

VALENTINE TRICKS.

A few simple tricks which may serve to enliven a Valentine party may thus be described:

Tell a boy that you can make a circle round him with a piece of chalk out of which he cannot jump. The chances are that he will say you cannot do it. Draw a circle with chalk around his jacket and say: "Now, jump out of it."

Ask a boy whether he thinks if he clasped his hands together he could walk out of the room. He will, of course, say that he could. Request him to pass his arms around the leg of the table or piano, join his hands and walk away.

Fill a small glass with water, cover it with a hat and say you can drink it without touching the hat. Take the glass and the hat, put your head under the table, make a noise as if drinking, rise and wipe your lips. Some one of the company, thinking you have drunk the water, will certainly take up the hat to see. As soon as the hat is removed, pick up the glass and drink its contents. You can now drink the water without touching the hat.

HOW JOE LEARNED THE TABLE OF SEVENS.

Joe went to school in a little, old-fashioned schoolhouse away out in the country. He liked to go to school. He could read out of the big Fourth Reader. He could spell the whole school down. He could make beautiful "R's" and "S's" in his copybook, but he could not learn the table of sevens in multiplication. In vain he tried. In vain the teacher scolded and punished. Joe could not say that table.

Joe always went to school early to start the fire in the big stove. One morning, soon after he started, there came up a sudden storm of snow and wind. Joe could scarcely get through it. When he reached the schoolhouse, there was no one there. When nine o'clock came, Joe could not see to the road. Of course, none of the children could get there. Even the teacher was "snowed in."

At first it was fun. Joe started a rousing fire in the stove, climbed up in the teacher's chair and played school.

But the wind blew in great gusts. The snow swept in through the cracks and made tiny drifts on the sills.

Poor little Joe! The minutes were very long. It wasn't much fun. He tried to read the stories in his reader, but his voice sounded strange and strained in the empty room. He learned his spelling lesson for three days. At ten o'clock he ate some of his lunch.

The storm grew worse and worse. Joe sat down by the stove. What could he do?

Finally, he had a bright thought. Now was just the time to learn that table of sevens. He took his grimy, dog-eared arithmetic and went to work with all his might. At twelve o'clock he had learned the table. He went to the blackboard and wrote it six times—three times forward and three times backward. He knew it—every bit of it.

Joe had almost forgotten the storm. He hadn't noticed that the skies were lighter, that the wind was dying down. But as he sat down to eat the rest of his lunch, a sudden ray of sunlight flashed through the little room. The storm was over.

An hour later he heard a clatter of sleigh-bells, and a loud "Whoa!" And there was father, with the colts hitched on to the bobs. What a jolly ride they had dashing through the drifts! And wasn't Joe glad to get home?

Next morning he stood up very straight and said the troublesome table almost in a breath. Everyone laughed when he told how he had learned it.

To this day, when Joe says that table of sevens, he sees again that little, lonely schoolhouse with the snow sitting in through the cracks in the windows.—Primary Education.

SQUIRRELS IN WINTER.

Here in the Adirondacks, where the snow lies deep, many interesting notes can be had by following the squirrels, writes a Northern correspondent of The New York Evening Post. The striped ground squirrels sleep nearly all winter, but a warm spell of weather brings them out and the snow is soon covered with their trails. The first thing the novice is likely to note in the ground squirrel trails is that well-travelled runways are soon made between their various homes. They must therefore be a sociable little people. It will also be noted, especially by the observer that has read much about the "unerring instinct" of animals, that ground squirrels shows no unerring instinct. When the warm spell brings them out they are invariably hungry, and go hunting for the nuts that they stored away the preceding fall. But they have to hunt—they invariably prospect for the buried treasure as a miner prospects for ore. Apparently they remember in an instinctive way something about the locality where the stores were buried, but one often

Pr-rince of Wales," was the reply, in a gruff voice and with a fine natural German accent.

The old lady flashed a look of scorn upon the supposed "double" of the future King. Then she put away her precious documents.

"I have the honor to know personally all the members of the royal family," she said, loftily, "and if my eyesight were not becoming so bad nowadays I should never have made such an astonishing error as to take you for the Prince of Wales!"

THE POET'S LITTLE JOKE.

An Arab king, whose name is not recorded, had the faculty of retaining in his memory any poem which he had once heard. He had, too, a mamluke who could repeat a poem, that he had twice heard, and a female slave, who could repeat one that she had heard thrice. Whenever a poet came to compliment the king with an ode, the king would promise him that if he found his verses to be his original composition he would give him a sum of money equal in weight to what they were written upon.

The poet, delighted, would recite his ode, and the king would say: "It is not new, for I have known it some years." Then he would repeat it as he had heard it. After that he would add: "And this mamluke also remembers it," and the mamluke would repeat it. To make the proof seem plainer still the king would then cry to the poet: "I have also a female slave who can repeat it," and on his ordering her to do so she would repeat what she had thus thrice heard; so the poet would go empty-handed away. Dr. E. W. Lane in "Arabian Society in the Middle Ages" gives the story of a poet who outwitted this king:

The famous poet El-Amsai, having heard of this proceeding and guessing the trick, composed an ode made up of very difficult words and, disguising himself, went to the palace and presented himself.

He repeated his ode. The king, perplexed and unable to remember any of it, made a sign to the mamluke, but he had, too, retained nothing. Then he called the female slave, but she also was unable to repeat a word.

"O brother of the Arabs," said the king, "thou hast spoken truth, and the ode is thine without doubt. Produce, therefore, what it is written upon, and we will give thee its weight in money, as we have promised."

"Wilt thou," said the poet, "send one of the attendants to carry it?" "To carry what?" asked the king. "Is it not upon a paper here in thy possession?"

"No, my lord the Sultan," replied the poet. "At the time I composed it there was not a piece of paper near me upon which to write it, but only a fragment of a marble column, so I engraved it upon this, and it lies in the court of the palace."

He had brought it, wrapped up, on the back of a camel. The king to fulfill his promise was obliged to make a heavy drain upon his treasury; and to prevent a repetition of the experience, in future rewarded his poets more justly.—Youth's Companion.

MOZART'S REQUIEM.

One night came a stranger knocking at Mozart's door and commanded: "Write me a Mass for the dead." "Surely my hour is almost come," said the musician. "I must write."

And again came the stranger in the night and asked: "Is the Mass for the dead ready for the playing?" The tension of toil was tightened. The harmonies, fitted with such rapture as only immortal spirits know, did their utmost. The musician lay dead with the Requiem Mass in his hand.

The next night came the stranger, querying: "Is the Mass for the dead complete?" In the wonder and majesty of the stars the seven harmonies went their way. Their flight left a quiver of light like that a burning meteor streaks across the affrighted sky. The soul of Wolfgang Amadeus Mozart winged back to the place of souls, and the body was tumbled into a pauper's grave—a grave in which two others rested, very humble and much worn with toil. No stone marks the spot. The place has been forgotten.—Atlantic Monthly.

A CURE FOR ASTHMA. Asthma sufferers need no longer leave home and business in order to be cured. Nature has provided a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured, and desiring to relieve human suffering), I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

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

193 King Street East, Toronto, Nov. 21, 1902.

John O'Connor, Esq., Toronto: 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. I have experimented with every available remedy and have consulted. I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinsmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve. Yours truly, GEO. FOGG.

Tremont House, Yonge street, Nov. 1, 1901.

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. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial. I am, Yours truly, (Signed) S. JOHNSON.

288 Victoria Street, Toronto, Oct. 31, 1901.

John O'Connor, Esq., Nealon House, City: 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. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for nine weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal. Yours sincerely, JOHN MCGROGAN.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901.

John O'Connor, Esq., Nealon House, Toronto Ont.: 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. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from Lumbago. I am, your truly, (MRS.) JAS. COSGROVE.

7 Laurier Avenue, Toronto, December 13, 1901.

John O'Connor, Esq., Toronto, Ont.: 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. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN.

12 Bright Street, Toronto, Jan. 15, 1902.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit. Yours respectfully, MRS. SIMPSON.

85 Carlton Street, Toronto, Feb. 1, 1902.

John O'Connor, Esq., 199 King Street East: I was a sufferer for four months from acute rheumatism in my left arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that you to the efficacy of Benedictine Salve are entitled to this testimonial in removing rheumatic pains. Yours sincerely, M. A. COWAN.

Toronto, Dec. 30th, 1901.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was. It will cure without fail. I can be called on for living proof. I am, Yours, etc., ALLAN J. ARTINGDALE, with the Boston Laundry.

256 1/2 King Street East, Toronto, December 10, 1901.

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, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him. Yours forever thankful, PETER AUSTEN.

Toronto, April 10, 1902.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted. Yours truly, MRS. JAMES FLEMING.

13 Spruce street, Toronto. Toronto, April 16th, 1902.

J. O'Connor, Esq., City: DEAR SIR—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, J. J. CLARKE.

114 George street, Toronto, June 17th, 1902.

John O'Connor, Esq.: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve. Yours sincerely, T. WALKER, Blacksmith.

Address C. R. JOHN O'CONNOR, 199 KING ST. E.

FOR SALE BY WM J. NICHOL, Druggist, 170 King St. E.

J. A. JOHNSON & CO., 171 King St. E.

Price, \$1 per box.

Relieve those Inflamed Eyes! Pond's Extract. Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved. CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "like Pond's." Pond's Extract which easily cures and generally contains "wood alcohol," a deadly poison.

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THURSDAY, FEB. 26, 1903.

REGULATIONS FOR LENT ARCHDIOCESE OF TORONTO.

- 1. All days of Lent, except Sundays, are fast days. 2. On these days only one full meal is allowed, and it is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor. 3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.

PONTIFICAL JUBILEE

CIRCULAR LETTER FROM THE ARCHBISHOP.

In all churches of the Archdiocese, on Sunday last, the following circular to the clergy from His Grace, the Archbishop of Toronto, was read from the pulpits at all masses:

"We began twelve months ago the celebration of the jubilee year of the reign of Leo XIII. over the Universal Church, desiring ardently, and praying fervently, that God in His mercy, to him and to us, would grant him the favor of seeing its completion. God has heard our prayers, and now it behooves us to thank Him for this benefit conferred on our Holy Father and his faithful children. The year has been one of great rejoicing, and has furnished a wonderful, as well as a merited, manifestation of love for His Holiness, and of devoted loyalty to him and the cause he represents.

The suggestions of the central committee in charge of the jubilee celebrations have been acted upon, and have been crowned with most encouraging success. Unceasing prayers, public and private, have gone up from all parts of the earth to the throne of the Invisible Head of the Church for the well-being of His vicar on earth.

"From all nations pilgrimages have made their way to Rome to pay personal homage to the successor of St. Peter, showing by their numbers and their enthusiasm a deep respect and a warm affection for the common father of the faithful.

"Donations for the repairs of the Pope's Cathedral Church, gifts of a personal nature, many of great value, and contributions of St. Peter's Pence have all testified to the interest taken by all classes of the faithful in this unusual event, and to their readiness to make sacrifices of time and means to render it most noteworthy.

"In all these manifestations of faith and good-will, excepting perhaps the pilgrimages, the diocese has had a reasonable share, and all its subjects take a just pride in having contributed to the joys and honor of the Holy Father.

"These joys, in which the father and the children shared alike, entailed on

him much labor and many fatigues, but God upheld and strengthened him, so that the end of the year finds him as active and vigorous as its beginning. Surely we have great reason to thank the Giver of all good things.

"The year of jubilee has not been one of unmitigated happiness for the Supreme Pontiff. In some countries our holy religion has suffered shameful attacks on its teachings and institutions, and these attacks brought much suffering and privation on the innocent victims of them. The fatherly heart of the Pope, who sufers in his children, has been deeply grieved by such wanton treatment, but it has served to call forth from him public protests against wrongdoing and statements of Catholic teaching and practices worthy of the most energetic of his predecessors. His watchfulness over the interests of the Church, his courage in defending them, and his vigor in upholding truth and repelling error, have been the admiration of the Christian world. This is another weighty reason for closing the jubilee year with special acts of thanksgiving. The events of the year have furnished unmistakable signs of God's special providence over His Church, and its visible head. To Him then let heartfelt thanks be given publicly and privately, and let us unite our prayers with all Catholics throughout the earth in a grand chorus of praise and gratitude for all the favors conferred on our Holy Father and his devoted children during a year of grace and blessing.

"Let us ask Him to preserve the already long life of the Sovereign Pontiff, who, in a few days, will complete his 93rd year, and to grant that its remaining years may be consoled by the return of wayward children to better sentiments, and by increased reverence and loyalty on the part of those whose affection for him leaves no room for doubt. This will be a fitting termination to the year of solemn homage to Jesus Christ and His august Vicar. To this end we decree as follows:

"A triduum of prayers will begin in the diocese on the first Friday of March, ending on the following Sunday.

"Mass will be said each morning in parish churches and convent chapels at an hour that will ensure a large attendance thereto.

"Each evening the Rosary will be recited, followed by the Benediction of the Most Holy Sacrament. The evening service of Sunday will close with the singing of the Te Deum in presence of the Blessed Sacrament exposed.

"In families the Rosary will be recited each day, followed by the prayer for our Sovereign Pontiff.

"All the faithful of suitable age are expected to approach the Sacraments of Penance and the Holy Eucharist.

"Priests will continue to say the prayer Pro Papa until the close of the triduum.

(Signed) J. M. CRUISE, Secretary.

APOSTOLICAL DELEGATE'S ELOQUENT TRIBUTE TO POPE LEO.

Twenty-five years ago, Leo XIII., who now so gloriously rules the Church of God, was elevated to the chair of St. Peter. This long reign, as rare as it was unexpected, fills the hearts of all the faithful throughout the world with unspeakable joy; and even our separated brethren and all honest and intelligent people, without distinction of creed, or race or nationality show their appreciation and gladness.

Leo XIII. has been the bright light which illuminated the last part of the nineteenth century, and which continues to shine as brightly in the beginning of the new era. Leo XIII. is admired for the loftiness of his intellect, the strength of his character, the nobility of his heart and for his love of everything which is just and right and good. He is one of the leading spirits of his age. Nothing has escaped his keen and deep intuition for the good of the Church and the welfare of humanity. He has ever been ready to lend his powerful influence wherever necessity required it. He has been as firm as a rock against injustice, but at the same time free from all harshness. He knew how to combine the strength of the lion with the meekness of the lamb.

With the profound keenness of his intellect he saw all the dangers which threatened the very foundations of society and proposed opportune remedies. The materialistic, positivistic and rationalistic ideas made great inroads into the philosophic world so that many of the acutest minds, in some points at least, were led astray. In a masterly manner the Holy Father showed the importance of sound philosophic teaching and indicated the right path to be followed, persuaded, that the true philosophic principles form the most solid foundation of other sciences.

His activity was not confined to any special direction but had the characteristic mark of universality. Dangers threatened domestic and civil society. Legislation, with some nations, tried to deprive the hallowed institution of marriage of its sacredness and to debase it to the level of a mere civil contract. Leo raised his voice and in his beautiful encyclicals denounced this attempt as contrary to the teaching of Christ, who had elevated marriage to the dignity of a sacrament, and no one can ignore how strenuously he has combated and is still combating the attempt to destroy the indissolubility of the marriage tie.

Theories subversive of all social order were widely propagated. Dreadful attempts, which shocked the world, were made to reduce these theories to action. This indicated clearly how deeply the evil was rooted. This was the result of deviating from the teachings of Christ. The Holy Father in a luminous manner reminded the world of the origin of authority and society showing also that according to the principles of reason all authority comes from God and that there are mutual rights and obligations to be observed by rulers and subjects. The most weighty and important question that confronts our age and which is a menace to the stability of the civil order is the ponderous struggle going on between capital and labor. The solution, that will harmonize all these conflicting interests, is to be found only in the great principles of Christian justice and Christian charity. One of the greatest works of Pope Leo is the wonderful encyclical on this subject which has attracted the consideration and admiration of all thinking men. The principles, so masterfully evolved by him, are powerful means to safeguard the rights of every one—be he owner or laborer—and have given a strong impulse to various organizations directed to the relief of the moral and material condition of the workingman.

In a like manner Leo XIII. has showed himself the loving father of all humanity. The soul of Leo is eminently religious; his aspirations are heavenly; all his efforts and energies are directed to the glory of God, the welfare of the Church and the salvation of souls. Inspired by a most filial devotion towards the Blessed Virgin he has sedulously worked to spread and to engrat and to instil more deeply into the minds and hearts of the faithful the love of the Mother of Jesus Christ. He seems to transfuse into his various acts all the treasures of sweetness of his noble heart.

He spared no time nor hard work to repress abuses, to eradicate vices, to advance religious and Christian works and to pronounce the happiness of mankind. His love and ardent charity embraces the world. Animated by the zeal of St. Paul he has constantly endeavored to propagate the light of the gospel of Jesus Christ to the peoples of all nations; and his especial efforts were directed to unite into one great body all the believers in our Lord Jesus Christ so that the words of our Lord would be fulfilled: "Fiet unum ovile et unus pastor."

However, human strength alone is unable to accomplish such a high object. The grace of the Almighty is absolutely necessary. Therefore in another sublime encyclical, whilst explaining the wonderful action of the Holy Ghost in the soul of man, he inculcates and incites the faithful fervently to God in order that the Holy Ghost "descendeth upon all and teacheth all truth" and illuminate the intellect and move the will "donec occurrant omnes in unitatem fidei," "until we all meet into the unity of faith." How glorious would be the day when this admirable union would take place and when we could celebrate the return of the sheep to the one fold.

No one can remain indifferent before the marvelous spectacle of this great venerable Pontiff who in his hoary age, full of life, and with youthful vigor leads the Church of God through the most perilous storms to the harbor of safety, who sheds the light and solves the most vital questions of our age, who is revered by millions of Catholics and who is respected and admired by all mankind. No wonder then that the whole Catholic world rejoices and gives thanks to God that he, in his inscrutable wisdom has spared Leo XIII. to the Church for so many years.

The Catholics of this beloved Dominion of Canada, second to none in their filial attachment to the vicar of Christ, have united with their brethren, under the direction of the hierarchy, to offer to the Heavenly Father a solemn service of thanksgiving that He in His bounty may preserve for a long time to come with undiminished vigor of mind and body our Holy Father, Pope Leo XIII. for the greater advancement of our holy religion and the welfare of mankind.

DONATUS, Archbishop of Ephesus, Ap. Del.

THE REIGN OF POPE LEO.

It is not only in Rome, the centre of the Catholic world, but in all the nations of the earth, that reverent interest is taken in the details of the Pontifical Jubilee. Friday last was the 25th anniversary of the election of His Holiness Leo XIII. to the Chair of Peter. In another column we publish the order of the celebrations that will mark the weeks intervening before April 28, when the Holy Father will have reached the days of Peter's Pontificate in the See of Rome.

The inauguration of this period of special festivity was so auspicious that it won from the august Pontiff the declaration that it had satisfied him fully—satisfied the head of the Catholic Church with the loyalty and strong faith of his children. This was the test of his satisfaction, and severe indeed the conditions under which it was applied. In France the rights of religion hang in the balance, in Italy the sacredness of Catholic marriage has become a political issue. Throughout Christendom social

changes are taking place that to timid minds carry import of disaster to the future influence of religion upon the human family. But Pope Leo, having seen many of the world's rulers who were thought to be the chief custodians of international order pass away, still looks out upon the troubled world from his throne in a prison with serene confidence that the Catholic and Apostolic Church will live down her enemies and see the pernicious errors of their infidelity die, as all error must.

Should Pope Leo live to be a hundred years old or more, should he preserve his marvellous power and energy to his closing hour these facts would be commonplace and bare in themselves. What is impressive and prophetic is the patient, wise, constant, trust of this great Pope not only in the ultimate triumph of religion over the rising tide of present perils, but in the unity and security of the entire Christian family. Error assailing the Church inflicts injury upon humanity. It has always been so. The effect of modern anti-religious movements cannot be different. Pope Leo's comforting words will satisfy the minds of Catholics as fully as their demonstrations of faith and courage at this time satisfy him.

Contracting the scope of observation to the domestic circle of our own Canada, the Catholic people have certainly reason to rejoice in the freedom which religion possesses in this young country. Throughout the Dominion the Bishops of the Church have ordered celebrations appropriate to the happy stage which Pope Leo's Pontificate has now reached. The Letter of His Grace, the Archbishop of Toronto, announcing a triduum of prayers to begin on the first Friday of March points out with lucidity the signs of God's special providence in this solemn year of jubilee. It will be devoutly read by the faithful throughout the archdiocese.

DAWN OF IRELAND'S PEACE.

Increasing signs of an early peace in Ireland are appearing. The existing truce between the Government and the popular organization is in itself a notable indication of a satisfactory final solution. But more hopeful is the confidence with which the late opponents in battle mutually attribute to the King the deciding influence for lasting peace. Canon White, who is now in the United States in the interests of the De Freyne tenants, declares openly that the people believe the King to be their friend. Lord Dunraven also mentions the King in the capacity of peacemaker. One of the leading English political magazines has an article this month introducing King Edward to his people in the role of an active statesman. The King sees the necessity of good relations between Great Britain and the United States. The ordinary observer realizes that such relations cannot be promoted whilst the Irish remain disaffected. The undiminished interest of the Irish in America in the cause of their Mother Country was amply shown in the response made to the recent appeal of Messrs. Dillon, Blake and Devlin. The Irish in Canada were not one whit less enthusiastic, and the Irish in Australia voluntarily added their resolutions and contributions. We believe that the participants in this last demonstration of American and colonial sympathy with Ireland have had a decisive influence for the peace now coming. They strengthened the King's hands. A forecast of the Land Bill makes its provisions coincide generally with the report of the recent conference between landlords and tenants. After this Bill becomes law the Irish landlords will invest their money in Ireland and become patriotic citizens. Their interests will be the country's welfare and they will be as ardent Home Rulers and Nationalists as any of the leaders who battled for reform when there was no sympathy in high places.

EDITORIAL NOTES

Mr. J. F. Hogan, who was M. P. for Mid-Tipperary, and who is an Australian by birth, has many interesting recollections of the late Sir Charles Gavan Duffy. He says: "I was President of the Catholic Young Men's Society attached to St. Patrick's Cathedral, Melbourne, when I first made Sir Gavan's acquaintance. He gave our Society and a large gathering of its friends a lecture on 'The Birth and Parentage of Colonial Rights,' dealing largely with the rebellion of the French Canadians, under Papineau, whom he humorously described as an Irishman with the 'O' at the wrong end of his name. Beyond doubt the ablest speech ever delivered in a Colonial Parliament was the one in which Sir Gavan replied to the resolution of want of confidence in his Government, moved by the leading English Q.C. of Australia, afterwards Mr. Justice Fellows, who had based his indictment largely on Sir Gavan's Irish career. Old Melbourne Parliamentarians still recall that speech as the most thrilling they ever heard, notably the part describing the horrors of the Irish famine of the Forties, and the appalling misgovernment of the period. Laboring under intense emotion, Sir Gavan literally shrieked the last sentence of this part of his speech. 'Mr. Speaker, these are the things that make Irishmen rebels.' Sir Gavan, as a Minister, did much to settle his countrymen on the land, and never lost an opportunity of helping and encouraging Irish-Australian talent and industry. In thousands of Australian homes his memory will be kept in perpetual remembrance. When I was compiling my 'History of the Irish in Australia,' adds Mr. Hogan, 'I had quite an extensive correspondence with him. He gave me a large amount of valuable information, and when the book was published he added to his previous kindness by writin an article upon it in The Contemporary Review.' None of the notices in the London papers mention that Sir Gavan called into being and presided over the first Conference of Australian statesmen to discuss the question of Federation. He was, therefore, the father and founder of the Australian Commonwealth.

RACE SUICIDE.

Once more the newspapers have been delicately commenting upon the declining birth-rate of Ontario. In spite of rigid registration the record goes lower with deadly certainty. In this Province we have now the smallest birth-rate in the world. France is not in the comparison with us, nor is New England. And the most amazing feature of the problem with us is its exclusion from the rough winds of condemnation. It must not be mentioned except in a veiled way in the Press or from the pulpit. It would be indelicate to do so. Society is so very nice in these latitudes that plain

language might shock it. Certain Anglican clergymen had the hardihood some time ago to speak of the evil before the Synod. A report was asked for, and very little has been heard from that quarter since. In the meantime the corruption is spreading. Women who consider themselves not only respectable but religious and virtuous, have not the slightest hesitation in counselling others to adopt their abominable practices. The young mother of more than two children hears herself spoken of in pitying tones. Her "callers" give her advice, but she has not the moral fibre to turn them out of doors. What degradation have those women come to who run around propagating vice among their own sex! Some of them may have a purely pagan ignorance of the punishment due to sin. They are prepared perhaps for his consequences in this life, but have never guessed the whole truth of the sentence passed upon them, that the wages of sin is death.

President Roosevelt, in a letter published elsewhere applies an apt term to the general limiting of American families. It is, he says, "race suicide." Archbishop Farley, of New York, commenting upon the President's words, says all "true Catholics" are free from the offence which Mr. Roosevelt condemns. It was unnecessary to say this for the information of Catholics themselves. It was necessary, however, to place in position of the Catholic Church on record. The Church teaches that the avoidance of children in wedlock parly, and when she sings of her Antrim glens she sings of her own home. She has clothed the peculiar dialect of that part of Ulster in poetic garb as graceful as the vehicle of Burns' Scottish songs. The married name of this gifted and modest lady is Mrs. Skreen. Her modesty is as sweet as her songs. Her publishers are not allowed to advertise her name, which is probably unknown to the great majority of her admirers.

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Moir O'Neill, whose lyrics of the Glens of Antrim were praised by Father Coleman in his address to the D'Youville Reading Circle, reported in our last issue, may almost be claimed among the sweet singers of Canada. Not all of her songs have been of the Antrim Glens. A few at least were sung to the accompaniment of our prairie breezes. Upon her marriage she went out to the Canadian "far west" to make a home there, but the south wind and the soft rain of her native hills called her back again and she is now permanently settled in Ireland. "Moir O'Neill" is of course a pen name. The maiden name of the poetess was Nesta Higginson, which is not so Irish in sound, but is none the less Irish on that account. Miss Higginson was the daughter of an old Antrim family, and when she sings of her Antrim glens she sings of her own home. She has clothed the peculiar dialect of that part of Ulster in poetic garb as graceful as the vehicle of Burns' Scottish songs. The married name of this gifted and modest lady is Mrs. Skreen. Her modesty is as sweet as her songs. Her publishers are not allowed to advertise her name, which is probably unknown to the great majority of her admirers.

President Roosevelt on Race Suicide

"The Man or Woman Who Has a Heart So Cold, So Shallow and Selfish as to Dislike Having Children Should Be Abhorred by All Healthy People."

President Roosevelt is an emphatic believer in the Biblical precept "Increase and multiply." Himself the father of six children, he looks with alarm upon the tendency among American men and women to shirk the duties of marriage, and especially of parenthood. He has issued an earnest protest against this tendency. It takes the form of a letter to Mrs. John Van Vorst, joint author with Miss Marie Van Vorst, of "The Woman Who Toils."

The paragraph which especially attracted the President's attention was one in which Mrs. Van Vorst deplored the voluntary sterility of the American-born women of this country. She declared that the fecundity among them is less than in any other nation in the world, unless it be France, whose anxiety regarding her depopulation we would share in full measure were it not for the foreign immigration to the United States.

Immediately upon reading it the President wrote the following letter to the author: "White House, Washington, October 18, 1902: 'My Dear Mrs. Van Vorst—I must write you a line to say how much I have appreciated your article 'The Woman Who Toils.' But to me there is a most melancholy side to it, when you touch upon what is fundamentally infinitely more important than any other question in this country—that is, the question of race suicide, complete or partial. 'An easy, good natured kindness and a desire to be independent,'—that is, to live one's own life according to one's own desires—are in no sense substitutes for the fundamental virtues, for the practice of the strong racial qualities without which there can be no strong race—the qualities of courage and resolution in both men and women, of scorn of what is mean, base and selfish, of eagerness to work or fight or suffer, as the case may be, provided the end to be attained is great enough, and the contemptuous putting aside of mere ease, mere rapid pleasure, mere avoidance of toil and worry. 'I do not know whether I most pity or most despise the foolish and selfish man or woman who does not understand that the only things really worth having in life are those the acquirement of which normally means cost and effort. If a man or woman, through no fault of his or hers, goes throughout life denied those highest of all joys which spring only from home life, from the having and bringing up of many healthy children, I feel for them deep and respectful sympathy—the sympathy one extends to the gallant fellow killed at the beginning of a campaign, or the man who toils hard and is brought to ruin by the fault of others. But the man

or woman who deliberately avoids marriage, and has a heart so cold as to know no passion and a brain so shallow and selfish as to dislike having children, is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people.

"Of course, no one quality makes a good citizen, and no one quality will save a nation. But there are certain great qualities for the lack of which no amount of intellectual brilliancy or of material prosperity or of easiness of life can atone, and which show decadence and corruption in the nation just as much as if they are produced by selfishness and coldness and ease-loving laziness among comparatively poor people as if they are produced by vicious or frivolous luxury in the rich. If the men of the nation are not anxious to work in many different ways, with all their might and strength, and ready and able to fight at need, and anxious to be fathers of families, and if the women do not recognize that the greatest thing for any woman is to be a good wife and mother—why, that nation has cause to be alarmed about its future.

"There is no physical trouble among us Americans. The trouble with the situation you set forth is one of character, and therefore we can conquer it if we only will.

"Very sincerely yours, 'THEODORE ROOSEVELT'."

HOLY NAME SOCIETY, OWEN SOUND.

In last week's issue of The Register appeared an interesting article on the Holy Name Society for men.

At the close of the mission held recently in Owen Sound this society was established in St. Mary's parish. Upon the invitation of the missionaries the men and boys over seventeen, promised willingly to become members. A week ago, at the request of our pastor, Father Kelly, a large meeting was held and the society regularly formed. The earnestness with which the men have responded to the efforts of the missionaries may be judged by the large initial membership of one hundred and twenty.

The members pledge themselves to the promotion of the honor of the holy name of God; to temperance, and to receive in a body four times a year on the days appointed by the pastor.

Great interest was taken in the election of officers, which resulted as follows: President, M. Forhan; Vice-President, W. H. McLarty; Secretary-Treasurer, J. Hunt.

DEATH OF AN OLD RESIDENT.

A very old resident of Toronto has passed away in the person of Mrs. Margaret Nolan, who died at the advanced age of 86 years. Mrs. Nolan was the widow of the late Dennis Nolan, who died here some eleven years ago, and had resided for sixty-one years in Toronto. Mr. and Mrs. Nolan came originally from the County of Tipperary, leaving there in 1842, and settling first at Ottawa, which at that far-back time was known as Bytown. They lived there two years, and then came to Toronto. Three sons and three daughters survive. Mrs. J. S. McBride, Mrs. Richard Grey and Miss Kate Nolan, Jas. Nolan and John Nolan, the latter being connected with the Princess Theatre. The funeral of Mrs. Nolan took place from her late residence, 380 Parliament street to St. Michael's Cemetery. Solemn Mass was said at St. Michael's Cathedral. R.I.P.

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BARRE CORRESPONDENCE

Musical Vespers and lecture on the Sacrament of Matrimony, as was announced, attracted a large and appreciative assemblage in St. Mary's Church, Barrie, Sunday, Feb. 15th.

Miss Katharine Frawley, of Orillia, contributed greatly to the success of the evening. Her rendition of the beautiful solo, "Face to Face," was sung with singular feeling and sweetness. We hope she will favor us again.

The singing of Miss Mary Graham and Mr. Frank Soules was also highly appreciated.

The familiar voice of Mr. T. O'Mara the faithful leader of the Choir, was as usual in good form.

After Vespers Rev. Dean Egan ascended the pulpit and delivered, in his inimitable style, the following lecture:

"What God has joined, let no man put asunder." Marriage is the oldest institution known amongst mankind. Though a Divine institution, it is the source of much misery and unhappiness. The reason of this was that many entered it with guilty consciences and from unworthy motives, attempting to divorce marriage from its holy moorings and sentimental character, and make it simply a civil contract, but there was no surer way to destroy society than the introduction of any system that would dissolve the tie of matrimony.

It should not be deprived of its sacramental character, as that was contrary to the teaching of St. Paul. There can be no such thing as divorce, as "What God has joined together, let no man put asunder." Neither the Pope nor any other authority could grant a divorce, but where a previous impediment existed, the Pope could decide there never had been a marriage. The Pope has never yet granted a divorce, and never can, but he, like any other authority, can declare that there is no obligation of living together where there is incompatibility. The Pope could give permission for Catholics to eat meat on Friday, because the law which forbids

eating meat on Friday is an ecclesiastical law, but the Pope could not give permission to tell a lie, because the law which forbids lying was not made by the Pope or the Catholic Church. It is a positive law of God that says, "Thou shalt not lie." The Catholic Church may dispense with its own laws, but not with the Divine Law.

We are told that the first miracle performed by the Lord was at a wedding, when He changed water into wine. It is one of the characteristics of marriage that Christ should be invited to it; the preparations should be made according to the law and will of God. Who thinks now of inviting God to their wedding? Who thinks of God at all? Is it not considered strange the people should ask God to send them a good and suitable husband or wife? They pay more attention to dress and to the temporal arrangements surrounding the marriage than they do to God.

As a Divine institution, the state has no right to interfere in the marriage laws. It has no right to interfere in religion; a man should be free to worship as he will; it is a matter between God and his soul. The state may protect every system of religion; but if hurtful doctrines are taught, the state has the right to protect society and itself.

The church has the right to create impediments of which there are two kinds: Impediments which make the marriage impossible, and impediments which made the marriage unlawful, but do not nullify it. He gave examples of both and explained on these grounds the famous recent Deloit case. If a man is married and goes through the ceremony again, that second ceremony is void from the beginning. That is an impediment from the law of God.

The church has for example created the impediment of consanguinity, because the excess of the same temperament has been found to be injurious to the progeny; and because the spread of civilization is promoted by marriage relations with outside nations and families.

The marriage of a deceased wife's sister is an impediment. This impediment does not arise from the law of God, but is an Ecclesiastical impediment. This was adopted by the state also, because when it was created the Catholic Church was supreme in every civilized country, and the law of the church became largely the law of the state. That law is in existence in some countries to-day. Dispensations had been granted permitting such marriages. It is an extremely difficult matter to obtain such dispensation, but certain exigencies warranted it. This impediment was created to preclude the temptation of a future marriage amongst people who had too many facilities of undue familiarities.

The world should be grateful to the Catholic Church for preserving the tie of matrimony. Italy and France are to a large extent ruled by infidels

and secret societies, and these influences are now trying to banish God and religion from society, and there is no easier way of doing this than by depriving matrimony of its sacramental character. It is true there is more purity in Italy and France than in any other part of the world, but we never hear of their piety, but we do hear of the ravages which the infidels are promoting.

If divorces could be granted the least disturbance, disagreement, or ill-temper would be an excuse for asking one. But amongst Catholics it is not possible to procure a divorce. The sacramental character of matrimony is a great blessing. Where divorces are introduced, it will root up society from its very foundation. There is no family life; people are at liberty to separate, and who is to educate the children? A wife will not bear children because she is too fond of society and pleasure, and thereby becomes a murderess. Amongst Catholics this is most rare, and is prevented by the sacramental grace and the restraints of the confession. Fortunately we live in Canada, where there is a wholesome public opinion on these questions. In New England the people are dying out, and it is only a matter of time before the States become populated with Roman Catholics. It is well known that Catholics bring up larger families than any other denomination, and for that reason, Catholics will in the course of time predominate. The duty of parents is to bring up their children in the fear and love of God.

REV. FATHER DONNELLY'S FEAST DAY.

Rev. J. E. Donnelly, P.P., of St. Anthony's Church, Montreal, celebrated his 42nd birthday on Friday last. The genial and esteemed pastor of this flourishing parish was not forgotten, especially by the dearest portion of his flock, the children. The girls of St. Agnes Academy held a magnificent entertainment in his honor, at which he was presented with addresses and a beautiful bouquet of roses with satin streamers attached, on which was printed, "Our Pastor."

At the nine o'clock Mass on Sunday the children rendered a choice selection of music in his honor. Rev. Father Donnelly is the senior parish priest among the Irish clergy of Montreal, and was at one time the late Archbishop Fabre's secretary. He is a noble worker in the Lord's vineyard, and is especially beloved by his people, but in particular by the young men, for whom he has done so much to advance their interests, both spiritual and temporal. The St. Anthony's Young Men's Society, which is at present in a flourishing condition, is due to his great zeal in their behalf. His people wish him "Ad Multos Annos." A Friend.

MONTREAL CORRESPONDENCE

REMEMBERED THEIR LITTLE SCHOOLMATE.

(Special to The Register.)

On Saturday morning the pupils of Belmont School sang a Month's Mind for the repose of the soul of one of their little schoolmates, Master William Frederic Byrne. The Boys' Choir, under the direction of Prof. J. R. Page, rendered the Requiem Mass with much impressiveness. The offertory piece, "O Christe, Salvator Mundi; exaudi, preces nostras," was sweetly sung. The beautiful hymn, "Nearer My God to Thee," was given with telling effect, the youthful voices of the boys filling the sacred edifice with rich melody, the solo parts being sung by Master William Dolan, who possesses a voice of much strength and sweetness. The "Kyrie Eleison" and "Agnus Dei" were sung by Masters Polan and Larose.

Rev. J. E. Donnelly, the pastor of St. Anthony's, celebrated the Holy Sacrifice.

The boys were assisted by Messrs. Emblem, Cuddihy, Page, Desaulniers, Foley and Desnoyers.

There was a large congregation present.

"He is gone, but not forgotten, Never shall his memory fade; Fondest thoughts for him shall linger Around the grave where he is laid." Montreal, Feb. 22. Felix.

REV. FATHER HEFFERNAN'S ELOQUENT SERMON.

(Written for The Register.)

On Sunday, Feb. 22, Rev. Father Peter Heffernan, of St. Mary's Church delivered an eloquent sermon on the Sacrament of Confirmation, its nature, its workings in the soul, the manner of imparting it, its necessity and its obligations. The reverend gentleman took for his text: "I sign thee with the sign of the Cross and I confirm thee with the chrism of salvation." "Such are the words," said the preacher, "used by the Bishop in imparting confirmation. The Sacrament of Confirmation makes us citizens of the Church and soldiers of Jesus Christ. At the Last Supper Our Lord said to His Apostles that He would send them the Holy Ghost to abide with them forever. On Pentecost Day the Holy Ghost came. It is but right and just that the Sacrament of Confirmation should be administered in a visible and perpetuating rite. The Holy Ghost came visibly and sat upon each one of the Apostles. In the Acts of the Apostles we read that a great persecution was raised against the Church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the Apostles. They therefore that were dispersed went about preaching the word of God. And Philip going down to the City of Samaria preached Christ unto them. Now when the Apostles who were in Jerusalem had heard that Samaria

had received the word of God, they sent unto them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. For Philip not being a Bishop could not impart Confirmation.

Many of us have been confirmed and have the Holy Ghost. This Sacrament is productive of grace as it was instituted by our Lord. It must therefore have matter and form. The matter consists of chrism, which is composed of the oil of olives and balsam. The oil of olives signifies the abundance of Grace which the Christian receives, and the balsam denotes the odor of virtue which he possesses. The form consists in signing the forehead of the person to be confirmed and calling him by a name which he takes in confirmation the Bishop says, "I sign thee with the Sign of the Cross and I confirm thee with the chrism of salvation."

Here the preacher gave a lucid explanation of the twofold grace received in Confirmation and dwelt particularly on the effects of the grace on the soul, especially in the case of the Apostles, who before they received the Holy Ghost at Pentecost were timid, weak, fearful, but afterwards became courageous, brave and strong, and went forth preaching Christ crucified now undaunted, and converted many to the True Faith.

The Seven Gifts of the Holy Ghost were also clearly explained. "These gifts," said the preacher, "embellish the mind and ornament the heart." He related an anecdote which happened in the time of Julian the Apostate, how he was prevented from offering sacrifice to his false gods by the prayer of a young Christian who had lately received Confirmation.

"It was necessary to receive this Sacrament in order to gain strength and courage to fight the enemies of our salvation." He exhorted his hearers to prepare well for the reception of the Sacrament and in conclusion said: "We have been or supposed to be confirmed, but perchance have grown wayward and wandered from the obligations of the Sacrament. We are deserters, faithless to our flag. One thing, however, you cannot efface, it is the indelible mark of the Sacrament, which will one day be your witness, your accuser, and your confessor. Let us confess Christ and thus reach our everlasting home." Montreal, Feb. 22. Felix.

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MARRIED.

SCULLY-MALLON — On February 24th, 1903, at St. Helen's Church, by the Rev. James Walsh, P.P., Cecilia, daughter of John Mallon, J. P., to J. J. Scully, of the C. P. R., Winnipeg.

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AN UMBRELLA AND AN ALIBI

Arthur Harrison would have said that the whole trouble was caused by the insufficient allowance granted him by his father. The elder Harrison would have said, if he had ever known anything about it (which, thank goodness, he didn't), that it was all of a piece with what he knew of the young man, and that the allowance would have been ample in his time. Arthur's sister Jane would have said that Ethel Greame was the loveliest of created beings and that it was no wonder Arthur lost his head. And all of them would have been more or less right, particularly Jane.

It began with Arthur's escorting Ethel to town on a rainy Saturday morning and then forgetting his umbrella in the train. He ran back for it, of course, while Ethel waited in the ferryhouse, and equally of course the train had pulled out from the station. He had but half a dollar in his pocket and this formed the basis of the temptation, when he collided with a large, vulgar man who was trying to light the stump of a cigar and who swore at Arthur vigorously. The actual temptation took the form of an umbrella which was resting against a post just back of the large, vulgar man; and which Arthur attached, almost without thought, as he hurried from the vicinity. It did occur to him, however, that politeness is never wasted!

The umbrella was uncompromisingly cotton, much faded in streaks, and anything but beautiful; on the other hand, it was roomy, and "handsome is as handsome does." In the possession of its rightful owner or of one who had acquired it in a conventional manner (let us say by purchase) its peculiarities would have been overshadowed by its evident virtues, but in this particular instance related they were embarrassing. It had a great, curved handle, which one might grasp with both fists, and this was joined to a mast as large as a man's middle finger. It was so enormous in spread that one could hardly believe it was ever made for sale, some giant, perhaps, needing an umbrella and seeing it exposed as an advertisement, might have been attracted by its magnificent proportions, and in a momentary lapse of sanity, become its possessor. Taking it all in all, and the ease with which its owner might recognize it, even at a distance, Arthur was inclined to be sorry that he had not risked the rain rather than the possible consequences of discovery. However, it was too late for any regrets; the die was cast and the downpour when they left the ferryboat gave him no recourse but to raise the "gamp" and trust to luck.

When they were seated in the "elevated" Ethel, who had not got a good look at the umbrella before, burst out laughing.

"Where on earth did you get that funny thing?"

"I—I borrowed it," stammered Arthur, and then, happening to look toward the other end of the car, he saw the man against whom he had bumped in the ferryhouse!

His worst fears were justified! To what horrible experience gentle, high-bred Ethel must now be exposed? And he, Arthur Harrison, who would gladly go through fire (and water) for her, the cause of it all! If only they were wrong and the wretched affair could be kept out of sight until they were able to escape!

"I don't blame you for hiding it," said Ethel. "Who did you borrow it from?"

"Oh, a man I know. I—I can't remember his name just now."

"Didn't he want it himself? I'm sure if I owned an umbrella like that I shouldn't carry it unless I wanted it very much."

"A—yes; I mean no," gibbered the miserable youth, unable to drag his gaze from the other end of the car.

"Well, Arthur, I think you are behaving very queerly this morning. Don't you feel well?"

"Not very." And he told the truth that time.

"Oh, you poor fellow. You ought to be in bed instead of going around in the rain with me. Now you must get right off at the next stop and see a doctor. The rain has stopped and you'll not be likely to get wet, so I'll keep the umbrella in case it should start up again. But, Arthur, she cooed, nestling toward him a little, "suppose I should have to raise it and the wind should come up and blow me away. Wouldn't that be horrible? Because, you see, you'd have to advertise for me. How much reward would you offer?"

"Great heavens!" he groaned at the mere thought of leaving her in the same car with that man. And he could not take the umbrella after she had said that she wanted it, nor could he— But he was in the hands of fate.

"Here's your station," she exclaimed while he was still in the agonies of the thought, and before he knew it he was at the door, with Ethel pushing him from behind and the guard calling: "Step lively, please!" The next moment found

him on the platform alone, with a vision of Ethel smiling out of the car window, holding up the umbrella in one little gloved hand and waving the other at him as the train moved away.

For a long hour he walked the streets, suspecting that every one whom he met watched him, and that the policemen eyes him with particular attention. When he reached the office, however, the clerks and office boy were so busy that even his imagination could not find anything peculiar in their manner, and he had partly recovered his balance when his sister Jane came to go with him to the home of Ethel's aunt, Mrs. Rollins, where they were all to eat lunch. Their journey uptown and the distraction of Jane's chatter also helped to change the current of his thoughts, and he was fairly master of himself when he reached their destination. What, then, must have been the youth's sensations when, as soon as Jane's hat and jacket were removed, Ethel exclaimed:

"Oh, Arthur! I had the worst experience you ever heard of with that umbrella. In the first place, it was sprinkling when I got down to the street, and I tried to raise it, but the wretched thing wouldn't budge. Then, while I was struggling with it, a horrible, coarse, fat man came up and said: 'I'll trouble you to let me look at that umbrella.' He was as disagreeable as he could be, and actually behaved as if he thought I had stolen his umbrella. I was quivering with rage, so I turned my back on him and answered as calmly as I could: 'Certainly not.' Of course, he couldn't persist after that, so he only answered: 'Well, I wish you joy of it,' and walked away. But Jane, you must see the funny old thing."

Ethel ran into the hall and soon returned with the cause of all the trouble, and even while the two girls were trying to open it by main strength, laughing at the same time at Arthur for ever having borrowed such an article, Mrs. Rollins came in and the Harrisons were introduced to her. Of course, she noticed the umbrella at once.

"Well, Ethel, your uncle is the most provoking man that ever lived! After solemnly promising me that he would not put his head out of doors without it, he went down town and left his umbrella at home. Really, he can't be trusted at all, he's becoming so absent-minded."

The three young people stared, open-mouthed.

"And isn't it a queer one?" Mrs. Rollins continued. "Time and again I've given him silk umbrellas with all sorts of beautiful handles, but he refuses to use them because, he says, they put a premium on dishonesty, and no sane person would ever think of taking this."

"But it isn't uncle's!" screamed Ethel.

"Not your uncle's? Why, I should know it for a thousand. He has owned it for at least fifteen years."

"Then it's the most extraordinary thing I ever heard of," gasped Ethel. "Arthur borrowed it of a friend this very morning in the railway station, and so you see," she ended, triumphantly, "it can't be uncle's."

Arthur, unable to articulate, nodded some sort of confirmation, and Mrs. Rollins sank into a chair.

"Of course, I'll believe you, but will some one please tell me how that umbrella could be in two places at the same time?" she inquired.

"Why, aunt, there it is, you see. That's an impossibility, and so it can't belong to uncle."

Things really seemed to be clearing up for Master Arthur, and he began to take heart. Of course, the umbrella couldn't be Mr. Rollins'. The idea was perfectly absurd. Nevertheless he held his tongue.

"My child, do you know what your uncle's initials are?" asked Mrs. Rollins in a faint voice.

"Why 'H. R.' of course; for 'Henry Rollins'."

"Very well; now look on the under part of the handle. Inside the curve, you know."

Ethel did so, looked up in a startled way, handed the umbrella to Arthur and then incontinently dropped onto a hassock, repeating, half hysterically: "They're there! They're there!"

For some moments none of them moved except Ethel, who rocked herself slightly to and fro, emitting little moans. Mrs. Rollins and Jane stared at Arthur, and that miserable young man continued to hold the umbrella at arm's length, as if he hated to have it touch him. The tension did not last long, however, for presently the front door shut with a bang, masculine voices were heard in the hall and a portly form appeared in the doorway.

"Hello—" began Mr. Rollins, and then stopped short. "What on earth's the matter here?"

Ethel scrambled to her feet, and Mrs. Rollins came forward, followed by Jane.

"Henry, is that your umbrella?" asked his wife, pointing tragically at the disputed article.

"Why, of course," answered Mr. Rollins, after a glance. Then his manner changed as something seemed to enter his mind. "But what I'd like to know is how in—"

"Now, Henry," interrupted Mrs.

Rollins, with uplifted hand. "Pray be careful, because you know when you're excited you sometimes say things. If you'll be calm, we'll get to the bottom of this."

"Careful! Excited! Calm! I declare, Molly, I believe you've gone crazy. Why shouldn't I be calm? All I want to know is, what in the name of—"

"Please, Henry, wait a moment and let me ask you a question," pleaded Mrs. Rollins.

"All right; but first hadn't you better observe the properties? I'm afraid that two of these young people have the advantage of me."

They were presented to their host, who, after dutifully kissing his niece, seated himself and said: "Now bring on your questions." Mrs. Rollins spoke.

"Henry, did you or did you not take your umbrella down town, as you promised this morning?"

"I did. Hear me swear."

"Well," she ejaculated, ignoring his levity and looking from one to another.

"Now," said Mr. Rollins, as no one else seemed inclined to continue the interrogation, "perhaps I may be permitted to ask what the trouble is, and also how that old tent of mine found its way home? I know it is the best umbrella ever built, but I never thought that it could walk. Don't all speak at once."

"Why, uncle, it's the simplest thing in the world," explained Ethel. "Arthur left his own umbrella in the train this morning, and while we were waiting for a ferryboat on the other side of the river he borrowed this umbrella of a friend. Didn't you, Arthur?"

"Y-y-yes," gulped the wretched creature, who couldn't have uttered another sound to save himself from the halter.

"Ah—I see. Yes, very simple, indeed," commented Ethel's uncle, looking sharply at Arthur, who felt the perspiration beading on his forehead. "Was this friend of yours a rather stout, red-faced individual?"

"Rather," was the faint response.

"His name doesn't happen to be Gayley, does it? Jack Gayley?"

"N-n-no. I don't think it does."

"Well, it isn't of much importance, as Ethel says; it's simple enough. You see, my dear," said Mr. Rollins, addressing his wife, "I took it with me, as I promised, when I left the house. Then who should suddenly arrive in town but Jack Gayley, and when he came to my office he borrowed my umbrella to take with him on his errands; unfortunately, however, he came back without it, so it seems that he and Mr. Harrison must have been in the same neighborhood. But we may as well let Gayley finish the story himself, because he's upstairs now getting ready for luncheon."

At which ominous words Mr. Rollins went into the hall and called:

"Jack! Oh, Jack! The prodigal has returned! The umbrella is here. Didn't I tell you I couldn't lose it if I tried?"

Heavy steps were heard in the passage above, and the culprit saw exposure staring him in the face. He was not perspiring now! Oh no; he was as cold as ice, and he shivered as he contemplated the future. To be branded as a thief and never again to be trusted by any one. They would not arrest him, but that would be out of regard for his family. Yet they would certainly turn him out of the house, and in his mind's eye he could see the scornful look on the face of Mr. Gayley (that vulgar brute who had insulted him in the ferryhouse); he could see the pain and shame with which Jane would regard him, her only brother, as Mr. Rollins silently held the door open and motioned to him to go! And Ethel! But he dared not think of Ethel, and at this stage of his thoughts Mr. Gayley entered the room. With the courage of despair he stared at the newcomer.

It was not the man! He was, to be sure, stout and red-faced, but he was not vulgar, and instead of a wicked scowl his face was wreathed in a cherubic smile.

"Well, Jack," exclaimed Mr. Rollins, meeting his friend at the door, "we have to thank Mr. Harrison (indicating Arthur with a wave of the hand) for helping my umbrella home. But you didn't tell me that you went across the river and loaned it to some one there."

"Because I didn't go across the river, and I wasn't conscious of loaning it to any one. Somebody borrowed it, if I may use that expression, without asking my permission, and it's evident that the old fellow would have a long story to tell if he could only talk. Oh, human nature! Human nature!"

Every one then dropped the subject by common consent and the conversation became general, except for Ethel, who was much preoccupied and glanced occasionally at Arthur with a very grave face. Presently a servant announced luncheon, and Mr. Rollins offered to show Arthur his way to the bath-room, with offer the young man grasped at with evident relief. When the host had pointed out the towels he turned to go, but suddenly stopped and, facing his guest with a whimsical smile, remarked:

"Young man, that alibi saved your life!" and with a roar of laughter closed the door with a bang.

When Arthur came down stairs the others had risen and started for the dining-room, but Ethel hung back and took his arm. Tears were in her eyes and voice.

"Arthur, dear," she said, "don't worry any more about their old umbrella; they've got it back, and that's

enough. But I want you to forgive me because for just one little moment I misjudged you. Now I understand, however. Your friend must have stolen that umbrella, and I think it was noble of you not to tell his name!"—Gebhard Napier in The New York Evening Post.

DEVOTION TO ST. JOSEPH

General Intercation for March Named and Blessed by His Holiness Pope Leo XIII.

Devotion to the holy patriarch whom God from eternity elected to be the Spouse of Mary and the foster-father of His Immaculate Son, is of comparatively recent growth in the Church. In the early ages her attention was centred on Christ Himself, His Godhead, His Manhood, and the mystery of their union in one Divine Person. These great dogmas she had to uphold against the attacks of heresy and set in full light before the eyes of the faithful. Later she was preoccupied with Mary's prerogative, her virginity and divine motherhood, that all might recognize their truth and splendor. It was only in the sixteenth century that devotion to St. Joseph began to spread. St. Teresa was its apostle and the great Suarez its enlightened theologian. The heroic women who came over the ocean from France to instruct the untutored children of the Canadian forests, carried with them the sacred torch and let its light shine in all their paths.

At Montreal Melle. Mance founded the Hotel Dieu Hospital and established therein the Hospitalers of St. Joseph, who have to-day many branches in different dioceses of Canada. Numerous societies, sodalities, associations of men as well as women, churches and institutions, books and periodicals, here and the world over, bear witness to the deep impression this devotion has wrought in the lives of the faithful. Of the week they have marked out one day, Wednesday, and of the year one month, March, for special practices in honor of the holy patriarch. It remained for the Popes to crown the manifestation of piety, and after bestowing manifold indulgences, Pius IX. solemnly placed the whole Church under Saint Joseph's care, instituting a special feast, that of his Patronage, for the 3rd Sunday after Easter. This feast our own Leo XIII. has raised to a festival of the first rank.

It is the Spirit of God dwelling in His Church who inspires her movements and guides her action. He keeps her ever young and hale to meet the wants of times and breast the storms she must encounter in her passage through the ages. In this modern age she sees her children beset with great perils, from a deluge of errors, from the false glare of a material civilization and the paganism in life and morals which is the outcome; and she looks up to Joseph, the faithful servant, whom God placed over His house. To whom could she more safely entrust her children than to him whom God had especially chosen as the protector of His earthly family?

"When the treasures of God were unfolded on earth, Safe keeping was found for them both in thy worth."

THE CHILD.

The first treasure which the Father committed to Joseph's safe keeping was one of infinite price, His only begotten Son, whose blood was to be the world's ransom. What must have been the sterling worth of the man deserving of such confidence! And how faithful did he not prove to his trust! The Father became indebted to him for His own Son, and the world owed to him its Redeemer, when, rising at night in obedience to the word of the angel he took the Child and fled to far-off Egypt. In the mystic body of His Church, Christ is living over again the thirty-three years of His mortal life. The nineteenth century was a battle for the Child, and it is raging still—Herod seeking to destroy the life of faith in the hearts of God's children. A State, jealous and cruel, would take hold of the children, thrust them into schools in which the name of God and the Saviour could not be read or mentioned, nor His image nor that of His mother or saints be exposed, nor His maxims nor commandments taught. A voice in Rama is heard, Rachel bewailing her children—a voice plaintive yet clear, now lamenting, now pleading, now protesting against the wrong and the oppression, in schools and academies, in orphanages and reformatories, in the world's centres of education.

To whom will the desolate mother of souls fly for aid, if not to him who saved the life of God's own Child and guided Him afterward in His ways. She places all, but especially children, under Joseph's protection by a solemn consecration which, every year, her liturgies will renew. For his her appeal been in vain. Nor may we not attribute to Joseph's patronage that, the world over, side by side with godless schools, the Church has been able, most frequently out of her poverty, to establish her system of separate and parochial schools, her institutions for learning in all grades, consecrated by religion, its outward symbols and interior

spirit. Now, only parents who care naught for the souls of their children, or who have gone over to serve the king of this world, will place their children to be educated in secular schools. True, Catholic education may occasion some sacrifice; but parents will learn from the example of Joseph the importance of the issue and the blessings such sacrifices will bring upon their families and enterprises.

THE VIRGIN AND MOTHER.

The second treasure which the Father entrusted to Joseph's keeping was the Virgin Immaculate, the spotless mother of His Eternal Son. Who can tell the worth of the man equal to such a trust? Such was his fidelity, that Holy Scripture styles him the just man, true to his God, to his God, to his neighbor, to her whom he took as his spouse. With what devotion did he not labor for her support, shield her honor, protect her and the Divine Child in their trials and persecutions!

One of the results of our material civilization has been the premature loosening of family ties, and, too frequently, the breaking up of homes. The pursuit of gain and zest in its enjoyment hurry forth even maidens at the most critical period of their lives, when in need of the protection of the paternal roof and a mother's vigilance, into all the busy thoroughfares of men, amid the snares and temptations of a world plunged in sin; as hands in factories, as clerks in shops and warehouses, as professional assistants in offices and hospitals, in hotels; some compelled as if by a cruel necessity to provide for themselves and those dependent on them, others drawn by the fascinating charm of worldly excitement and display, or weary with the dull monotony of home life and its duties. The following occurrence has just been given to the press by a priest of Philadelphia:

"On the occasion of my present visit I have come upon an experience which has something especially significant in my eyes, as I am sure it will have in the estimation of your readers also. The Dominican Sisters have an institution on Fourth street, near Spruce, for the housing and protection of working girls. Last night, eight young girls, the children of good Catholic parents, arriving in this city from Brooklyn, having been assured by the firm, whose branch establishment is here, that they secure the employment they could not get at home. Recommended to a certain house, by a chance woman acquaintance, they found to their dismay indications that led them to distrust the surroundings, and leaving this house at 9 o'clock at night, rather than remain in any danger, they sought anxiously for some fitting shelter. Directed to the institution on Fourth street, they begged the good Sisters not to refuse them a refuge, and though the home was crowded, temporary accommodation was afforded them after great effort, since they absolutely refused to quit the institution that night. These eight young women in a strange city, exposed to danger and with all their inexperience, thus found with great difficulty a providential protection and safe home surroundings, calculated to make us think most seriously of those others, situated like them, who have not had this sense of duty nor the courage to follow it when they did have it."

What anxiety the Church feels today for this choice portion of her flock, for the treasure of the unblemished faith and unsullied purity of her young women, the piety of the future mother of her children! To whose safekeeping will she entrust them, in all the dangers of their innocence, if not to his in whom the Virgin of Virgins found a faithful guide and faithful protector?

Wives, too, and mothers have their hours of trial and disappointment, perhaps, of abandonment and persecution. The only remedy a pagan civilization can offer them is the divorce court. But God's Church points out one to whom they can go for advice and comfort, to whom they can confide the secret that is corroding their bosom. Was not Joseph Mary's solec in that sea of sorrow which, after Simeon's prophecy, ever drenched her soul? Go to Joseph, desolate wives and afflicted mothers; beware of any rash step; do what he will tell you.

THE WORKINGMAN.

The life and example of our glorious patriarch are a precious treasure especially to the sons of toil, that largest class of men who by their industry and honest labor must provide for the homes depending on them. Joseph, though ranked among the highest of the Saints of God, was not a priest. He struggled for a livelihood and provided for his family by the labor of his hands. The virtues which adorned his humble state and shed a lustre under his modest roof, are those which ought to sanctify the life of the Catholic workman—faith, industry, honesty, fidelity to every duty. Joseph is proclaimed by God Himself, in the sacred page, a just man, and justice is the meeting point of all virtues.

The Church to-day is particularly solicitous for her working classes. Leo XIII. has received the appellation of the workingman's Pope. He first called attention to the trials and wrongs which confronted the workingman as a result of the conditions of our material progress. He knew what the soulless corporations and latter-day trusts had in store for the workingman, unless he took steps to defend himself and family

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Non-Catholic Missions in Ontario

Editor Catholic Register:

Under the heading of "New Department in Ontario" in your last issue, I read with much interest and pleasure the account of the non-Catholic missions recently given at Owen Sound and Warton by the Redemptorist Fathers Parr and Hamel, of Saratoga, N. Y. The article states these are probably "the first non-Catholic missions given in Ontario."

I beg to correct this statement, for the Thordor town is due that honor. Some six years ago, our beloved pastor, Rev. Father Sullivan, surprised, and I might also add, almost frightened, some of his parishioners by announcing one Sunday that he had invited Father Walter Elliott, that well-known and talented priest of the Paulist Order, of New York City, to give a week's mission to non-Catholics. Father Elliott is a veteran of the American Civil War, and one of the pioneers in the non-Catholic mission work. The meetings were held in the largest public hall in the town, and it was filled every night, and many non-Catholics drove in miles from the country to attend them.

Now, Mr. Editor, some of our Canadian Catholic papers publish almost weekly interesting accounts of these missions, which are being given in different parts of the United States—and which all admit are productive of good—for certainly, no harm can result from explanations of Catholic belief and doctrine. With the field that there is in Canada for such good work, I venture the assertion that we would read the descriptions of these missions with interest if they were being given to our neighbors—our Canadian non-Catholics. I heard a Catholic friend say recently that the time was hardly ripe for these missions here, and I could not but help thinking that he had either been asleep for the past ten or twenty years, or that he moved entirely in Catholic circles, and was therefore not in touch with the condition of affairs which exist as regards the erroneous views which many well-meaning non-Catholics hold as regards our religion, and might not ask, how can it be otherwise when they in the past have not had an opportunity to hear Catholic belief and doctrine explained.

In the opinion of many Catholics in different parts of Ontario with whom the writer has discussed this matter, with the single exception above referred to, the feeling is that the Catholic Church in Canada has an opportunity to extend its usefulness, and that so far-reaching that the only surprise is that advantage is not taken of the golden opportunity to allow our separated brethren to learn of that "peace of mind which surpasseth all understanding" and which alone can be obtained within the folds of the Catholic Church. I would, indeed, Mr. Editor, be glad to hear the views of some of your readers in different parts of the country on this subject. Thanking you in advance for your space, I remain, Yours sincerely, A THOROLD CATHOLIC. Thorold, Feb. 23rd, 1903.

THE MARKET REPORTS

Improvement in the Live Stock Trade—Wheat is Lower.

Tuesday Evening, Feb. 24. Toronto St. Lawrence Market.

Trade at St. Lawrence Market to-day was a little brisker, the receipts of grain and hay being quite heavy. The total grain receipts amounted to 1,700 bushels. Wheat—White wheat is steady at 72c to 74c per bushel; 300 bushels were sold. Two hundred bushels of red sold unchanged at 75c, and 300 bushels of goose sold the same at 65c.

Barley—The barley offering was of good quality, 400 bushels selling at 50c to 61c per bushel.

Oats—The market is unchanged, 400 bushels selling at 37c per bushel. Rye—At 15c per bushel, 100 bushels were sold at 62c per bushel.

Dressed Hogs—Receipts were fairly large and trade was rather brisker. Quotations are steady at \$8 to \$8.25 per cwt for light-weight hogs and \$7.75 to \$8 for heavies.

Eggs—The cold weather did not last long enough to affect the prices of new-laid eggs to any extent, and offerings are now becoming more plentiful. This causes an easier feeling in prices, but at present new-laid are quoted unchanged at 20c to 22c per dozen. Held stock are considerably easier at 11c to 13c.

Butter—There was not much doing on the market in this line to-day, the receipts being small and the demand rather quiet. Prices are a little firmer at 15c to 16c for pound rolls and 16c to 15c per lb for large rolls.

Straw—Prices are steady at \$8 to \$9 per ton. Five lots were on the market. Hay—The offerings were very large to-day, totalling about 60 loads. Prices are firmer at \$12 to \$14.50 per ton for No. 1 timothy and \$8 to \$10 for mixed or clover.

The Visible Supply. Feb. 23, '03. Feb. 24, '03. Feb. 25, '03. Wheat ... 43,854,000 54,835,000 57,336,000 Corn ... 10,481,000 10,789,000 12,213,000 Oats ... 5,574,000 4,954,000 10,567,000 Rye ... 983,000 2,358,000 1,156,000 Barley ... 1,832,000 2,115,000 1,850,000

There was a fair trade at the Toronto Cattle Market this morning in all lines of stock, and prices generally were pretty well maintained. The run of stuff was fairly large, and was met by a slightly increased demand, especially in butcher cattle. But no great activity characterized the day's business, although nearly all the stuff was sold fairly early.

Export Cattle—There is not a great deal of space offering, and the demand for cattle is not heavy. To-day's trade was fairly good, although a few loads of stuff did not sell until late. The offerings were mostly fair, and a few lots of extra choice cattle were on the market, and brought as high as \$4.75 per cwt. The general run of stuff sold at about \$4 to \$4.50.

Butcher Cattle—There was a fairly large run of offerings on the market to-day, but the demand showed a little improvement, and nearly all the stuff sold early. Prices continue fairly steady, and the market presents a moderately good, but there was no stuff warranting better than quoted prices. Most of the good stuff sold at about \$4 to \$4.40 per cwt, and some butchers' cows sold at low at \$2.

Milk Cows—The run was light and generally of poor quality. Quotations are about steady at \$30 to \$35 each, with higher prices for extra good stock. There is a good demand for cows, including 1,000 sheep and lambs—Trade was fair, but the receipts, while plentiful, were of rather poor quality. The offerings were mostly fair, and a few lots of extra choice sheep, 200 higher; lambs 10c lower; top lambs, 6.50 to \$7; culls to lower, \$4.50 to \$5.75; yearlings, \$5.50 to \$7; ewes, \$4 to \$5.25; sheep, top mixed, \$5.25 to \$5.50; culls to good, \$3.75 to \$5.18.

Chicago Live Stock. Chicago, Feb. 24.—Cattle—Receipts 4,600; steady; good to prime steers, \$15 to \$5.75; poor to medium, \$3.25 to \$4.70; stockers and feeders, \$2.25 to \$4.00; cows, \$1.50 to \$4.25; heifers, \$2 to \$4.75; canners, \$1.50 to \$2.00; bulls, \$2.25 to \$4.25; calves, \$3.25 to \$7.75; Texas fed steers, \$3.75 to \$4.25. Hogs—Receipts to-day, 35,000; to-morrow, 35,000; left over, 7,000; 10c to 15c lower; mixed and butchers', \$6.50 to \$8.25; good to choice heavy, \$7.25 to \$7.35; rough heavy, \$6.50 to \$7.15; light, \$6.45 to \$6.55; pigs, \$6.25 to \$7.15. Sheep—Receipts, 12,000; sheep steady and lambs 10c to 25c lower; good choice wethers, \$5 to \$5.75; fairs to choice mixed, \$4 to \$5; native lambs, \$4.75 to \$7.

LOOKED LONG FOUND AT LAST A. W. Holman Used Dodd's Kidney Pills for Diabetes

And the Dreaded Kidney Disease Speedily Vanished—His Statement to the Public. Toronto, Feb. 23.—(Special.)—One of the most dreaded and dangerous forms of Kidney Disease is Diabetes. With its sense of weight and acute pain in the loins, bleeding of the gums, swelling of the feet and ankles, emaciation and weakness, and its other painful and disagreeable accompaniments, it is held almost in horror by those who have been unfortunate enough to make its acquaintance, and every evidence of a complete and reliable cure is hailed with delight by all classes of society.

For this reason the statement of A. W. Holman, of 193 1/2 Mutual St., Toronto, is of peculiar interest. Mr. Holman says: "I have been troubled with Diabetes for years and I have tried all kinds of medicines, but it was of no use. My attention was called to an advertisement of Dodd's Kidney Pills and I determined to try them. From the first box I got relief, and after using six boxes I am in a position to say that I am completely cured. I highly recommend Dodd's Kidney Pills to all who may suffer as I have done."

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THE KING A FRIEND Board" and said that its membership stood for much in the way of promise and liberality, its chairman being the liberal-minded Chief Secretary of Ireland, and one of the most active members being the Rt. Rev. Bishop O'Donnell, the patriotic prelate of Raphoe. This board deals with estates where the tenants cannot possibly live on their farms on account of smallness and bareness. The board has formulated the right kind of plans for the betterment of a large number of people, and the work is a step in the right direction.

Canon White from the De Freyne Estate says Edward VII. is so Regarded in Ireland. The Boston Herald prints an interview with Canon William White, of County Roscommon, Ireland, the parish priest in the districts embracing the celebrated De Freyne estate, widely referred to as the storm centre of the Irish land question.

Canon White spoke in Boston College Hall last week before a fair-sized audience upon "The Irish Land War." Congressman-elect William S. McNary presided and introduced the speaker, who has been accorded a very cordial reception by numerous Irish and Catholic organizations throughout the city and State.

Canon White treated the land question almost exclusively and, unlike most of the other Irish advocates who have presented the Irish question he did not refer at length to the political issues. The speaker also exhibited a disposition to express a friendly estimate of King Edward, who the Canon believes is a liberal-minded statesman who will soon be found lending a helpful influence to the Irish land matters.

The speaking was interspersed with a musical programme of Irish numbers. He said that much has been accomplished for the cause of Ireland by the men who have been keeping her issues alive. He declared that it was a mistake to think nothing had been done.

The agitations which have started in the old country at various times and which have been nobly financed by this country have been the means of changing the whole face of the Irish question. Were it not for these agitations Ireland would to-day be in a much worse condition than it is. Steadily the tenants have benefited more and more until now the tide of landlordism is at last quite securely stemmed.

The land of Ireland was for a great while given over to English settlers who were practically an English garrison in Ireland. The object of England was that Ireland should exist for England's benefit and use and the landlords were the instruments to accomplish this. Consequently the landlords were given unlimited power over the native Irish upon whom as tenants they could impose any rent they liked. Even though the tenants did pay the exorbitant rents, they were liable to eviction if the possession of their lands offered any advantages to the landlords.

There have been instances of humane landlords who did not take advantage of the iniquitous laws, but such instances were conspicuous by their rarity. Many landlords claimed the right over the consciences of their tenants and also insisted on directing the vote of their tenants in elections and in this the landlords were not molested by the government.

Speaking of some of the recent land acts which showed a spirit of fairness for the tenants, Canon White told of the "Congested Districts Board" and said that its membership stood for much in the way of promise and liberality, its chairman being the liberal-minded Chief Secretary of Ireland, and one of the most active members being the Rt. Rev. Bishop O'Donnell, the patriotic prelate of Raphoe.

It is such people as those on the De Freyne estate, said Canon White, who are fighting the battle of the rest of Ireland, and they seem about to win. The speaker then treated at length the details of the land conference in Dublin and said a notable evidence of the change of affairs was shown in the changed attitude of The London Times, which has recently been advocating that the landlords be compelled to sell. Continuing, Canon White said that even the King himself, who is a liberal-minded statesman, is of the same opinion. He believed that the influence of the King would soon be felt in Parliament, and that he would be found behind measures helpful to the Irish land question.

The committee which managed the reception was in charge of P. A. Foley, chairman, and John Cavanaugh, secretary. The reception committee was in charge of P. Bruen, John Mealy and Edward Fitzwilliam.



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Application to Parliament. NOTICE is hereby given that at the next Session of the Parliament of Canada application will be made for an Act for the incorporation of a Bank to be called "The Home Savings Bank of Canada" with head office at the City of Toronto, with the usual powers of banks under the Bank Act and its amendments; also with power to acquire the assets and the good will of The Home Savings and Loan Company, Limited; and to take over its deposits; and to allot shares of the Capital Stock to the shareholders of the said Loan Company in lieu of shares in the Company; and to enter into agreement with said Company for transfer of its assets and good will.



THE CANADIAN NORTHWEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES Under the present law homestead duties must be performed in one of the following ways, namely: (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or— (2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or— (3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land.

PATENT Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at the Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the railway belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

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