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VOL. XII., No. 22

CHRONICLES OF AN OLD-TIMER

The Canadian Troubles of 1837-38—Memoirs of Brig.-General E. A. Theller Continued—From London to Toronto as Prisoner of War—An Orangeman's Salutation.

Chicago, May 7, 1904.
Editor Catholic Register:

General Theller's memoirs give a description of his and his companion's journey from London to Toronto, as prisoners of war, as follows: "Ten days had now elapsed since our arrival in London, when, in consequence, I believe, of a despatch from the Governor, we were ordered to Toronto. As the season was cold and we were destitute of the clothing necessary to our comfort, some preparation was requisite for our journey. Col. Brophy and myself prevailed upon the jailer to purchase what we needed, for which the merchant consented to receive a draft on our friends at home.

On the same day we formed an acquaintance with a fellow-prisoner who was rudely thrust into our cell. He was a very intelligent young English merchant named Charles Lattimer. He had been seized on suspicion, his store rifled and the contents given up to the soldiery as common plunder. This gentleman informed me he was a native of Oxford, England, and I think, a graduate of the university there. He had been settled for some years in Canada, when his ardent advocacy of the cause of reform had, of consequence, marked him out for the vengeance of the Tory gentry of London. He had been anxious to see us, and inform us of a plan which had been arranged for our rescue on the route to Toronto. While despairing of any means of communitating with us, the opportunity occurred in a manner the most unexpected. He was himself ordered down for examination. Being well advised of the mode in which others had been duped by the pretended friendship of the commissioners, he declined any reply to their interrogatories. As a punishment for this alleged contempt of court, he was thrust into the dungeon which we occupied to render him more treatable. He was then enabled to inform us of the plan proposed for our rescue, and to advise us to be prepared for the attempt. The project, however, was defeated by a day sooner than that which had been announced. Though our acquaintance had been short we parted from this young gentleman with great regret. His highly cultivated mind and general intelligence were well calculated to beguile the tedium of imprisonment. The hope of escape, however slight, greatly consoled us.

When about to depart I asked an opportunity to say to Col. Askins in the presence of some of the regular officers, that he would not treat us with the indignity of binding us, which he had so strongly deprecated in the magistrates of the Western district. He looked at the other officers and after a few minutes' silence, replied: "I think there is no necessity for it." "Most certainly not," responded one of the officers; "a company of sixty men is surely enough to guard fifteen prisoners without that."

About noon the wagons were ready and marching us out, they placed two of us in each, guarded as before. Capt. Stuart, the clerk of the special commission, was the captain of the guard, with Lieuts. Montserrat and Askins, the son of Lieut.-Col. Askins. The colonel himself commanded the squad of cavalry which he thought necessary to accompany us. Although our departure was not publicly known, the populace turned out to see us; evered with ladies, and piazza was crowded with many of whom on that day were dressed in the "rebel green." They waved their handkerchiefs and muttered prayers for our speedy deliverance. The men were not so bold. They looked upon us as doomed men. They feared for themselves, and the boldness of their wives and daughters might be watched and reported to the official minions, and

they in consequence punished and their property destroyed, as belonging to disaffected persons. We bowed and smiled and chatted, as seemingly indifferent as if we had nothing to do with the matter, which I perceived, mortified our Tory guard. After an hour or so, remaining in the street, sitting in our wagons, the word was given, and we moved on, amid the good wishes of at least five-sixths of the persons present. During the day both officers and men treated us with a degree of kindness which made us auger well for the future. Col. Brophy and myself messed with them and we strove to forget we were prisoners. Lieutenant, or, as he was familiarly called by the men, "Johnny Montserrat," was a most facetious Irishman, who had left England with considerable wealth and settled in Canada. His good dinners and jovial character made him a universal favorite. An Irish Orangeman, he was, of course, of the high Tory school; but politics or Protestantism troubled him but little, and after the first day's journey we became great friends. Perceiving how unpleasant to me were the prosy conversations of Stuart, the burden of whose communications were the property he had already acquired, and the additional number of good arms, by rebel confiscations, he expected to obtain, through the influence of Lieutenant-Colonel, now Sir Allan McNab, (Could this have been Andrew Stuart, of Hamilton, brother-in-law of Sir Allan? Very likely.) "Montserrat told me he wished me to ride with him, and that if I asked the colonel he knew that I would not be refused. At our next halting place I said to Col. Askins that I was about to ask his permission to ride in the other wagon; that Lieutenant Montserrat had bribed me with the promise to tell me twenty-three good Irish stories, and that if he would allow me the gratification I would esteem it a favor. He consented and I found no reason to regret the change. The lieutenant's object, however, was not to bribe me with story-telling, but being of a frank and high-minded disposition, he designed to put me on my guard against the crafty plans which others had laid, in the hope of inducing us to commit ourselves. From the intimations he gave me and the observations I was able to make, their object soon became apparent, and I governed myself accordingly.

"As we passed through this beautiful country some of the richest and most desirable farms were pointed out to me as the property of rebels. The owners of many a fertile and well-regulated estate, with comfortable and even splendid homes thereon, were at the time refugees, not a few of whom were living at Detroit, where I had left, dependent upon our bounty.

"According to my informant, who was not inclined to speak very favorably of those whom he styled 'rebels,' the Reformers constituted two-thirds of the population of the London district. They were, he said, all farmers, and among the richest and most comfortable people in the province. 'But,' he continued, 'they must take up some of your Yankee notions and talk of freedom instead of minding their ploughs; and you see what has come of it. Their children left destitute, and their property given to some good jolly dog of a true Briton, who will give a good dinner, while the poor fool, who must talk of his natural rights, is turned adrift, a wandering vagabond on the face of the earth.'

"Such were the opinions of a good, clever fellow; but early impressions had made him what he was. I only mention him here, and his remarks, as a type of many hundreds of the population of Upper Canada, who think that a hard-working, honest farmer, ought to think of nothing else but minding his plough, read his Bible, and leave his political rights to the management of those who, like the lieutenant, considered themselves their betters.

In conversing with another of this class, upon the benefit of primary schools, and the general education of the people, he exclaimed, "Oh, what does a farmer want with education? Let him mind his own business. Education will only tend to make him insolent and conceited. Will learning read teach him to fell a tree? the better? He must take a newspaper forsooth; and next he becomes a politician, talks of rights and privileges of free men, and becomes a pest to every gentleman in his neighborhood."

The kindness we experienced wherever we stopped, the sympathetic expression on the faces of the women, and the stern glances and compressed lips of the men, plainly betrayed how different were the opinions of their natural rights from that of my facetious companion.

"At the village of Brantford we met a Captain Graham, an old officer of the Royal Navy, who invited us to sup with him. He had been in service, was present at Chippewa, and was now on his return to visit his family. He informed me of the evacuation of Navy Island, which he had visited, and spoke in terms of admiration of the ingenuity displayed by the Yankees, in the fortifications there. His kindness and hospitality claim my acknowledgment; and I trust we may again meet where an opportunity may be afforded me of repaying him.

An express to Col. Askin hurried him back from Brantford with a part of our guard and some Indians settled in the vicinity. From a few words which were dropped, I conjectured that they feared another insurrection movement. The armed men, however, who had been seen, and who had given rise to the apprehension, were probably there intending to attempt our rescue. But we had passed sooner than had been anticipated, and they were too late. Had they been in time, a better place for an ambuscade than the pine woods through which we had passed could

not have been devised. Though aware that we had been hurried forward earlier than at first intended, I could not avoid an inquiring glance, at every turn in the road, and a hope that each favorable spot we approached concealed our friends. But all passed quietly.

As we continued our journey, however, the route was changed; and instead of pursuing the Dundas road, which lay through a thickly settled country, of reformers, the more circuitous route to Hamilton was taken. Even then they seemed to doubt of our being secure in a tavern, as was usual with our guard; we were deposited in the jail, strongly guarded. Here I was visited by some old acquaintances, Tories of course; none others were allowed access to us.

"The next morning we pushed on to Toronto. The villages, hearing of our arrival, seemed anxious for a peep at the 'hannimals,' and many of them remained in the streets from the morning of our arrival until noon. They appeared to sympathize with our condition; and could they have aided us, would, I think, willingly have done so. The Irish part of the population, especially, notwithstanding their reputation for loyalty, had serious thoughts of rescuing us, were it only for the sake of the 'spree.'

"On our arrival in Toronto from the crowds of people who occupied the streets it had all the appearance of a holiday. All displayed an anxiety to get a sight of the prisoners. A divided feeling, however, existed among them, as appeared by the remarks we overheard, touching our appearance and probable fate.

"As we reached the door of the prison, where we were about to alight, I was engaged speaking, with a smile on my countenance, to one of the officers of the guard. A bystander, conceiving such intimacy with the officer as indecorous, made some remarks in a loud tone of voice. This attracted my attention, and I turned towards the speaker, supposing he addressed himself to me. He was a decent-looking man, evidently one of the notables of the place. On observing me looking intently upon him, he bawled out, 'Had luck to your impudent face, you bloody Yankee! I hope I may never see you come out of that place until the morning you are to be hung.' With this benediction and friendly wish, I entered the prison of Toronto."

The writer of this has learned that the man that thus accosted General Theller was Geo. Dixon, the saddler, on Irish Orangeman, who, apart from his political prejudices, was a good man and most excellent citizen. His brother, Jos. Dixon, was a house agent and rent collector, with whom I was well acquainted in the cities, and a more gentlemanly man I never met. One of Geo. Dixon's sons was Canadian consular agent in London, when I visited that city in 1870. In fact it was he who found me a place to put up at. Afterwards Mr. Geo. Dixon, his father, apologized to General Theller for his rudeness and after hearing his speech in the dock, sympathized with him as an Irishman.

WILLIAM HALLEY.

Laymen and the Catholic University of America

The Board of Trustees of the Catholic University of America, at Washington, D.C., in its recent meeting decided to form a committee of prominent Catholic laymen to look after the financial success and general progress of the institution. Three men will be selected for the service to Church and state and will include a representative from all the great Catholic centres.

It is stated that the Mayor of Boston, Patrick Collins, will be asked to accept a position on this committee. Charles Bonaparte, of Baltimore, Bourke Cockran, of New York, and Michael Cudahy, of Chicago, have already accepted the honor. Another step toward popularizing the institution is the foundation of an undergraduate law school with Bourke Cockran, Hannis Taylor and others as professors.

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FUNERAL OF MRS. N. D. BECK
Edmonton, Alta, May 2.—Very large was the attendance at the funeral of the late Mrs. Beck, wife of N. D. Beck, K.C., which was held this morning from the General Hospital, and very impressive was the funeral service held in the Roman Catholic Church, the large auditorium of which was filled with sorrowing friends of the deceased and sympathizing acquaintances of the bereaved husband.

During Sunday the remains lay in state in the General Hospital, and many near friends during the day viewed all that was mortal of one who was loved and respected by all who knew her. Her casket was covered with tokens of sympathetic regard. The Law Society of the N.W.T. sent a floral anchor, the local bar a wreath. Mr. and Mrs. Emery a floral cross, and Messrs. Newall and Bolton, Mr. and Mrs. G. W. R. Almon, Madame A. Lapresse, Mr. and Mrs. E. T. Wilkins, Wetaskiwin, and other intimate friends sent floral tokens.

The funeral cortege left the hospital at 9.30 this morning and proceeded to the church, where high mass was impressively celebrated by Rev. Father Jan. O.M.I. Rev. Father LeDuc preached the funeral sermon. The venerable father spoke in eloquent terms of the departed. Taking as his text the words of St. Paul, "I have fought the fight. I have kept the faith," he spoke of the kindness of the heart of Mrs. Beck, and the purity of her soul. Depending on Christ's promises to give life everlasting, fortified by the sacraments of the Church, she passed to a grander life beyond. With fervor the reverend father closed his sermon with an appeal for religious observance and preparation for the true and everlasting life beyond the grave.

At the close of the service the Dies Irae was intoned by Rev. Father Merrer, of St. Albert, and the funeral procession passed out of the church and on to the Roman Catholic cemetery. A very large number of carriages followed the richly draped hearse, the funeral arrangements being under the direction of Mr. J. A. Appleby.

The pall-bearers were: The Hon. Mr. Justice Scott, Messrs. E. C. Emery, G. R. F. Kirkpatrick, C. W. Strathay, A. R. Chisholm and S. Lattimer.

There were present the members of the local bar, including Mayor William Short, C. deW. McDonald, Crown prosecutor, J. C. F. Brown, C. W. Cross, O. M. Biggar, A. F. Edward, W. A. Griesbach, H. D. Dawson, J. E. Wallbridge, C. F. Newall, L. Dubuc, S. E. Bolton, I. S. Cowan, H. C. Taylor, J. R. Boyle, Wilfrid Gariepy, W. deV. LeMaistre, J. D. Hyndman, J. K. Kennedy and E. T. Bishop. There were also present Sheriff W. S. Robertson, Alex. Taylor, Clerk of the Supreme Court, and Assistant Clerk H. H. Robertson, a very large representation of the professional and business men of the town. R. Secord, M.L.A., and L. J. A. Lambert, M.L.A., of St. Albert; A. C. Rutherford, M.L.A., of St. Albert; Mayor Wm. Short and Secretary-Treasurer G. J. Kinnaird, and Councillors Cusack, Clark, Macdonald, H. Picard, and many members of the St. Jean Baptiste Society in a body.

Two sons and two daughters are left bereaved of a fond and devoted mother.

St. Helen's Court, G.O.F.
Gold stick pins were recently presented to Bros. Peter Curtis and J. G. Lavelle by the Provincial Court of Ontario as rewards for their services to the Order.

At the meeting to be held on the 15th May a lecture and concert will be given and as this will probably be the last lecture for the season a large attendance is requested.

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CATHOLIC SCHOOLS AND MUNICIPAL BONUSES

To the Editor of The Catholic Register:
Sir,—The attitude of our Toronto papers during the discussion raised by Sturgeon Falls school dispute is worthy of the closest study on the part of every supporter of separate schools. On the whole that attitude has been excellent. Nothing could have been fairer than the editorials of the Toronto Globe on this matter, and the letters of its non-Catholic correspondents showed a gratifying broadmindedness and freedom from sectarian rancor. If The Globe's correspondents are fair representatives of Ontario's non-Catholic voters, then the days of the Protestant horse are numbered.

The lively and go-ahead Toronto World is another paper which merits warm commendation for its position in this matter. The World does not approve of the efforts of separate school supporters to obtain for their schools a portion of the school taxes paid by bonused industries, equivalent to the amount of their contributions to these industries. The arguments of The World are not very serious. For example, in its issue of May 9th that paper states that if an individual Protestant or corporation of Protestants established a factory without a bonus the school taxes on that factory would go to the public school fund and nobody would complain. And then it goes on: "The granting of a bonus does not later the situation." Why not, Mr. World? Let us take an example. Suppose that the amount of this bonus contributed by a Catholic property owner amounts to \$500, whilst his non-Catholic neighbor hands out a similar sum. Both contribute because they regard the establishment of such an industry as calculated to benefit them financially.

But the whole school taxes of this factory, partly built by Catholic contributions, are turned over to the support of a school which Catholic children cannot consistently attend. Is the financial benefit accruing from this factory fairly shared in this instance? The Protestant contributor reaps the advantage of a large market, better business, etc., and in addition has his school taxes diminished, whilst the Catholic who has paid just as much towards this new industry struggles under as large a school rate as before. Indeed he may find himself, because of new arrivals with large families and very little property, in a distinctly worse position as far as his school is concerned. Let it be supposed that the Protestant contributor is the one who is pinched, and I say that such treatment would be unfair to him. Whatever may be said as to the policy of bonusing industries, it is hard to see anything but the simplest justice in the demand that Catholic schools should get the benefit of the taxes on the money levied on them for such industries.

Whether The World will be convinced or not that the "granting of a bonus does not alter the situation," nothing but praise is due to the manner in which that paper has discussed this matter. The World is evidently too much occupied with petty national questions to stoop to great sectarian juggling.

There is one paper, however, of which the same cannot be said, namely, The Toronto Evening News. This journal started out recently in an Olympian Jupiter style. It was to ride in a splendid automobile "Independence," and to hurl lightning impartially at all politicians who did not follow the straight path of high ideals. Little more than a year has passed and the would-be Jupiter Tonans has turned out to be a Pecksniffian humbug. Nothing could be more disingenuous and treacherous than the recent articles of this paper on the action of the Separate School trustees at Sturgeon Falls and St. Catharines. In the latter place a resolution was passed to the effect that the taxes on the money Catholics were asked to contribute towards a bonus should be given to their heavily burdened schools. This request formed the basis of a series of tirades by The Evening News against the iniquity of seeking to divert public school funds to the support of separate schools. Catholics seek no such thing. They ask not for one cent of the money that legitimately belongs to the

public schools. But they deny that taxes on money contributed by them to the building of factories, rightly belong to public schools. Mark the jugglery of this characteristic argument. The News: "The law in Ontario gives every cent of taxes paid by the Roman Catholics for education to the separate schools." Let us see. Catholic ratepayers contribute for example \$50,000 towards the establishment of a factory, which gives all its taxes to public schools. Does not a considerable portion of that tax come ultimately from the Catholics whose property is taxed upon yearly to pay this bonus? Is it true that the Protestant heads of the factory pay the tax directly and immediately, but ultimately it comes to a considerable extent from Catholic pockets. "Surely," exclaims the News, "it is exceeding all reasonable bounds for Roman Catholics to demand a proportion of the taxes paid by Protestants. This is the issue. Protestants; this is not the issue, but it is a contemptible and characteristic piece of misrepresentation. The man who pays the taxes is the man from whose pocket the money paid ultimately comes. A Protestant may hand his taxes over the counter, he may be administrator of my property, and tax bills may be made out in his name. But if the taxes come from my property, my earnings, I am the real taxpayer. So in the case of a bonus the taxes equivalent thereto ultimately come from those on whose property that bonus is a mortgage. Such were the taxes the Catholics of St. Catharines demanded for their schools, and to represent them as demanding a portion of the taxes belonging to Protestants is a piece of journalistic chicanery well worthy of The News in its latest role.

There are several other nuggets in the same issue of The News, but as the present communication is already unduly long, they can be left for another time.

SEPARATE SCHOOL SUPPORTER.

An Ottawa Wedding

Ottawa, April 27.—His Grace Archbishop Duhamel officiated at the wedding of his nephew, Mr. J. B. Duhamel, to Miss Lucy L. Howlett, this morning in the Basilica. The ceremony took place at 8.30 in the presence of only the immediate relatives of the contracting parties. Rev. Father F. O'Reilly, of Oakville, Ont., and Rev. Fathers Archambault and Corbeil, of the Archbishop's Palace, assisted His Grace. The bride is the youngest daughter of the late W. F. B. Howlett, C.E. Mr. W. A. Howlett, brother of the bride, and Dr. Duhamel, uncle of the groom, acted as sponsors. The bride looked charming in a gown of cream silk voile, over cream tulle, with a black picture hat and carrying only a white ivory prayer-book. After the ceremony the bridal party repaired to the home of the bride's mother, 95 Fourth avenue, Glebe, where the wedding breakfast was served at which His Grace was present.

The happy young couple were presented with numerous and costly wedding gifts in testimony of the great esteem in which they are held by their many friends. They leave this afternoon for Montreal, Quebec and other points on a honeymoon.

On the eve of his wedding, Mr. J. B. Duhamel was waited on by about 60 of his fellow-members of the staff of the Department of the Interior and presented with a purse of gold. Mr. George Bell made the presentation and accompanied it with a few felicitous remarks suited to the occasion, to which Mr. Duhamel made a happy reply.

Messrs. Samuel Genest, James Dunnett, Chas. Pelletier and George Pope also, made short and appropriate speeches. The presentation took place after office hours in the Department.

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HON. EDWARD BLAKE ON HOME RULE

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

THE SYMPATHY OF MILLIONS OF FREE CITIZENS

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

MATERIAL GRIEVANCES OF THE GREATEST GRAVITY

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

ON ENGLISH, BUT ON IRISH RULE

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

THE SACRED TORCH OF FREEDOM!

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

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

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

THE OLD HOME RULE BILL

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

AND THIS TIME IT WILL COME TO STAY.

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

WANT A FAIR DIVISION

School Tax Question in St. Catharines

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

Bishop of Amyela

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

It is Good for Man and Beast—Not only Dr. Thomas' Electric Oil is incomparable for the household, but the farmer and stockman will find it very serviceable in the farm yard and on the cattle range, often saving the services of a veterinary surgeon. In injuries to stock and in cases of cough and pain it can be used with good effect.

Ireland's Influence on Christian Civilization

Address by Cardinal Moran.

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

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

STATEMENT OF A STOCK GROWER

His Lumbago Was Cured by Dodd's Kidney Pills

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

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. Also Manufacturers of those Renowned Brands "OLD TIMES" and "WHITE WHEAT." Conceded by Connoisseurs to be the Choicest Flavored Whiskies on the Market. WATERLOO, ONTARIO

CODIFICATION OF CANON LAW

Papal "Motu Proprio."

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

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

Educational

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

A COMBINATION HEATER FITS EVERY HECLA FURNACE. There is a limit to the distance hot air can be conveyed in pipes and in heating a house with a hot air furnace it is often impossible to reach all of the rooms properly with hot air pipes. With the Hecla we furnish a Hot Water Attachment to use in such cases. By the use of this attachment from three to six rooms can be heated in addition to those heated by hot air, the number of rooms varying with the size of the furnace. To find how this would effect your own heating system send us a rough sketch of your house and we shall send you a specification of what will be required, and a price for doing the work; also our booklet about heating. CLARE FURNACE CO. PRESTON, ONT. And WINNIPEG, MAN.

Table with 3 columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS. Includes liturgical calendar for May 1904, such as 'Fourth Sunday after Easter' and 'Pentecost Sunday'.

Lighting Fixtures For Electricity or Gas. Church work a specialty. McDonald & Willson TORONTO

GIFFORD'S MISTAKE
Really Gifford was not at all to blame for it. Anybody might have made the same mistake. Gifford was short and fat and new to the big woods. He had been in camp a week and had spent most of the time lying in a hammock and reading a novel while the other men tramped the trails or rowed eight or ten miles through Eagle Creek to Virgin or Lake Julia. Everybody said that Gifford was too fat and lazy ever to make a woodsman.

Children's Corner

THE SECRET OF IT.
Where does the clerk of the weather store the days that are sunny and fair? In your soul is a room with a shining floor, and all of those days are there.

Oh, mamma, cried the little girl, "I was only teasing; I did not really mean to drown kitty. It was only in fun, you know."
"Fun, little daughter, does not consist in giving others pain. When will you learn that?"

THE RHEUMATIC WONDER OF THE AGE BENEDICTINE SALVE

This Salve Cures RHEUMATISM, PILES, FELONS or BLOOD POISONING. It is a Sure Remedy for any of these Diseases.

A FEW TESTIMONIALS RHEUMATISM

What S. PRICE, Esq., the well-known Dairyman, says:
212 King street east. Toronto, Sept. 18, 1903.
DEAR SIR,—I wish to testify to the merits of Benedictine Salve as a cure for rheumatism. I had been a sufferer from rheumatism for some time and after having used Benedictine Salve for a few days was completely cured.

WHAT WORRIED TOMMY.

"Mamma," said Tommy, on his return from the cemetery, where he had been greatly interested in some sculptured cherubs, "if angels is little boys' heads with wings on them, where do they have pockets?"

FAMILY CONVERSATION.

Make sure, in partaking of hospitality, that you are able to discharge the obligations it imposes. Hunt out conversational coin from the crannies of your brain, suggests a writer in the Pittsburg Gazette. Be ready to give out something when the conductor glances your way.

LITTLE STRATEGIST.

She may have deliberately planned it or she may not; that has no bearing on the result. "Buy me some gum," she urged when she was out for a stroll with her father.

THE RABBIT A COWARD.

Here is a little talk between a boy who is a great hunter for his age, and a woman of his acquaintance, which shows that cowardice sometimes depends upon the way things are looked at.

HOW MARY LEARNED.

Mamma heard an unusual noise on the lawn, and went out to see what it was all about. She found Margery carrying a long, round stick, with baby Harold's pet kitten perched on the end of it, mewing pitiously. Mamma stood quite still for a moment, listening.

Rest is the sweet sauce of labor. A straight line is the shortest in morals as in mathematics. The would-be atheist is inclined to believe in a God, when the thunders roar, when the lightning strikes, or when the earth quakes.

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LOCAL AGENT JOSEPH COOLAHAN Is now calling upon Toronto Subscribers

THURSDAY, MAY 12, 1904.

BONUSES AND SCHOOL TAXES.

A correspondent advocating in this issue of The Register the fair division of school taxes paid by bonused industries, practically confines himself to the attitude of the Toronto press towards this question.

Our correspondent, apprehending the difficult nature of the task by which he is confronted, picks one particular fallacy out of the confusion and answers it. He easily and fully demonstrates the entire reasonableness of sharing equitably between the public and separate schools the taxes returnable from money contributed to bonused industries.

In the United States the proposition that religious schools are not public schools might hold good; but we Canadians are not living under American institutions. Thank heaven, we are still trying to form ourselves upon the British model.

The American idea is that religion has no place in public education. According to the British principle it has. In the British Islands the Church schools, Protestant and Catholic, are state schools upon an equality of treatment with the Board schools, which are independent of Church influence.

The public school revenues of Ontario are the taxes paid by Protestants for school purposes. The separate school revenues are the school taxes of Catholics. A bonus is a voluntary tax upon Tom and Dick who agree to pay for Harry to induce him to locate beside them.

The conflict all arises out of the erroneous use of the style "public," which we have aped or copied from our American neighbors. We should call all our schools "Board" schools as they have it in England, because they are all managed by boards, elected by the ratepayers.

The municipal law of Ontario gives the same rights to all taxpayers and places the same responsibility upon them. They cannot evade the payment of their school taxes, even by exemption, but they have the right to say which set of schools authorized by the State, those of the majority and those of the minority, their taxes shall go to support. This is all there is to it.

In Quebec the law is distinctly generous towards the minority and says that in proportion to population, the schools of the minority shall have their share of corporate taxes derived from banks, financial institutions, concerns run by companies and the like.

The difference in providing for the minority here and there is merely a point of difference in the municipal law; but as far as Ontario is concerned, we hold that it rests with Catholic taxpayers themselves whether their schools shall enjoy a due share in the taxes of bonused industries and incorporated companies or not.

When The Telegram and The News talk about the British North America Act they are simply ranting. The whole question resolves itself into the willingness or unwillingness of Catholic taxpayers to exercise the common right supposed to belong to them with others under the municipal law.

The position of the ordinary ratepayer towards a bonus is the same as his position towards a local improvement. The bonus is supposed to be granted by the municipality for the benefit of the city, town or village, to help make it expand.

For the purpose of dissenting from this, that or the other bonus proposition, rate-payers naturally organize upon some common interest. If the industry should affect a church for instance, come too close to it, or withdraw part of its congregation to another section of the city, that church would vote solidly against the bonus.

These are the plain and unvarnished facts of the matter. The domontade is supplied by The Telegram when it writes: "The Sturgeon Falls Bill was the first shot in an ecclesiastical raid upon the public school revenues of this province."

A SENATE VACANCY. In another column we record with regret the death of Hon. James Dever, one of the Senators from New Brunswick.

Another illustration of the decay of bigotry in the Town of Cobourg, and the country surrounding it—if it ever existed there—rests in the fact that the West Riding of Northumberland is represented in the Federal House by a Catholic, Mr. J. B. McColl.

Considerable discussion is going on at present owing to the fact that His Holiness Pope Pius X. had condemned the Easter music as sung in the Montreal Catholic Churches. Some of the leading organists think that the report was exaggerated, as they see no reason why it should be condemned.

HON. CHARLES FITZPATRICK

Delivers the Address at the Annual Banquet of the London Irish Benevolent Society

London, May 9.—The Irish Benevolent Society of this city, which is regarded as a model to all societies of Irishmen in Canada, has in past years been addressed by brilliant Irish-Canadians; but no guest could have been more honored than was Hon. Charles Fitzpatrick, Minister of Justice, who delivered the oration at the annual banquet this evening.

The request of Principal Leblond of Brumath of the Catholic Commercial Academy to occupy the residence of the late Mr. U. E. Archambault on Plateau avenue, caused a lively discussion. Principal Leblond claimed the residence was given to Mr. Archambault while he was Principal of the Academy, and that he, as the actual Principal of the Academy had first claim.

Mr. Fitzpatrick, in opening, praised the spirit which dominated the society of which he was a guest, a spirit which made for peace and harmony. There was room in Canada, he said, for one Canadian people, but not for factions.

Catholic Union Meeting. Hon. Geo. W. Ross on Monday night delivered an address to the Catholic Union of this city on the points of difference between the constitutions of Canada and the United States.

MAYOR OF COBOURG

Member for West Northumberland

I had the pleasure of meeting with the Mayor of Cobourg, Mr. W. J. Maher, a few days ago, in this city, and as his election to the chief civic position in the gift of his fellow-townsmen, is an evidence of the growth of national and religious toleration, and that, whether for weal or woe, the fate and fortunes of that beautiful town on the northern shores of Lake Ontario, have dropped into the hands of twentieth century men, I may be pardoned if I should make a brief reference to it.

Major Floyd, a well-known resident of Cobourg, was his opponent, and whilst he took a deep interest in the welfare of the town and rank and file of the people, the twentieth century man thought that for mayor, Maher should be the winning horse, and so he was, the intelligent electors evidently not caring a tinker's continental how he said his prayers or where he said them.

Another illustration of the decay of bigotry in the Town of Cobourg, and the country surrounding it—if it ever existed there—rests in the fact that the West Riding of Northumberland is represented in the Federal House by a Catholic, Mr. J. B. McColl. I believe that there are a number of healthy men, both mentally and physically, in that riding who have votes and who recorded them against Mr. McColl at the last election, and that if they have not seen the error of their ways and changed their minds, some of them may actually do the same thing again; but those who entrusted him with the people's mandate and sent him to Ottawa, may rest assured that the duties with which he was charged are assiduously attended to, that the interests of his constituents are amongst his paramount considerations, and that at all times, even at most unseasonable hours, he is always ready to vote straight and that he does vote straight.

Our Montreal Budget

(From our own Correspondent.)

The new Irish parish is to be called St. Agnes. His Grace Archbishop Bruchesi has named Rev. Father Casey as the first pastor. The services are being held at present in the hall of the Olier School, Roy street. Rev. Father Casey, and his zealous congregation will start immediately to build another temple of religion.

The Catholic School Board held, Friday afternoon, in the Commercial Academy the meeting which was postponed from last Tuesday.

Mr. Z. Racicot presided. The Commissioner present were: Rev. Martin Callaghan, Mayor Laporte, Messrs. J. H. Semple, P. Martineau and J. Savignac.

Rev. Father Donnelly, pastor of St. Anthony's, addressed the meeting and forcibly pleaded to have an allowance of \$1,000 per annum settled on St. Agnes school to help the Sisters to carry on the improvements needed in the school. The petition of Father Donnelly was favorably received and the Board decided to settle the matter in the near future.

Rev. Father Casey's petition to use the Olier school hall as a temporary chapel for his new parish was granted.

The request of Principal Leblond of Brumath of the Catholic Commercial Academy to occupy the residence of the late Mr. U. E. Archambault on Plateau avenue, caused a lively discussion. Principal Leblond claimed the residence was given to Mr. Archambault while he was Principal of the Academy, and that he, as the actual Principal of the Academy had first claim.

Prof. F. Daly of the Montcalm school was granted a leave of absence owing to ill health.

The annual budget was not ready for discussion. The appointment of a principal to fill the place of Director-General Lacroix, at Montcalm School, will not be made before June.

Friday morning in the chapel of the Sisters of Mercy a very imposing religious celebration took place. Five postulants received the veil and three novices pronounced their first vows.

The following postulants received the religious garb: Miss Leontine, Miss Louise Brosseau, Miss Philomene Martin, Miss Marie Joly and Miss Josephine Giroux.

The following novices pronounced their first vows: Sister Geraldine, Sister Rodrigue, Sister St. Liborius and Sister Leon.

Mass was celebrated by Rev. Abbe Martin, curate of the Sacred Heart church. Rev. Father Perodeau, O.M.I., Jodoin, O.M.I., Perderam, O.M.I., Dubuc, Giguere and Charpentier occupied seats in the sanctuary.

The parishioners of St. James parish, the former and actual pupils of Montcalm School, held farewell to Principal Lacroix Thursday evening in the Montcalm school hall.

Three addresses were presented to Mr. Lacroix, praising the good work accomplished during his forty-two years as principal of the school and congratulating him on his promotion as superintendent of the Catholic schools of the city.

Mr. Lacroix responded very feelingly. A fine musical programme was rendered during the evening, under the direction of Prof. J. B. Paquet. Principal Lacroix spoke in French and English in reply to the addresses.

The month of May was solemnly opened by the clergy and faithful of the Archdiocese Saturday evening, at seven o'clock, at the Chapel of Our Lady of Bonsecours.

Every morning during the month mass will be celebrated at 7 o'clock at the shrine of the Aerie Chapel, overlooking Montreal Harbour.

At the Church of the Gesu a sermon and benediction took place at 7.30.

At St. Louis de France a sermon of inauguration was delivered by Rev. Abbe Curotte, the recently appointed secretary of Laval.

At St. Anne's Church May devotions commenced at seven o'clock. Father McShane preached and the young ladies Sodality held a procession around the church.

Considerable discussion is going on at present owing to the fact that His Holiness Pope Pius X. had condemned the Easter music as sung in the Montreal Catholic Churches. Some of the leading organists think that the report was exaggerated, as they see no reason why it should be condemned.

Trip Through the County of Renfrew

(From Our Special Correspondent.)

A second, I might say a third, generation of Devines are increasing in size and in numbers around and in the town of Renfrew. Matthew Devine, a son of Andrew, of the first generation, is engaged in mercantile pursuits, and I am not wide of the mark when I say that in fullness of equipment, the hardware store which he controls in company with Mr. E. J. McGarry, cannot be surpassed, if it can be equalled, in Eastern Ontario.

Another son, John, holds a responsible and honored position here. Patrick has taken to the virtuous life of a farmer; and like Cincinnatus of old, speaks to his horses, whilst following his plow across broad, fertile and well-cleared fields in the Township of Bramley.

Another son, last on the records of my memory, but certainly one whose life is one of the great usefulness, is the excellent man who, from the Catholic altar of Osceola, teaches the Way, the Truth and the Life, to a large, a respectable and zealous congregation. Of the great work accomplished as well as in other districts, scattered throughout Renfrew, I will have something to say later on.

There is a very handsome Catholic church in Renfrew, which is attended by a numerous congregation composed of various nationalities. The Catholic Church has, since civilization and Christianity, invaded those regions, occupied a prominent position, due largely to those missionaries of noble lives and heroic deeds, who appeared here simultaneous with the first settlers.

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carpet-baggers who, like Lord Lansdowne, and his ancestors, were ranged on the side of Ireland's enemies.

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Death of Senator Dever

Ottawa, May 9.—Hon. James Dever of St. John, N.B., died in St. Luke's Hospital on Saturday afternoon, in the eightieth year of his age. Senator Dever was called to the Senate in 1868, in succession to Mr. Burpee, who was included in the royal proclamation as a Senator, but refused to serve.

The body was removed from the hospital to a room in the Parliament buildings, from which the remains were taken this afternoon to Montreal, en route to St. John, N. B., where, by the request of Mrs. Dever, the obsequies will be held.

James Dever was an Irishman by nationality and was born in Bonnyton, at the time of his death just being 78 years of age. He came to Canada with his parents, who settled in St. John, N.B., where the future Senator entered business life, in which he was very successful. In 1853 he was married to Marguerite, the daughter of Daniel Morris, of Lancaster, N.B. Since his appointment to the Senate he has attended closely to his Senatorial duties, though never taking a prominent part, and he was respected by members of both parties as an honorable and kindly man.

The Death of the Bishop of Kerry

We deeply regret to announce the death of the Most Rev. Dr. John Coffey, Bishop of Kerry. Dr. Coffey was in many ways a great Churchman. The Bishop was undoubtedly a man of scholarly attainments, extensive reading, and considerable information. He was especially devoted to the classics, of which he had more than ordinary knowledge.

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A VICTORY OF OUR LADY

Sister Gabriella, the Superior of St. Michael's Hospital, turned un- easily on the high office stool which stood in front of her desk, put her hand to her forehead, opened her mouth slightly as if to speak, and then remained silent, blushing a lit- tle, and looked at the young Protest- ant resident physician. Dr. Warner had been in the hospital for three months, and in that time had revis- ed his former Presbyterian prejudices against Catholics so far as to place Sister Gabriella and her community at the head of the list of "sensible wo- men." He stared amazedly at her manifest strange confusion, for which nothing in the surroundings gave rea- son. The office was as quiet as a churchyard, everything in its place, the little maid who tended the door slipped silently to and fro, the pic- tures of various benefactors of the institution gazed down benignantly from the walls, the busts of Galen and Aesculapius stared fixedly from carved eyelids. The only changed thing in the room was the varying color and lack of crisp decision in the Sister Superior.

Finally Dr. Warner gave voice to his surprise. "Sister, what is the matter?" Sister Gabriella showed some re- luctance at his taking the initiative. She drew a large pack of letters from a pigeon hole of the desk and held them towards him. "What do you think of these?" she asked.

The letters all looked exactly alike on the outside, being addressed in a clear, round, feminine hand to Private Harry Martin, Ohio Volunteers. Dr. Warner shook his head. "That boy will never read them; he is go- ing to die." His nurse has not gone below 120, and he seems to have no constitution. I do not see how he ever passed the entrance examina- tions.

"I am afraid he cannot live," said Sister Gabriella, "and so I think some one ought to read these letters. Perhaps his mother is breaking her heart over him, or— with again that delicate blush— some one else." "It is not his mother," said the doctor. "The women of the last gen- eration did not write that sort of hand. Perhaps his sister, or maybe a nearer yet and a dearer one." Then, somewhat quizzically, he ad- ded, "I really think you ought to read them, Sister."

"Please do it," answered Sister Gabriella, quite embarrassed at the idea of reading to the doctor of love letters. "Open the last ones first and see if there is anything we really ought to answer."

Dr. Warner cut open the latest let- ter and turned to the signature. It was not from the young soldier's sis- ter, evidently, for it read, "Yours lovingly, always, Jessie Turner." He glanced hastily over the pages and then said, "I think you are right, Sister, and we ought to answer this. The young lady is evidently a trained nurse, for she says: 'They say no news is good news, but, Harry, I cannot think why you let all my let- ters go unanswered when you know how anxious I am about you. I hear that your regiment is scattered about among different hospitals and camps, and that numbers of the men have ty- phoid fever. I cannot go to the new case that Dr. Young has for me till I know that you are all right. Do get some one to write for you, to tell me how and where you are.'"

Sister Gabriella's air of hesitation dropped from her like a cloak, and she was at once her own capable self. "We will telegraph at once to the young lady, and since the major is urging us to take some more sol- diers, perhaps the girl would like to come here, and while she is looking after Martin, Miss Harris can take a few new ones." She bent over her desk again to write out the telegram, while Dr. Warner looked approvingly at her fine head, whose outlines were not marred by the stiff cor- nette which makes so many look wan and gaily.

Dr. Warner had a bald head in spite of his manifest lack of years. He had also a clever, inquisitive face and an abrupt manner which some- times jarred the nerves of the pa- tients, as much as his preconceived opinions as to the management of Catholic hospitals had jarred the Sisters. These prejudices had been dispelled, during his three months of residence, and the atmosphere of re- ligious calm was a matter of great satisfaction to him, especially when he contrasted it with the bustling confusion of some of the other hospi- tals he sometimes visited. At St. Michael's there were no flighty young probationers hanging over the stair always flirting with the doctors, as he had often seen them at the Aesculapian Hospital. Even the sud- den incursion of the poor fever-stricken soldiers from the camps had scarcely disturbed the smooth routine of the place.

A day or so after the telegram had been sent to Miss Turner, Dr. War- ner stopped in the office for the notes of a case in which he was specially interested, and found the little doorkeeper ushering in a young girl, whose bright brown eyes stared about her with a mixture of anx- iety and fear.

She was a lovely creature, even while unlovely worry twisted the delicate lines of her brow and lips. Her hair was not tousled into an untidy mass resembling a fur floor rug, which fashion decreed to be the proper thing that summer of the Spanish war, but its natural beauty escaped from confining pins in little rings around her pretty ears and throat. She was slight yet not fragile, and was much more refined and intellec- tual than the majority of her pro- fessional sisters. Dr. Warner felt surprise that so dainty a creature had chosen the hard profession of nursing, for he at once concluded that it must be Miss Turner, since she eagerly asked how Martin was. "Very ill," said Dr. Warner grave- ly, "and you must be courageous. You will be of no use if you show so much nervousness."

"Oh, it is not that," cried the girl. "I have always felt that he would die! But to have him in this dread- ful place!" She gave a little gasp- ing sob and looked at him with a heart-broken gaze. "What do you mean?" exclaimed Dr. Warner. "Oh, I am so afraid of Catholics," she said, her eyes running round the room as if fearing to find instruments of torture; nor did the very matter- of-fact appearance of the office seem to reassure her.

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"How foolish you are!" said the doctor, with wholesome sternness. "Are you really a trained nurse, or so behind the rest of the world, with old-fashioned prejudices? This is a first-class hospital, with all the best modern appliances, and the Sisters are lovely women, who have taken every care of your friend. Now go and find the head nurse and overcome your terrors, so that you may be of some use."

Jessie Turner took the doctor's lit- tle scolding as a tonic, and when she had changed her travelling gown and was shown into the ward where Mar- tin lay still delirious, she went calm- ly to the head of the bed, read the record of the case, and began her new duties without showing any undue emotion.

Martin was most of the time in a low, muttering delirium, and at no time appeared to recognize Miss Tur- ner, hence she could only attend to him as a nurse, and thus had time to look after the other cases near her own "special." There was a golden-haired lad who made all the sentimental lady visitors recall the old verses about "somebody's dar- ling." He was the pet of all the nurses, yet never seemed to appre- ciate any one's attentions so much as Jessie's. Then there was on the other side of Martin's cot a young Irish- man, one of the irrepresible kind. He was ill enough to have the ice cap on his head all the time, and suffered from a low, teasing fever, yet never complained. Jessie said to him one day: "I think you are one of the sort angels are made of," and he answered, "Oh, no, nurse, but the next time you go to the jeweller's, please take me crown and get a few more diamonds put in it!" Jessie laugh- ed and filled the ice-cap at once.

One day Martin came to conscious- ness, but without recognizing Jessie. He lay with a sick man's fretful frown on his thin face, and she asked him gently, "What is the matter?"

He spoke freely: "Every bed in this ward has a big hanging to it except mine. What are they for, and why haven't I one?"

"They were brought here one day by some of the ladies. You were ill to say whether you wanted one or not. I am taking care of all your letters and other things for you." Jessie did not explain that, like so many of the poor soldiers who were brought to the hospitals that sum- mer, all of his little possessions, his watch, sleeve-buttons and pocket-book, had been stolen from him. He did not seem satisfied, but I, brooding, with a sick man's unreasonable- ness, on the want of a little calico bag, so that Jessie overcame her dread of the Sisters and went down to the of- fice.

Dr. Warner had explained to Sister Gabriella Jessie's great dread of Catholics, which the Sister could un- derstand, as she had herself, come from a town in northern Ohio, one of the most bigoted districts in the country. Therefore she received her kindly, listening with an amused smile to her account of Martin's fretting for a bag to hang on his cot. "It is just a sick notion," she said, "but he must be humored." Then seeing a tired look on the girl's face, she added: "Tell Miss Harris to take your place for an hour or two, so that you may take a walk in the fresh air, away from the sight of sick people."

Jessie thanked her timidly, and as it was Sunday morning she thought she would show the Catholic nurses that she had not been influenced in any way by their religion, by going to her own church and finding that there was one within a short dis- tance, took her way thither.

She had grown up in a little coun- try town, and had scarcely left it ex- cept during the busy period of her training for nursing. Hence she had few opportunities to hear a service in a wealthy Eastern church, and was not prepared for the beauty of the building and the elaborateness of the services. There was a fine quartet choir, with a soprano of surpassing sweetness, who sang Handel's "Come Unto Me" like an angel of the heav- enly host. The choir was hidden be- hind a screen of palms, so that their frivolous conversation and irreverent joking was not perceived by the con- gregation. Yet Jessie did not feel her heart lifted up by the service, though she struggled with her inattention. There was coldness and worldliness in the air, the rustle of silk linings, the delicate tinkling of jeweled chains and bracelets, the waving of feathery plumes, all of which distracted her. The complacency of the worshippers irritated her, and she asked herself, "Is this the church of the poor, of the Carpenter's Son?" Then she found fault with her own critical spirit, and as she had not held any conversation with any one on religious matters since she went to St. Michael's she attributed her sudden dis- taste for her own religion to some malin influence that seemed like witchcraft.

Another week slipped by, and no change occurred in the condition of Private Harry Martin. Others of his comrades had rallied to prom- ising convalescence, but no improve- ment was noticed in him. Jessie grew miserably unhappy, and one night as she heard sounds of lovely music coming from the chapel, she slipped in, with a latent expectation of fortifying her lagging Protestan- tism with a sight of the "idolatrious musicians," as she had been wont to call them, ceremonies of the Church. She sat bolt upright in the back seat never kneeling, looking on with re- bellious feeling against the strange attraction she felt, especially when the air became misty with incense and the white cornettes of the Sis- ters looked like snowy butterflies floating in a haze of golden light.

Differences in the arrangement of the music, produced by the organ, and also with spiritual torpor, she slipped from the chapel, determining to go more often to her own church. The next Sunday she inquired the way to a smaller and plainer church, as she thought perhaps the other one was too fashionable to suit her taste. Though the sermon was long and the music poor, the plain little gray stucco church was similar to her own in Ohio; therefore the following week she started out to find it again. She thought she knew just where to find it, and asked no directions, but walked on in a dreamy mood, when seeing before her a plain gray stucco building, apparently exactly like the one she had visited before, she went in, though vaguely conscious of some difference in the arrangement of the stairs, and then was struck with amazement. Dazzled with a glow of light and color, she sank into a seat and gazed bewildered around her. She was in a Catholic church, and saw that the congregation was nearly all composed of colored peo- ple. In the left-hand corner shone so brilliantly a glory that the eye was irresistibly drawn there away from the bright and attractive high altar. Hundreds of candles burned before the wide marble side altar, which was covered with flow- ers and palms, arranged with excel- lent taste. Above all stood a gra- cious figure, crowned, dignified, hold- ing by the hand a lovely child, who, smiling confidently like a little prince, overlooked his toy astonished to go away, and let one person after another enter the pew, unconsciously moving up to let them enter. So she found herself inclosed so that it would have been awkward for her to leave.

The sermon began in a pleasant voice with an unfamiliar accent that attracted her. She listened with some unwillingly to an account of the origin of the devotion of Our Lady of Victory. The name appealed to the fancy of a soldier's sweetheart. So, too, the gracious gentleness of the statue was more attractive to a young girl than the melancholy im- age of the Mother of Sorrows.

Our Lady of Victory! That was a name of inspiration. Dramatically she listened to the words of the sermon; through a mist of incomprehension she gathered that all the little ta- blets surrounding the shrine were plac- ed there by grateful hearts in sign of some favor which they attributed to the intercession of Our Lady of Victory. Vaguely groping amid warring ideas, she suddenly prayed, "O Lady of Victory, if you had any such power, save poor Harry!" Then, terrified lest she had offered an idol- atrous prayer, she added: "Please, our Lord, if it is wicked to pray to the Virgin, don't let that prayer have any effect!"

Such a contradiction may seem very absurd to the settled mind of the "old Catholic," but is not un- common in the misty half-light of the rising of faith in the heart of one brought up in darkness.

When Jessie returned to the hospi- tal Martin had come to consciousness and Dr. Warner said to her, his sharp little face smiling, "Well, your sol- dier boy may get well after all." Jessie paid a little as she asked, "Was there any hope before?" "Not till this morning," answered the doctor, "but he has taken a sud- den turn. There is plenty of hope now." Then he hurried on his rounds, leaving her to strange thoughts.

Those who know nothing of the strange sweet ways that the Holy Ghost has of leading human souls cannot understand them when de- scribed in detail. Those who are fa- miliar with them can imagine the re- mainder of the story. Private Harry Martin steadily improved, recovering his formerly bright and reasonable spirit, and was finally discharged to return to the position in his native town from which the war had called him.

But before he went, Jessie had held many quiet talks with him, and both had begun regular instruc- tions to be received into the Church. Jessie stayed at St. Michael's till Martin should have his home ready.

She received the doctrines of the Church with the docility so notice- able in the Blessed Virgin's converts and when she finally went away to her new little Catholic home, one of her most cherished possessions was a pretty statue of Our Lady of Vic- tory for the little shrine, where she desired always to lay all the joys and sorrows of her coming life.—From "Wanted a Situation, and Other Stor- ies," by Isabel Nixon Whitely. Pub- lished by B. Herder, St. Louis, Mo.

THE HOLY SEE AND MUSIC IN CHURCHES

A Proposed Petition

Writes a correspondent of the Lon- don Tablet: In reference to the proposed peti- tion to the Holy See on the question of "Church Music," I beg to inclose you for publication a document giv- ing the principal points upon which concessions are sought, and I shall be glad to receive the names at once of anyone and everyone desirous of giv- ing it their sympathy and support.

I would therefore suggest that every- one wishing to sign send to me at the address below full name, address, rank or profession, etc., on a post- card, which will entail, I think, the least amount of trouble. No Catholic whatever is precluded from taking part, and I urgently request their speedy assistance. Thanking you in anticipation, Yours respectfully, JOSEPH SHORT, 51 Bloomsbury St., Birmingham, April 12.

The Petition will declare: "That in seeking certain concessions the sole object in view is the promotion and advancement of the Church's interests in England, any other motive being in every sense unworthy of the true, earnest Catholic."

The main points are as follows: 1. That the extension of the Sacred Compositions (Masses, etc.) by Hay- den, Mozart, Weber, Cherubini and Gounod, which is earnestly petitioned for, is not desired for the purpose of excluding, retarding or in any way discouraging the use of Plain Chant in this or any other country; but primarily on the grounds of expedi- ency, the peculiar circumstances in which hundreds of parish churches (England especially) are situated rendering it absolutely impossible for the strictly defined laws laid down in the Motu Proprio to be duly and properly observed.

2. That the total exclusion of fe- males will entail widespread distress, very large numbers of women actually depending for their livelihood upon their positions as organists, and, what is equally important, that wo- men singers are indispensable in the majority of Church choirs in England to the carrying out of the musical services in a manner compatible with the dignity of High Mass or Missa Cantata.

3. That His Grace the Archbishop of Dublin appeals strongly to support this view in relation to the females engaged in the choirs of his diocese. In England the position is still more urgent.

4. That the musical services in the country are, generally speaking, more staid, solid and devotional than obtain on the Continent, and any state- ments to the contrary emanate simply from a few discontents, who appear to place personal dislike to a particular class of music above the higher and holier interests of the Church.

5. That the Bishops of the various dioceses are much better able to judge of the charges than such per- sons, and may be safely left to deal with cases of excessive musical zeal, which is not by any means confined to the advocates of the use of fig- ured music.

6. That thousands of those outside the fold are attracted to the churches by the grandeur, solemnity and beau- ty of the masses of the great masters and thereby are enabled to hear the doctrines of the Church propounded, which otherwise would not have gained their ears. Organists and choir-masters throughout the length and breadth of the land testify to the fact that figured music has been at least the stepping stone to numer- ous conversions.

7. That the common attitude to- wards Plain Chant and kindred mu- sic may be judged from the fact that a large amount of compulsion is always needed to make it in any way generally adopted, and that when left to the sole recommendation of its own merits it instantly falls into disuse.

THE PIPER AND THE PUCA

Translated literally from the Irish of the Leabhar Sgeulaighchearta. In the old times, there was a half fool living in Dunmore, in the Coun- ty Galway, and although he was excessively fond of music, he was unable to learn more than one tune, and that was the "Black Rogue."

He used to get a good deal of money from the gentlemen, for the used to get sport out of him. One night the piper was coming home from a house where there had been a dance and he half drunk. When he came to a little bridge that was up by his mother's house, he squeezed the pipes on, and began playing the "Black Rogue" (an rogaire cubh). The Puca came behind him and flung him up on his own back. There were long horns on the Puca, and the piper got a good grip of them, and then he said:

"Destruction on you, you nasty beast, let me home. I have a ten- penny piece in my pocket for my mother, and she wants snuff." "Never mind your mother," said the Puca, "but keep your hold. If you fall you will break your neck—and your pipes." Then the Puca said to him, "Play up for me the 'Shan Van Vocht' (an t-seann-bhean, bhoct)."

"I don't know it," said the piper. "Never mind whether you do or you don't," said the Puca. "Play up, and I'll make you know." The piper put wind in the bag, and he played such music as made him- self wonder.

"Upon my word, you're a fine mu- sic-master," says the piper then; "but tell me where you're for bringing me." "There's a great feast in the house of Banshee, on the top of Croagh Patrick to-night," says the Puca, "and I'm for bringing you there to play music, and take my word, you'll get the price of your trouble."

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Often, without knowing any par- ticular cause, we feel special influ- ences, such as the nearness of God and the Holy angels. Sometimes, when watching before the Blessed Sacra- ment, or at other times when engag- ed in ordinary duties, there comes on us a flush, a scene of peace, as though the world were removed a million miles away from us. All disturbing thoughts have vanished; the air is full of a kind balm, and we wonder if it may not be that an angel has been by our side and drop- ped the dewy fragrance from his wings before he passed back to Hea- ven.

What has a most direct effect upon the soul is its mental food. A steady diet of newspaper reading varied only with French fiction, will pro- duce a very different character to that of the man who takes up only what is of good report. Yet, speak- ing generally, there is nothing in which a reader has more personal li- berty than in the choice of his read- ing. Those who have never had the opportunity of choosing their envi- ronment of place but live just where the providence of God has brought them, have no need to fear the pos- sible hurtful influence of town or city. There is no immunity from temptation in rural life. The struggle between good and evil is as fierce among the beauties of nature as in the splendors of the street; yet men are sometimes honest enough to own that a perverted taste led them to give up the simple, homely life of the country for the sake of increasing their opportunities of pleasure—op- portunities that soon prove them- selves to be only proximate occa- sions of sin.

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THE LOVE STORY OF ALISON BARNARD

BY KATHARINE TYNAN

(Author of "The Handsome Branded," etc.)

CHAPTER XIV. The New Neighbors.

The golden week was over. September had kept up its traditions, and smiled on them all the time. It was the very last evening of Sir Gerard's stay. All the week he had not once rejoiced Mrs. Maguire's heart by sitting to a meal of her contriving, except only the breakfasts; and he complained laughingly that she served him with such breakfasts as he had never known except on a Transatlantic steamer, by way of making up for the other opportunities denied her.

Even during that week it must be confessed that a good deal of Sir Gerard's talk ran on his work. Alison was an adorable listener. Tessa was no more in the way than a kitten. This evening she sat with her drawn as usual at the piano, playing over to herself a berceuse which no more disturbed the other two persons in the room than the song of the thrush outside.

"When shall we have a week like this again?" Alison asked. "She was looking very beautiful in her gown of thick white silk with its train of white velvet from the shoulder. A collar of rubies was like a trail of fire about her neck. He had upbraided her many times during the week that her splendour put his unmanly roughness of attire to shame. She had answered, smiling and wistful, that she must do her best to do honor to this one week. As she stood upon the hearth, her head flung back a little so that he could see the golden reflection of it in the glass behind, her dog, the great, rough greyhound, Bran, came and thrust a slender muzzle into her hand. She was like her picture painted more than half a dozen years ago, the years had but added to the sweetness of her beauty. He had a thought that she would be beautiful even if she lived to be very old. Noble thoughts and aspirations, kindness and self-forgetfulness had gone to the making of such beauty.

"When?" he repeated sadly. "I confess I see no prospect of it. When my work succeeds, Alison, or when it fails."

"It will not fail," she said in a startled way. "I do not think it will. Yet if it should it would be but history repeating itself. The history of Ireland is a history of the rise and fall of movements. I should but follow greater names than I can remember, and that you have let the work drop, someone else's more capable would take it up."

With an impulse of tenderness she caught at his hands, and held them between her own, soft as silk. "They will never let it drop, not so long as there is life in them," she said.

"I don't think they will," he answered. "It is not like you to be despondent. I do not remember that you have ever been despondent before. You remember five years ago when you began, and for a whole year you would listen to you? Do you remember how you were right through your speeches, while the crowd shouted so that not one word of what you said could be heard?"

"I remember. A bit of the bulldog went to the making of me. I have found it uncommonly useful." "Yet you can talk about failure, now that you have the ball at your feet, now that they know their friend and his power to help them?"

"In six months they will be blessing my name. In six months they may perhaps be cursing it. Mr. Carfax is prepared to go further than the most sanguine of us dared to hope. The question is whether they will stand it on the other side. If the Government should be defeated—"

"They would only have to wait till a friendly government was in again." "They would have the cup of hope dashed from their lips. In the moment of their disappointment it would be natural for them to believe that they had been cheated and betrayed."

"By you!" "I should but share the fate of better men." "The evening was far advanced when he left them. Unlike his usual quick, decisive self he lingered on irresolutely as though he could not bring himself to go.

"I am like the schoolboy," he said, "who has come to the end of his holidays. Now I come to think of it it has been my first holiday since I came to manhood." "At last he was gone. When the door had closed behind him Tessa came out from behind a window curtain to which she had retired when her berceuse was finished. So soft had been the playing, so soft the cessation, that Alison had not noticed when the music ceased, and the little figure left the piano.

Alison had an intuition of what it was that gave the little note of rapture to Tessa's voice. "Beautiful days go," she said, "and beautiful days succeed them. If it is not beautiful for one it is beautiful for another. We have a week of September left, and September is the most beautiful month of the year in Ireland."

"I might be a woman in love," she said to herself, half in mockery and half in earnest, "and I understood Tessa's fear lest any disposition of their afternoon should be made which should take them away from home. Only a lesser fear, that of discovery, prompted her to suggest some impossible expeditions, and to give a reason for not undertaking others. It was the day of the week she usually visited Ballycushla, but then her mother and sisters were going out of the town to Donard, the seaside place mainly visited by Ballycushlaites. And again she might have gone to see Mrs. Lang; but that afternoon the lady was to have her first drive after her illness."

"Never mind, Tessa," Alison said, when she had suggested half a dozen things that might be done and the reason for not doing them. "I dare say we shall do very well at home. I have a good many things to attend to after our week of picnicking. Stopping we stay on the lawn! I have to go into the estimates for the new cottages which are to replace those old uninhabitable ones at Laraghmore. We can have our tea there and be very happy."

She was not surprised when about half-past four o'clock she saw Paul Bosaquet with two elderly gentlemen cross the lawn to where she and Tessa were sitting. "She stood up and came to meet them with an air of graciousness. She was very fond of Paul Bosaquet, who had the manner towards herself which appeals to women, as though she were a goddess and nothing mortal. And from Sir Gerard's report of the Bosaquet brothers she felt she loved these two elderly gentlemen already."

The boy made the introductions with the air of exquisite deference to herself which always suggested foreign blood to her; it is not a characteristic of insular manners, however good. "I am very pleased to welcome you," she said warmly, "and so much obliged to Mr. Paul Bosaquet for bringing you to see us so soon. I hope that you had a pleasant journey, and that you are comfortably established at Kynioe."

Over the two kind brown old faces passed the oddest quiver of emotion. For a moment the two pairs of serene, bright old eyes were clouded as by memories. Alison was startled. What had she said? What had she done?—to excite that emotion. In a flash of time it was gone, and she was not certain that it had ever existed.

"My dear young lady!" said one. "My dear young lady!" echoed the other, as they bent above her hands. "We have heard from our boy—" "Brother John gave up the attempt to speak, and brother Peter spoke for both. The 'boy' had left them, and gone on to where Tessa sat, an image of shyness, in the shade of the golden chestnut.

"We are so glad to see you and Castle Barnard. Our boy has made warm friendships here, none stronger or warmer than his admiring friendship for Miss Barnard. It is really a privilege for us to see you at last." "It is a privilege for me," said Alison. They were charming old men, and her heart went out to them. Why even Sir Gerard had not prepared her for their sweet gracious old faces and manners. She had always bestowed her liking royally like a queen, whenever she felt it; and had not been deterred as lesser persons might have been by ordinary considerations of timidity. They were old men, and she was a young woman. She could use the privileges of youth towards age, of her compassionate beautiful youth to their charming age.

"I am so glad you are at Kynioe," she said. "It will be a privilege to have you as neighbors. And I mind there are few people I should like to see at Kynioe in the place of Sir Gerard Molyneux and Mr. Bosaquet. We shall hope to see so much of you at Castle Barnard, and I trust you will permit me to do the honors of the county towards you so far as I may. And now as a preliminary may I give you some tea?"

A footman at this moment was setting a teatable in front of where Tessa and young Bosaquet were sitting. She turned and walked between the two old men who looked at each other across her golden head with their thoughts in their eyes. Admiration, pleasure, relief from some sort of doubt, congratulation, were in their expressive glances. "And the child?" said Mr. John, as they were coming up to the chestnut tree. "Your little sister? I adore little girls."

"My young cousin," said Alison, introducing Tessa. "Now it was characteristic of Tessa that though she had obviously looked forward to the visit, she got up at the very first moment she possibly could and glided away towards the house. Paul Bosaquet's half-movement to follow her did not escape Alison.

"My little cousin is shy," she said, "and she is a little afraid of us, long, pretty creature," said Mr. John; while Mr. Peter murmured something about shyness becoming a girl-child. However, Tessa did not return; and when tea was over Mr. Paul Bosaquet, who had been biting the end of his little moustache in a dissatisfied way, suggested that he should go and look for her. "I think you will find her not so far off," said Alison. "Perhaps in the morning-room. I dare say she would find it difficult to return under all our

eyes. I am going to show your father and uncle the picture-gallery; bring her there to us."

The young man sped off like a hound released from the leash. "He loves to do your bidding," said Mr. Peter in an absent-minded way. "He will not be long away," said the father in the same tone. They returned to the house, and ascended the broad flight of stairs that led to the picture-gallery with its many treasures. Paul Bosaquet had mentioned to Alison that his father and uncle had a taste and some knowledge of pictures, and had begun to form a collection. There were not so many Barnards in the picture gallery. Indeed the family portraits did not begin further back than the early part of the eighteenth century; but they were unimportant compared with the collection which Anthony Barnard's taste and judgment had gathered together.

"My father was very proud of this," said Alison, stopping before a Raeburn. "To her surprise the two old men had moved on without her. They hardly glanced at the Raeburn. The Meissonier, the Millet, the Gorot, shared the same fate."

"And this," said Mr. John, stopping before the picture of the French wife, and pointing a finger at it—"Who is this, Miss Barnard?" Alison noted with surprise that his hand trembled. He placed it over his eyes as though he got a better view, and peered at the picture from under it. Mr. Peter had gone nearer, and was putting on his spectacles.

"It is my grandfather's first wife," said Alison. "She was a French lady—" "Down went Mr. Peter's glasses with a crash and were split into innumerable fine fragments. Alison stooped to pick them up with an exclamation of concern, but he extended his hand for his brother's glasses. "Please, for a moment, John," he said. "I want to see the picture. Ah, what a sweet creature! And that—that is your grandfather, my dear?"

There was something tense in the moment. What it was Alison could not explain. She began to think the brothers Bosaquet a little strange. Was it the collector in them that struck them dumb before the portraits of Robert Barnard and the French Wife? Yet they had scarcely glanced at the gem of the collection. "That is your grandfather," went on Mr. Peter. "And he was married twice; and that sweet lovely creature was his first wife."

Was it possible that he trembled? There was something that for a moment impelled Alison to tell the story of the French Wife, the story which everyone knew, yet of which she had spoken only with her father and Sir Gerard Molyneux, the story which was never long absent from her thoughts. Then she remembered with a half smile at the remembrance how Mrs. Quinn, the housekeeper, would rebuke the curiosity of the stranger respecting the French Wife with stony silence. To think that she had been about to break through her life-long habit of reticence to those two old men, strangers in reality, although she felt towards them so kindly.

Then Tessa came in and things resumed their ordinary course. Mr. Paul Bosaquet had not been successful in his search apparently, for she came in without him. Alison was obliged to smile as she came towards them over the long stretch of shining dark floor. Tessa had put on a hat, a big, pink-lined, daisy wreathed sunhat, under which she could retire from eyes that embarrassed her as into a fortress. Alison had seen that hat in play before, when the most diligent observer could discover nothing of Tessa beneath its shadow except a round white chin.

"I have been looking for you in the garden," said Tessa, in a small, sweet voice. "And you have discovered us," said Alison, taking her hand, and holding it. "But it was not until they had left the picture gallery behind and returned to the garden that the two old men became quite their cheerful, thoughtful, polite selves again."

CHAPTER XV. The Returned Emigrant.

A few days later Alison remembered Mrs. Donegan with some remorse and wondered how things were going with her. She wondered if Mrs. McQuillan, the silent woman, had been able to rout the "industrious" woman, Mrs. Murphy, and her troop of quiet children. Even during her work she had not altogether forgotten Mrs. Donegan. Sir Gerard had written to the friends in New York, to whom he had given Mrs. Donegan in charge. It would be some time yet before the answer could come. Meanwhile it was more than possible that Kitty had written.

She went up alone to the Glen. In the evening she expected the new arrivals at Kynioe to dinner. Tessa had the arrangement of the flowers for the dinner table to see to; it was one of the innumerable small tasks of which she had relieved Alison. She had gone off with a basket and scissors to carry out a design in briar leaves, the thought of which was making her eyes absent as she stood on the steps to see Alison ride away. "I'm afraid I shall not keep Tessa for very long," Alison said to herself as she rode down the avenue. "Then my loneliness will have only just begun."

She remembered the time when she had not been lonely, when Castle Barnard and its affairs, and the dogs and the horses, and the people round about her had sufficed to fill her mind to the exclusion of loneliness. Indeed the feeling of loneliness had been a thing of slow growth; but it had been there before Tessa came, nor had the child quite banished it. She wondered how she was going to endure the many hours she would be alone when Tessa had left her. She remembered then the loneliness of the nearly-blind woman at the little cottage in the Glen, and how she had sighed after the desirability of her loneliness when it had been taken from her. To sit in a clean house, with only the old dog for company, and his trouble the same as hers; to know by the brightness beyond the shadow of her eyes, when the sunlight crept up the wall in front of her; to hear no sound but the chirp of the birds, the ticking of the clock, the sighing of the dog while he was awake, his deep breathing when he was asleep; these things and the privilege of her thoughts had appeared enough for the nerve-tortured



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In and Around Toronto

DEATH OF SISTER ST. JOHN.

Word has just come to hand of the death of Sister Mary St. John of St. Joseph's Community. Deceased was at St. Catharines at the time but the remains were brought to Toronto and laid to rest in the plot of the Community at St. Michael's Cemetery. The sad event occurred on Saturday, May 7th, and the funeral took place on the Monday following; pneumonia was the cause of death. In the world Sister St. John was known as Miss Amanda O'Regan, daughter of Mr. and Mrs. John O'Regan of Oshawa, from whom she inherited an intellectuality and brightness of disposition together with a piety and devotion which she carried with her through life and those in addition to an amiability of disposition made her a great favorite both with her associates in the Community and with her pupils and those with whom her work brought her in contact. Sister St. John was well known in Toronto, where she had taught in the High School and in the Academy of St. Joseph. Her fidelity to her work and to the duties of community life were more than ordinary even in an atmosphere where faithfulness is a prevailing virtue, and it may be hopefully believed that the early reward of the faithful servant is hers. May she rest in peace.

RETREAT AT ST. JOSEPH'S.

The pupils at St. Joseph's Convent have been privileged by a Retreat under the direction of one of the Carmelite Fathers from the Monastery at Niagara Falls. The Retreat lasted four days, beginning on Thursday of last week and ending on Sunday; at the close a reception into the different sodalities was held. The delightful weather together with the pleasing instructions of the Father in charge made the time one of pleasure and profit to all who took part.

FEAST OF ST. JOHN BAPTIST DE LA SALLE.

On Sunday next the Brothers of the schools will celebrate the Feast of their Saint and Founder, John Baptist de La Salle, at the High Mass at St. Mary's church. A special mass is being prepared by the boys' choir under the direction of Mr. Donville, and the grand chorus "Unfold Ye Portals," from the Redemption, will be sung after the mass. A beautiful window of Saint John Baptist de La Salle has just been placed in St. Mary's church by the Brothers, in honor of their patron and to commemorate his anniversary, which occurs on the fifteenth—next Sunday.

CONFIRMATION AND FIRST COMMUNION.

The coming week is full of grace and promise for the children of many of our parishes. On Ascension Thursday Confirmation will be given at St. Mary's, on Sunday at St. Cecilia's, Toronto Junction, and at St. Helen's. First Communion will be given at the eight o'clock mass at St. Patrick's, which, to make the occasion more impressive, will be a High Mass; the ten and eleven o'clock masses afterwards will be low masses.

THE LATE SISTER ALEXIS.

The Sisters of St. Joseph are again called upon to mourn the loss of one long associated with them in Community life, Sister Mary Alexis, who for thirty years was a member of their Order. Sister Alexis died on Monday, May 2nd, and was buried at St. Michael's Cemetery on the Wednesday following. The cause of death was an internal cancer. The deceased Sister, while in the world was known as Miss Burns, and was born in Stratford some sixty years ago. In every community of men or women whether in the world or out, certain individuals are conspicuous for certain virtues or talents; in St. Joseph's Community Sister Alexis was looked upon as one of the saints of the House. No eulogy could be greater than this, and the sufferings borne with great patience during the two months of her last illness added their testimony to the long and edifying lesson of her previous life. May she rest in peace.

THE ROGATION DAYS.

The Rogation Days of the Church are with us but once in every year, being the Monday, Tuesday and Wednesday before the Feast of the Ascension; the word "Rogation" means literally "asking" and the days are set apart for prayer and supplication. Rogationtide is said to have been first introduced about 470 by Bishop Marcellus, whose See was Vienne in the south of France. The district in which this Bishop lived was a prey to all manner of distresses at this time, owing to volcanic eruptions, earthquakes and floods. Bishop Marcellus, in order to free his people from the troubles which oppressed them, set aside the three days before the Feast for special supplications to heaven; processions were held and the Litanies and other prayers intoned and chanted during the perambulating of the processionists. As the Church is always in need of assistance the step inaugurated by the Bishop of Vienne soon spread throughout the whole of France and then to England; it became universal about the eighth century; in this manner arose the custom of having processions and litanies as we see them in our own time during the days preceding the Ascension.

REV. FATHER HAYDON, C.S.S.R.

Though the condition of Rev. Father Haydon of St. Patrick's cannot be said to present any extraordinary improvement, it has during the past few days shown some favorable symptoms, and Father Haydon him-

self says he is getting better. On Sunday last, feeling reference to his condition was made from the pulpit at all the masses at St. Patrick's, where Father Haydon's name is a household word beloved by all who use it. Mrs. McNicol of New York, sister of Father Haydon, who was called to our city by news of her brother's illness, is the guest of Mrs. McDonald of St. Patrick street.

REV. FATHER BRENNAN, C.S.B., SOMEWHAT BETTER.

Despite the fears entertained some days ago as to the ultimate result of the illness of Rev. Father Brennan, P.P., of St. Basil's, has been suffering for some time, he is now said to be recovering, and the gloom hanging over St. Basil's and the critical moments of his illness is now somewhat lifted. It is confidently hoped that Father Brennan will again take active charge of his parish and be enabled to see to the completion of the new chapel of the Immaculate Conception, a work on which the Rev. Father was putting forth his utmost powers as it is one in which he is greatly interested.

OFF TO ST. LOUIS.

Among the friends of The Register who are among the early visitors at the exhibition are Mr. M. O'Rourke and Miss K. O'Rourke who left Toronto for St. Louis last week. Mr. and Mrs. John Mallon, sr., and Miss Grettie Mallon start for the great fair on Thursday next.

FEAST OF THE ASCENSION.

This issue of The Catholic Register will greet most of its readers on the Feast of the Ascension, the day on which one of the stupendous mysteries of our Faith and the greatest scope for our thought and imagination are presented to us. The Sacred Scriptures give but a few words of description of the marvelous event. In the Acts we read: "And when He had said these things, while they looked on, He was raised up, and a cloud received Him from their sight." (Chap. i. 9.) This is all; the rest is left to our imagination. At one moment the loving Master stands talking familiarly with his disciples—his friends—at the next an extraordinary phenomenon occurs, and from the heavens a cloud approaches the earth and the loved form is enveloped in its folds, and henceforth the disciples see Him daily for three years, their helplessness and loneliness are not pictured. Nor is the triumphant entry into the heavenly courts portrayed; we must supply the picture for ourselves, and to-day we see again the opening of the massive gates and the endless procession issuing forth to welcome the Son of God in his glorified humanity; we picture the Triune God and see the Son of Man seated on the right hand of his Father, and Mary, the Blessed Mother, exalted and exulting for her happiness is filled. An association of ideas reminds us on this day of another stupendous event, that of the great coming when He shall come in the clouds of heaven with great power and majesty to judge the living and the dead! The day is certainly fruitful in grand and great truths and suggestions.

HIS GRACE ADDRESSES THE ALTAR SOCIETY.

On Sunday morning the Archbishop announced at the Cathedral that he would meet the ladies of the Altar Society and Sacred Heart League in the afternoon. Accordingly at 2.30 o'clock the members of those societies were present in large numbers to meet his Grace in St. Vincent's Chapel. In the course of his address the Archbishop touched upon many points of interest not only to the women of the Cathedral parish, but also to women everywhere. He said he had been looking over the annual reports and had found there some things which he did not exactly understand. He therefore proposed meeting the societies in order to make things intelligible from all points of view. Amongst the matters to which the attention of the meeting was directed were the dress and deportment when approaching Holy Communion. The large hats so much worn were not approved of on such occasions; it was also pointed out that the Altar cloth should not be used as something in which to bury the face; it was to be respected as the cloth on which some of the Sacred Particles might fall, and was to be touched and held by the hands alone. The "Holy Hour" of the Sacred Heart League, the Archbishop explained, was not meant to be a monthly exercise, as some seemed to think; it was intended that each member should take an hour—a special hour—weekly. Another point was the at present much discussed question of women in the choir. His Grace explained that the chief point to be noted was that solos at mass are not to be taken by women, as the sanctuary is decreed to be the place for the priest and his assistants, and as the singing at mass is really part of the mass, so it is almost as inconsistent for a woman to sing from the choir as it would be for a woman's voice to be heard from the sanctuary. This was no slight on women, who were always honored by Our Divine Lord, especially in His Blessed Mother, but simply in accordance with the law which it was always intended should govern the choir and sanctuary. His Grace concluded by words of encouragement and the hope that through the societies had done well in the past they would do still better in the future. The meeting dispersed after receiving the blessing of the Archbishop.

MEN AND WOMEN'S MAGAZINE.

One of the best magazines in the market is the "Men and Women," published in New York, Cincinnati and Chicago. In addition to articles of general interest it contains sections altogether devoted to Catholic subjects. The April number gave us an account—the first we have seen here—of the poet-priest, Father Tabb, and also a most interesting sketch of Semus McManus, the Irish author. A standing department is the Question Box, edited by Rev. Timothy J. Deasy, D.D., Ph.D., in which points of Catholic doctrine are noted and explained; the May number gives us the History of the Religious Acts, by Rev. Louis J. Nau, and Stories of Travel, by the Very Rev. Aloysius M. Blakey, C.P., in which the Eternal City and the Holy Land enter largely. The

make up of the journal is of the best and most artistic style, being plentifully illustrated and containing stories and articles on many and general topics. The departments exclusively Catholic should make it popular with us as it supplies the double want of a religious and secular journal. It is only one dollar a year or ten cents a number. T. E. Klien, Canadian Agent, 93 Yonge street, Toronto, Can.

Catholic Sailors' Club

The opening of the Catholic Sailors' Club for the season of 1904 took place Saturday afternoon. Archbishop Bruce officiated. His Grace praised the work of the Club, pointing out the good such institutions do in the shipping season. Father Coffey said the work meant the saving of many a young man who would, when away from home and friends, drift into saloons and other places. Mr. McNamee handed His Grace a summary of the annual statement, which showed a good balance on the right side. The report said the club had had 31,131 visitors during the year; 4,983 letters had been written; 852 packages received; 7,957 hand protectors distributed; 736 prayer beads; 1,095 prayer books; 876 scapulars; 750 car tickets had been distributed; 2 bodies had been buried; 460 ships had been visited, and 268 cases of distress had been aided. The assembly hall was prettily decorated and well filled, the greater number of visitors being ladies. After the meeting light refreshments were served in the parlors. The inauguration of St. Agnes Parish, the new Irish Catholic parish, took place at Oiler Hall on Sunday last. Solemn High Mass was sung by Rev. Father Casey, the new parish priest, assisted by deacon and sub-deacon. Rev. Father McPhail, C.S.S.R., St. Ann's, preached the sermon. Right Rev. Monsignor Racicot, V.G., was present. At a meeting held in the afternoon a site for the church was discussed. The work of building will start immediately.

At a recent meeting of the St. Gabriel's T.A. & B. Society the following resolution of condolence was unanimously adopted: Whereas it has pleased Almighty God in the exercise of His infinite wisdom, to remove from our midst by the cold hand of death, Mrs. William John McGarvey, Sister of our revered director and esteemed pastor of St. Gabriel's parish, the Rev. William O'Meara, we, the members of the St. Gabriel T. A. & B. Society, in meeting assembled, do hereby tender to the Rev. Father O'Meara, and the other members of the family, our sincere sympathy in this their sad hour of affliction. Be it further resolved that a copy of this resolution be sent to the Rev. Father O'Meara, spread upon the minutes of the Society and sent to the True Witness for publication. M. O'DONNELL, Rec. Secy.

STRATFORD

Stratford, May 9.—St. Joseph's R. C. School report for the month of April is as follows: Prize Winners.—Application, Emma Knelt; General Proficiency, Irene Goettler; Proficiency in Geography, Basil Dillon. Part I., Seniors—Julia Carroll, Nellie Brisson, Annie Kane, Karl Holland, Justin Dyer, Marie Wahl. Part II.—Olive McCaffrey, Rita Burney, Diza Chippendale, Clara McMillan, Lizzie McQuade, Irene O'Hara, Nellie Devlin. Second Class.—Frederick Killoran, Francis O'Leary, Percy Slattery, Thomas Kelly, Matthew McLaughlin, Katie Coughlin. Third Class.—Gertie McQuade, John Cahill, James Kane, Helena Roche, Marie O'Donnell, Annette O'Brien, Eva Hartlieb, Lillie O'Brien. Fourth Class.—Irene Goettler, Leon Long, Lawrence O'Brien, Carriella Duggan, Rhea Kneilt, Violet Walsh, Mary Kelly, Emma Kneilt, Wm. O'Donnell. The death is announced of Mr. Jas. D. Fleming, late of Ingersoll, a former resident of this city, in Toronto on Tuesday, May 3rd. His death came as a surprise to many of his friends, as it was not generally known that he was ill. Deceased was a member of the Stratford branch of the C.M.B.A. for many years, under whose charge the funeral was conducted.

BARRIE

Mr. and Mrs. John Devine and daughter returned to town last Monday from California, where they have been sojourning on account of Mr. Devine's health, which is greatly improved by the change of climate. Mrs. M. Shanacy, who has been visiting her sister, Miss Deane, at Pasadena, California, is expected home this week. Mr. Frawley is welcomed in our midst again after his lengthy tour through the Southern States. All these Barriettes met in California and spent some pleasant hours together. We all regret the death of Mr. Reggie McDonald, which took place this morning at about 10 o'clock. Mrs. McDonald and little family have the sympathy of the parish. Mr. T. Stritch, who has been very ill, is slowly regaining his health.

FOR SALE

Twenty-six volumes of the True Witness, commencing with its first issue in August, 1850, edited by the late lamented George E. Clerk. These volumes are nicely bound, in perfect order and consecutive, containing most valuable information regarding English-speaking Catholic interests in Canada, it being at that period the exponent of their views in the country. This is the only known complete set of the publication. Address "True Witness" Office, Montreal.

OBITUARY

DANIEL O'CONNOR.

It was with deep regret that the many friends of Mr. Daniel O'Connor learned of his death, which occurred at the residence of his brother, Mr. Jno. O'Connor, Long Branch, at the age of seventy-four years. Deceased, who had been a sufferer for some time, was comforted in his last hours by receiving the last rites of our Holy Mother, the Church—ever an earnest Catholic, he was perfectly resigned to the Will of Almighty God and when death came to relieve him of his sufferings, he was ready, trusting in the infinite mercy of Almighty God and soaced by the knowledge that he had ever tried to do his duty and to be a true Catholic, to receive the dread summons to render an account of his labors. Born in the County of Wexford, Ireland, he emigrated to this country with his parents in 1830. He remained in Etobicoke but a short time, when he set out for Chicago, where he resided for forty years, and where he succeeded beyond his expectations in insuring for himself a comfortable old age. He returned to Canada in 1893 and spent the remaining years of his life in the bosom of his brother's family, where he received every care and attention that willing hands and warm hearts could do to relieve his sufferings and render him comfortable and happy. The funeral took place on Thursday morning of last week and proceeded to St. Leo's Church, Mimico, where High Mass of Requiem was celebrated for the repose of his soul by Rev. Father Tracy, P.P., of Dixie, Father Coyne, of Holy Family, Parkdale, leading the choir. Miss Anna O'Connor, niece of deceased, presided at the organ, while her sisters assisted in the singing. John Blake, a nephew served Mass. After Mass, Father Tracy, in a few well-chosen words, explained the Catholic belief in purgatory, while reminding the relatives and friends of the deceased how they could relieve the sufferings of the departed by their prayers and good works when he is unable to help himself. God is so pure that nothing defiled can enter heaven, and although he could truly say Dan O'Connor was a good and a holy man, still he was human and as human nature is weak and as there is nothing more pleasing in the sight of Almighty God than the Holy Sacrifice of the Mass, we offered it up to-day that Almighty God would have mercy on him and grant eternal rest to his soul and that perpetual light may shine upon him. The remains were taken to the Union depot, Toronto, from whence they were sent to Chicago. A nephew, Mr. Wm. O'Connor, accompanied the remains to their last resting place. Although a true son of Erin, he found a home and country in America. His last request was that his body might rest in the beautiful cemetery of "Mount Calvary," Chicago, where a sister who had died an early death was sleeping. The pall-bearers were Messrs. Jno. and Daniel O'Connor, Daniel Connors and Wm. Sandford, nephews, and Messrs. Charles O'Donnell and James Eastwood. A good neighbor, a warm friend, a true patriot. Would that there were more of the good old stock of Dan O'Connor; the world would be better. May his soul rest in peace.

Patent Reports

Below will be found a list of patents recently granted by the Canadian and American governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C. Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm. CANADA. No. 86,677, John J. Shannon, Montreal, Que., Improvements in Can Making. No. 86,691, Joseph O. Lalonde, Montreal, Que., Spring Hinge. No. 86,696, Arthur Guindon, Montreal, Que., Rotary Engine. 86,715, John Ross Skinner, Christchurch, New Zealand, Cushion Heels for Boots, Shoes and the like. No. 86,747, Dolphis Hogue, Montreal, Que., Sofa. No. 86,779, Joseph Savelburg, Paderburg, Germany, Extracting of the heavy metals by the use of chlorine. UNITED STATES. No. 758,053, Joseph A. Desmarre, Granby, Que., Valve. No. 758,093, James C. McDougall, Virden, Man., Grain Shocking Attachment for Binders. No. 768,410, Robert Burnside, Montreal, Que., Packing Cups.

SEALED TENDERS

SEALED TENDERS addressed to the undersigned and endorsed "Tender for additions to Examining Warehouse, Toronto, Ont.," will be received at this office until Thursday, May 13, 1904, inclusively, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specification to be seen at the Office of H. E. Hamilton, Supt. Dominion Public Buildings, Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the printed form supplied and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.), of the amount of the tender, must accompany each tender. This cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, FRED. GELINAS, Secretary, Department of Public Works, Ottawa, May 4, 1904. Newspaper inserting this advertisement without authority from the Department will not be paid for it.

In the Surrogate Court of the County of York

IN THE MATTER of the guardianship of the estate of the infant children of Hugh Finn, late of the city of Toronto, in the County of York, gentleman, deceased.

TAKE NOTICE that upon the expiration of twenty days from the fifth day of May, 1904, an application will be made to the Surrogate Court of the County of York by the Trusts and Guarantee Company, Limited, of the city of Toronto, in the County of York, to be appointed Guardians of the estate of Irene Marguerite Finn and William Leo Finn, who reside at the said city of Toronto, infant children of Hugh Finn, late of the city of Toronto, in the County of York, gentleman, who died on or about the second day of February, 1904, without appointing any guardians of the estate of the said infants and the said Trusts and Guarantee Company, Limited, being the Administrators of the estate of the said Hugh Finn, deceased. Dated at Toronto this 2nd day of May, 1904. HEARN & SLATTERY, 46 King St., Toronto, solicitors for Trusts & Guarantee Co., applicants.

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HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting a 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

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR 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 any Dominion Lands Office in Manitoba or the North-west 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 North-west Territories.

JAMES A. SMART, Deputy Minister of the Interior. N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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