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VOL. XII., No. 10

# The Catholic Register

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TORONTO, THURSDAY, MARCH 10, 1904

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## Archbishop O'Brien's Pastoral

Cornelius, by the Grace of God, and  
Favor of the Apostolic See, Archbishop  
of Halifax.

To the Clergy, Religious Orders and  
Lafly of the Diocese, Health and  
Benediction in the Lord.

Dearlv Beloved:

The first account we have of the origin of created things is the only intelligible and creditable one ever written. "In the beginning God created heaven and earth." The true cause of the existence of visible matter is at once assigned, whilst the manner and process of its transfiguration are not specified. The first act was a creative one, and required the direct action of an Infinite Power. Hence, without any ambiguity, it is attributed—and necessarily so—to God. Human reason, rightly employed, can prove this, for evolution can only begin in pre-existing matter. It does not produce, it only modifies, or develops. Hence the Apostle, held as inexcusable, "Those men that detain the truth of God in injustice," because they did not understand God's "Eternal Power also, and Divinity" (Rom. i. 20). What judgment would the great Apostle pass on those men of to-day who cannot find a God in their investigations into the origin and constitution of matter, and who bid us accept as a sufficient explanation of the beauty, order, harmony and overpowering grandeur of the universe, blind forces, the cause of whose existence is unknown and unknowable. Yet, this is the dreary and unscientific conclusion of so-called "Modern Science," this the teaching given in great institutions of human learning, to the sons of poor deluded parents who measure the scholarship of their Professors by the amount of the annual fees; this the doctrine which allow seekers after notoriety proclaim from pulpit, or platform. Now, whilst they may think it an evidence of emancipation from the superstition of the "middle ages" to deny Revelation, surely they should recognize the self-stultification of rejecting a conclusion of right reason, viz., "In the beginning God created heaven and earth."

What form matter had at its creation, to what extent, and in what manner secondary causes, acting under the impulse, and in accordance with the plan of the Creator, wrought the subsequent changes which geology reveals, what period of time has elapsed from "the beginning" until our day, are all legitimate objects of research; but profitable only as a satisfaction of the intelligence, not as an explanation of the mystery which is hidden in Christ. We smile to-day at the predictions of astrology which, in an earlier age, were made by men deeply versed in astronomy. Why? Not because these men did not know many useful facts concerning the positions and motions of the heavenly bodies, but because they endeavored to use that knowledge to draw conclusions in matters with which it had no relation. To-day, the thoughtful smile, as ever, a few years hence, will, at the pretensions of men who, repeating the error of astrologers, seek to explain the supernatural by what they have learned concerning natural phenomena.

Why, it may be asked, should a Catholic Bishop enter into such questions as these when addressing a pastoral letter to his flock? Have they not all learned, and do they not all believe that "in the beginning God created heaven and earth"? True; but this blessed and consoling gift which we call Faith is exposed to continual danger, at times unthinkingly, at times perhaps, wilfully. The greater part of modern literature is replete with erroneous principles and false doctrines, all the more dangerous on account of the language with which they are clothed, and the suggestive rather than the dogmatic form in which they are set forth. Thoughtless Catholics, young and old, read these works from which no possible moral, or intellectual good, rather a coarsening of the finer moral faculties, and a clouding of the intellect, is to be derived. The continual and indiscriminate reading of

the works issuing from the press is always highly dangerous, and frequently criminal. Catholic Faith, and Catholic principles of morality are too precious to be lightly exposed to danger.

Others, again, are brought into daily contact with those who have accepted false principles, because true ones had never been taught them. Their actions and conversation naturally reflect and tend to preach those same principles. Hence the necessity of reminding our people of the great truths of Revelation, and of exposing the flimsiness of, and utter want of logical reasoning in the arguments commonly employed against them.

What is taught in the first chapter of Genesis regarding Creation, is more fully and explicitly repeated in the first chapter of St. John. Therein is revealed the "mystery that had been hidden from ages and generations," viz., Christ Jesus. (Colos. i. 26). We are told that "in the beginning was the Word, and the Word was with God, and the Word was God." Moreover, that "all things were made by Him; and without Him was made nothing that was made." Not only this, but "in Him was life, and the Life was the Light of Men." It was no false light, no uncertain glimmering shining in the darkness. It was "the true Light which enlighteneth every man that cometh into this world." The Apostle pathetically tells us that this One in whom was life, "was in the world, and the world was made by Him, and the world knew Him not." He came unto His Own, and His Own received Him not." This sad account of an historical event is followed by the joyful and hope-inspiring words: "But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name." We are not left to guess at, or speculate on the identity of this wonderful Word by whom all things were made, in whom was life, who was the true Light of the world, and who gave to those who believe in His name power to be made the sons of God, for the Apostle leaves no doubt on that head. He was not speaking in parables, nor clothing some unknown and unknowable force with symbolic attributes. He was speaking of a personal Being who was Himself God, and who, in time, was known on earth as Jesus Christ. For he says: "And the Word was made flesh and dwelt among us (and we saw His glory, the glory as it were of the only-begotten of the Father), full of grace and truth." (John i. 14).

In the sublime opening of this chapter, our intelligence is called away from a contemplation of the material and visible objects around us, to reflect on the invisible Creator. We cannot, of course, comprehend that Infinite Being; we must have human thoughts, and human standards of comparison and measurements in regard to Him, just as the Apostle has to use human forms of speech. But, because this work, human language does not adequately describe Him, nor because our limited intelligence does not, and cannot, fully comprehend Him, it does not follow that He is a vague and impersonal force, as so many seem to believe. Visibility is a quality without which objects can not be perceived by human perception by the intelligence. True, our phantasy clothes the perception with form and figure in its endeavor to realize more fully the nature of the intellectual perception. We can, therefore, and do know that there is a God, although we cannot describe Him by words, nor comprehend His Infinity with our finite minds. As we have said, reason can prove the existence of God, but from revelation we are to learn the mystery of the Trinity, as well as the Incarnation of God the Son, and His will in one regard.

With a surety and clearness born of revealed knowledge, St. John, in a few sentences, makes known the eternal generation of the Son, the Creation of the world by Him, and the fact of His incarnation and appearance amongst men of whom the Apostle himself was one. Now, "Faith cometh by hearing." (Rom. x. 17) not by a process of reasoning, nor by seeing and comprehending. But the mind must be disposed to accept the truth. The individual has the right to demand motives of credibility for his belief, but he has no right to exact that the matter revealed shall be made perfectly clear to his understanding. On mere human authority we believe many things we do not understand; unless we did this social intercourse would be intolerable, perhaps, even impossible. Now, as St. John says, "if we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because He has testified of His

(Continued on Page 5.)

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## ENCYCLICAL LETTER

Of the Holy Father—Jubilee of the Immaculate Conception

Pius Pope X—Venerable Brothers, Bishops and the Apostolic Blessing

An interval of a few months will again bring round that most happy day on which, fifty years ago, Our Predecessor, Pius IX., Pontiff of holy memory, surrounded by the noble crown of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium that it was revealed by God that the Most Blessed Virgin, Mary, in the first instant of her Conception was free from all stain of original sin. All the world knows the feelings with which the faithful of all the nations of the earth received this proclamation and the manifestations of public satisfaction and joy which greeted it, for truly there has not been in the memory of man any more universal or more uncontradicted expression of sentiment shown towards the august Mother of God or the Vicar of Jesus Christ. And, Venerable Brothers, why should we not hope that to-day, after the lapse of half a century, when we renew the remembrance of the Immaculate Virgin, that an echo of that holy joy will be awakened in our minds and that those magnificent scenes of former times of faith and of love toward the august Mother of God will be repeated? Of all this we are indeed rendered ardently desirous by the devotion united with supreme gratitude for benefits received, which we have always cherished toward the Blessed Virgin; and we have a sure pledge of the fulfillment of our desires in the fervor of all Catholics ready and willing as they are to multiply their testimonies of love and reverence for the great Mother of God. But we must not omit to say that this desire of ours is especially stimulated by a species of secret instinct which leads us to believe that not far distant is the fulfillment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius IX., our predecessor, and of all the Bishops of the universe.

Many, it is true, lament the fact that until now these hopes have been unfulfilled and are wont to repeat the words of Jeremias: "We looked for peace and no good came; for a time of healing, and behold fear!" (Jer. viii. 15). But all such will be rebuked as "men of little faith" who make no effort to penetrate the works of God or to estimate them with the light of truth. For who can number the secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? And even overlooking these gifts, what is to be said of the Vatican Council so opportunely convoked, of Papal infallibility so suitably proclaimed to arise? or finally of that new and unprecedented fervor with which the faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Christ? Surely the Providence of God has shown itself admirable in our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness through a length of Pontificate conceded to no other before them? Then again, no sooner had Pius IX. proclaimed as a dogma of Catholic faith the exemption of Mary from the original stain, than the Virgin herself began in Lourdes, those wonderful manifestations, followed by vast and magnificent movements which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession furnish splendid arguments against the incredulity of our days.

Witnesses then as we are of all those great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not believe our salvation is nearer than we thought—all the more since we know from experience

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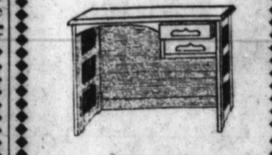
that in the dispensation of Divine Providence when evils reach their limit deliverance is not far off? "Her time is near at hand and her days shall not be prolonged. For the Lord will have mercy on Jacob and choose one out of Israel." (Isaiah xiv. 1.) Wherefore the hope we cherish is not a vain one that we, too, may before long repeat: "The Lord hath broken the staff of the wicked, the rod of the rulers. The whole earth is quiet and still. It is glad and hath rejoiced." (Ibid. 5 and 7.)

But the first and chief reason, Venerable Brothers, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which we have already proposed in our first encyclical letter. For can any one fail to see that there is no surer or more direct road than Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be fulfilled the things that have been said to thee by the Lord." (Luke i. 45)—that she would receive and bring forth the Son of God; and if she did receive in her breast Him who is by nature Truth itself in order that "He generated in a new order and with a new nativity, though invisible in Himself, might become visible on our flesh." (St. Leo, the Great ser. 3, De nativ. Dom.). The Son of God made man being the "author and consummator of our faith," it surely follows that His Mother, most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian of them, and that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries.

How think otherwise? Could "not God" have given us in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith? But since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore him in her womb, it only remains for us to receive Christ from the hands of Mary. Hence, whenever the Scriptures speak prophetically of the grace which was to have appeared among us the Redeemer of mankind is almost invariably presented to us as united with His Mother. The Lamb that is to rule the world will be sent—but He will be sent from the rock of the desert; the flower will blossom—but it will blossom from the root of Jesse. Adam, the father of mankind, looked to Mary crushing the serpent's head, and he cried tears that the malice had brought into his eyes. Noah thought of her when shut up in the ark of safety, and Abraham when prevented from the slaying of his son; Jacob at the sight of the ladder on which angels ascended and descended; Moses amazed at the sight of the bush which burned but was not consumed; David escorting the ark of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the sea. In fine, after Christ, we find in Mary the end of the law and the fulfillment of the figures and oracles.

And that through the Virgin and through her more than any other means, we have offered us a way of reaching the knowledge of Jesus Christ, cannot be doubted when it is remembered that with her alone of all others Jesus was for thirty years united, as a son is usually united with a mother, in the closest ties of intimacy and domestic life. Who could have better than His Mother a more open knowledge of the admirable mysteries of the birth and childhood of Christ, and above all of the

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mystery of the Incarnation, which is the beginning and the foundation of faith? Mary not only preserved and meditated on the events of Bethlehem and the facts which took place in Jerusalem in the Temple of the Lord, but sharing as she did the thoughts and the secret wishes of Christ, she may be said to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowledge of Christ.

Hence it follows, as we have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence, too, since according to Christ Himself: "Now this is eternal life: That they may know Thee the only true God, and Jesus Christ whom Thou hast sent," (John xvi. 13), and as we obtain through Mary the knowledge of Christ, through Mary also we gain more easily that life of Christ is the fount and principle. And if we consider how many and how potent are the causes which render this most Holy Mother all eagerness to bestow upon us these precious gifts, oh! how our hope will increase.

For is not Mary the Mother of Christ? Wherefore is she our Mother also. We are all bound to believe that Jesus, the Word made Flesh, is also the Saviour of the human race. Now, as the Man-God He had a physical body like every other man; and as Saviour of the human family He had a spiritual and mystical body, that is, the society of those who believed in Christ. "We are many in one body in Christ." (Rom. xii. 5.) But the Virgin conceived the Eternal Son not only that He might be made man, taking his human nature from her; but also that by means of the nature assumed from her, He might be the Redeemer of mankind. Hence the angel's words to the shepherds: "To-day is born to you a Saviour, who is Christ the Lord." (Luke ii. 11.) In the bosom, then, of His most chaste Mother, Christ took to Himself human flesh and united to Himself the spiritual body formed of those "who were to believe in Him." So that Mary, bearing in her breast the Saviour, may be said to have borne also all those whose life was contained in the life of the Saviour. Hence, all of us who are united in Christ and are, as the Apostle says, "members of His body and of His flesh and of His bones" (Eph. v. 30), have come forth from the bosom of Mary, as the body united to its head. It follows that spiritually and mystically we are called children of Mary, and that she is the Mother of us all. "The Mother, spiritually but truly, of the members of Christ which are." (St. Aug. L. de St. Virginitate, ch. 6.)

Since the Blessed Virgin is the Mother at once of God and of men, who can doubt that she uses all means to obtain from Christ, "the head of the body of the Church" (Coloss. i. 18), that He transmits His gifts through His members and above all the gift of knowing Him and of "living by Him." I. John iv. 9.)

Furthermore, the most Holy Mother had not only the honor of "having given the substance of His flesh to the Only Begotten Son of God Who was to be born with human members." (Ven. Bede. L. iv. In Luc. xi.); from whose substance the victim was to be prepared for the salvation of men; but she was also entrusted with the charge of guarding and nourishing the victim and of presenting Him for the sacrifice at the appointed time. Hence that never broken communion of life and labor between the Son and the Mother, so that of both the Prophet's words are true: "My life is being consumed in sorrow, and my years in moanings" (Ps. LXXX. 11). And when the last hour of the Son arrived, "there stood by the cross Jesus His Mother," not occupied merely in contemplation of the cruel spectacle, but rejoicing that "her Only-Begotten was offered for the salvation of the human race," and also participating in His passion that had it been possible, "she would much more willingly have suffered all the torments which Her Son suffered." (St. Bonay. Sent. d. 48 ad Litt. dub. 4.) And by this communion of pain and of will between Christ and Mary "she merited to be come most worthily the restorer of the lost world" (Eadmeri. Men. de excellentia Virginis Mariae, ch. 9) and hence too, the Dispenser of all the gifts which Jesus won for us by His death and His blood.

We do not deny that the distribution of these gifts belongs by strict and peculiar right to Christ, since they are the fruit of His death, and He is of Himself the Mediator between God and man. Yet, by that participation we have described of pain and sorrow of the Mother and her Son, it was granted to the august Virgin "to be with her Only-Begotten Son, the most potent mediatrix and conciliatrix in all the earth." (Pius IX. Bull Ineffabilis.) Christ is therefore the fount "and of His fulness we have all received" (John i. 16); "from whom the whole body being compactly and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity" (Eph. iv. 16). Mary, as St. Bernard justly remarks, is "the channel" (Sermo de temp. in Nativ. B. Mariae Virg. de Aqueductu, ne 4) or, to use another phrase, she is the neck by which the body is united to the head, and the head sends life and strength through the body. "For she is the neck of our Head through which every spiritual gift is communicated to His mystical body." (St. Bernardine of Siena, Quadreg. de evangelic. acerne, Serm. x, a 3 ch. 3.) From all this it is clear we are very far from attributing to the

(Continued on Page 8.)

## Plenary Council

Meeting Called to Institute One in Canada

Ottawa, March 2.—After Pontifical High Mass this morning at the Basilica, His Excellency Monsignor Sbarretti, Papal Delegate to Canada, called a convention to prepare material for a Plenary Council of Canada.

Delegates had been summoned from all the ecclesiastical provinces of the Dominion, and the following were in attendance at the conference, which met in secret:

Quebec—Monsignor C. A. Marois, V. G. of Quebec Archdiocese; Mgr. L. A. Paquette, professor of theology in Laval University.  
Montreal—Very Rev. A. McDonald, V. G. of the Diocese of Antigonish, and Rev. Jean Le Vallois, an Eudist Father professor of Halifax Seminary.

Toronto—Very Rev. J. J. McCann, V. G. of Toronto, and Very Rev. J. E. Meunier, V. G. of London.  
Kingston—Very Rev. John Master-son, V. G. of Kingston, and parish priest of Prescott; Ven. Archbishop D. J. Casey, parish priest of Lindsay.

Ottawa—Rev. R. M. Rouleau, O.P., professor of theology at Dominican Seminary; Rev. E. Latulippe, rector of Pembroke Cathedral.  
St. Boniface—Rev. M. Froc, O.M.I., professor of theology at Ottawa University.

The other delegate is not named.  
Vancouver—Very Rev. Dr. J. E. Emery, O.M.I., rector of Ottawa University, and Rev. W. Murphy, O.M.I., rector of St. Joseph's church, Ottawa.

The jurisdictions are: Quebec, including Quebec, Three Rivers, Nicolet, Rimouski and Chicoutimi.  
Montreal: Montreal, St. Hyacinthe, Sherbrooke and Valleyfield.

Halifax: Halifax, St. John, Chatham, Antigonish and Charlottetown.  
Toronto: Toronto, London, Hamilton.

Kingston: Kingston, Peterboro, and Alexandria.  
Ottawa: Ottawa and Pembroke.  
St. Boniface: St. Boniface, St. Albert, Saskatchewan and Assiniboia.  
Vancouver Island: Vancouver, New Westminster, McKenzie and Yukon.

In a plenary council, all the Bishops of a country or nation take part, for the purpose of legislating in matters of ecclesiastical discipline for the country. The delegates in session at the Archbishop's palace are called to prepare matter for such a council. They are theologians of distinction, and though not archbishops or bishops, most of them are vicars-general of dioceses and arch-dioceses.

## The Late Mrs. McAvoy

The early pioneers of Fios are gradually being called to answer the final summons, and Mrs. Thos. McAvoy is the most recent. On Thursday the illness which confined her to her home terminated fatally and that township loses one of its most highly esteemed residents by her death.

Mrs. Margaret McAvoy was a native of the County of Galway, Ireland, and married at the early age of 19. After her marriage they located on their present property on the town-line of Fios, where a family of six children grew up. The family is composed of Henry of Fios; Patrick of Bruce Mines; Thomas of Chicago, and John and Miss Mary A. at home, and Mrs. Lachapelle of the "Soo." Mrs. McAvoy was a sister of Mr. John Hussey of Mt. St. Louis, Mr. Wm. Hussey of the "Soo," and Mr. Patrick Hussey of the State of Michigan, and Mrs. Connor, also of that state. The funeral at Pelplston on Monday was largely attended.

Those who carried the remains to their last resting-place were her four sons and two grandsons, Edward and Frank McAvoy. Her husband, Mr. Thomas McAvoy, who has been seriously ill for some time, was able to attend the funeral. Requiem high mass was celebrated by Rev. Father Gerain, who also preached the funeral service in the presence of a very large congregation.

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CATHOLIC CHRONICLE

FRANCE

M. Combes gained last week a victory of which Admiral Alexieff, Admiral Togo, or the Russian and Jap Generals might well be proud. He marched an army of 1,800 men against the British monks known as the Freres de Lantonnais...

It is worth while to note that at a time when French Catholic officers are insulted, and when a War Minister, impelled thereto by the Freemasons, in closing Catholic military clubs, which were like the young men's societies in Ireland...

Uneasiness still prevails as to the possible machinations of the Religious Orders, and notably of that of the Jesuits. M. Combes is afraid that the secularized Religious are only fooling him, and that they are still active in Paris and France...

Canonization of the Irish Martyrs

In an official letter to his clergy Archbishop Walsh of Dublin writes; I wish to make it officially known to the clergy and faithful of the Diocese that the proceedings in the case of the Canonization of a number of those who are reputed to have suffered death for the faith in Ireland...

Saints of this Diocese, St. Lawrence and St. Kevin, in bringing it to a successful issue. Our notice will be given of the close of the proceedings in the Diocesan Court. Whilst they are in progress, the Collect of the Mass of the Holy Ghost, "Deus, qui corda fidelium" should be said at Mass throughout the Diocese, when permitted by the rubrics.

Pilgrimages of 1904

The present year is likely to be noted for the number of pilgrimages that will come to the Eternal City. The fact that it is the 50th anniversary of the declaration of the Immaculate Conception of the Blessed Virgin is sufficient to justify these pious journeys. Amongst the pilgrimages already announced, with their dates, are the following: Feb. 21st, Austrian, from Vienna; French from Arras; March 2nd, National French Pilgrimage; March 12th, French, the Hospitallers of Lourdes; March 17th, German Labourers and Workmen's Pilgrimage; March 31st, Hungarian, from Buda Pesth; April 7th, Catholic medical men, from France; April 8th, French, from Montpellier; April 14th, Hungarian, from Csanaad; April 19th, Piedmontese and Ligurian, Lombard, Emilian Marche-Umbrian, Tuscan and Southern Italian; April 30th, Tyrolean, from Brixen; Polish, from Premysl. On the 19th of April there will be, besides, a Venetian pilgrim-

age for Rome. This shows a notable movement in the minds of Catholic people in many countries. The Pontiff will receive them all, and Rome offers full scope for their warmest devotion. In the month of April, especially, the desire of the Catholic heart will turn longingly to Rome, for then the Pope will celebrate Mass in St. Peter's, and the musical accompaniment at that solemn service will be the first great outcome of the reintroduction of the Gregorian Chant by Pius X. The Solesmes Chant will then be heard under the most favorable conditions, and the reform in Church music in Rome at least will be thus inaugurated with all solemnity. From those who have been speaking to the Holy Father regarding the subject I have learned that his Holiness is quite determined to enforce the adoption of the new Gregorian Chant, and to put an end to the abuses which have crept into ecclesiastical music in many churches.

It is Good for Man and Beast.—Not only is Dr. Thomas' Electric Oil of incomparable value in 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 paths it can be used with good effect.

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34TH ANNUAL REPORT

Presented to the Annual Meeting of Policyholders, Thursday, March 3, 1904.

GENTLEMEN,—Your directors respectfully submit for your consideration their report of the business for the year ended December 31st, 1903, with the Financial Statement duly audited.

We are pleased to inform you that, in all branches, the business was of a most gratifying character, and that the new business was largely in excess of that of any other year in the history of the Company. The Surplus earnings were such as enabled us to continue the same very liberal scale of distribution to the Policyholders as in the past. The death rate was slightly in advance of that of 1902, but still much below the expectation. The Lapses and Surrenders have been gradually decreasing for some time, and for the past year were comparatively moderate.

NEW AND OLD BUSINESS.—The applications received for new business were \$512 for \$5,173,112, of which 47 for \$72,500 were declined. The Policies issued were 333 for \$5,011,390, and the amount of insurance now in force is \$37,587,551.88, under 25,730 policies, being an increase in amount of \$2,118,631.

INCOME.—The net premium income, less reinsurance, was \$1,254,986.47; Interest and Rents, \$306,007.48; Profit and Loss, \$78.08; Total Income, \$1,561,072.03.

PAYMENTS TO POLICYHOLDERS.—The payments to Policyholders were Death Claims, \$253,586.95; Endowments, \$122,587.00; Purchased Policies, \$31,972.18; Surplus, \$77,300.28; Annuities, \$82,749.90; Total, \$493,721.31. Expense Account, \$282,728.43; Total Disbursements, \$776,449.74. Excess of income over expenditure, \$784,622.29.

The Cash Assets amount to \$6,882,953.83; the Total Assets are \$7,298,552.12, an increase over 1902 of \$88,772.04.

LIABILITIES.—The Total Liabilities are \$6,676,224.19, including the requisite reserve of \$6,617,714.89 for the security of Policyholders, computed at 4 per cent, 3 1/2 per cent, and 3 per cent.

SURPLUS.—The Surplus of the Company's standard of valuation is \$616,633.46, and on Government standard \$878,465.00. The increase in Surplus is \$117,483.22.

During the year the demand for money was active, and the funds were fully invested, at a somewhat better rate of interest, and in a class of securities entirely outside anything of a hazardous or speculative character. The payments on Principal and interest were unusually well met, there being only \$5998 overdue interest at the close of the year, most of which has since been paid.

The Executive Committee examined all the securities and compared them with the records, all of which were found correct and in accordance with the statement herewith submitted.

The Manager, Officers and Staff continue to discharge their respective duties to the satisfaction of the board.

You will be called upon to elect four Directors, in the place of the Hon. Mr. Justice Britton, Francis C. Bruce, M.P., J. Kerr Fishken and George A. Somerville, whose term of office has expired, but all of whom are eligible for re-election.

On behalf of the Board, ROBERT MELVIN, President.

FINANCIAL STATEMENT.

Table with columns for Ledger Assets, Income, Payments to Policyholders, and Total Assets. Includes sub-sections for Liabilities and Surplus.

Surplus Company's Standard 4%, 3 1/2% and 3% - \$616,633.46. Surplus Government Standard 4 1/2% and 3 1/2% - \$878,465.67.

J. M. SCULLY, F.C.A., J. SCULLY, Auditors. GEO. WEGENAST, Manager.

The growth of the Company during the past year may be seen in the following table:

Table showing growth of the company from 1873 to 1903, with columns for Year, Income, Assets, and Surplus.

The record of progress during the past 30 years is shown in the following figures for each five-year period:

Table showing record of progress during the past 30 years, with columns for Year, Income, Assets, and Surplus.

The Directors met subsequently and re-elected Mr. Robert Melvin President; Mr. Alfred Hoakin, K.C., First Vice-President; and the Hon. Mr. Justice Britton Second Vice-President of the Company for the ensuing year.

W. H. RIDDELL, Secretary.

Pope Pius is 258th Pontiff

The official "Gerarchia Cattolica," which has only just been published for 1904, contains one noteworthy change. Hitherto the lists of the Roman Pontiffs from the time of St. Peter down to our own times have given the number of Pontiffs as 264, including St. Peter himself and Pius X. It was known that among these some were certainly not genuine Popes, but intruders who occupied the Papal Chair for a few stormy months, etc.

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On the other hand, however, five Popes have been added to the official list. Leo VIII., owing to the confusion of the history of the tenth century, was commonly regarded as an anti-Pope; it is now recognized that he was a legitimate Pope, who reigned for a short time between John XII. and Benedict V. But the most extraordinary fact brought out by the latest studies centres round the figure of Benedict IX. The story of the eleventh century during which he lived is almost as confused as that of the preceding one, but there can be little doubt but that Benedict IX. was a bad Pope—one of the very few whom God has permitted to be a successor to St. Peter, just as He permitted a Judas among the Apostles. Indeed it is clear that this Benedict was the worst of all the Popes. He was first elected in 1033 and reigned until 1044, when he resigned and was succeeded by Silvester III. Silvester abdicated after a pontificate of two years and eight months, and Benedict IX. was again elected. He abdicated again after less than three months, and was succeeded by Gregory VI. Gregory, it would appear, also abdicated, and Benedict was elected for the third time, but after a reign of seven or eight months he retired definitely, and did some time afterwards at the famous Abbey of Grottaferrata, the ninth century of which we are celebrating this year. Thus Benedict IX. figures three times in the new list of the Popes. The official list also refrains from giving exact figures for the duration of the reigns of the early Popes, as there is not sufficient data to justify it. The result of the changes is that Pius X., instead of being the 264th Pope, is the 258th.

Quebec and Irish Home Rule.

London, March 1.—Replying to Mr. Devlin in the Commons last night, Colonial Secretary Lytton said the Government would lay on the table a copy of the resolution on home rule for Ireland adopted by the Legislative Assembly of Quebec within the last two weeks, and the answer sent by the Imperial Government.

HE'S WELL KNOWN IN PORT HOPE

Mr. Onas, Gilchrist declares Dodd's Kidney Pills cured His I labetes.

He Suffered for Ten Years and Had Could Get no Relief Till He Tried the Great Canadian Kidney Remedy.

Port Hope, Ont., March 7.—(Special).—It has long been admitted that what will cure Diabetes, will cure any form of Kidney Disease, and Dodd's Kidney Pills have cured the long-standing Diabetes of Charles Gilchrist of this place.

Mr. Gilchrist is easily one of the best known men in Port Hope. For fifteen years he was Chief of Police and for twenty-two years Fishery Overseer of the Dominion Government. He had no hesitation in saying that he was cured by Dodd's Kidney Pills and nothing else.

"I had Diabetes and Kidney Disorder for ten years," he said, "My urine was like brickdust and I had a terrible backache. I tried doctors, tried everything, but could get no help till I was advised to try Dodd's Kidney Pills. I commenced taking them, soon began to get better, and am quite well now."

"If I had not used Dodd's Kidney Pills I am sure I would have been in my grave."

Sound Kidneys take all impurities out of the blood. Dodd's Kidney Pills make sound Kidneys. They are the greatest tonic of the age.

When vegetables have been frosted, prepare them for cooking then cover with cold salted water to stand overnight in a fairly warm room.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. WATERLOO, ONTARIO

The Society for the Propaganda of the Faith

Japan

Cardinal Moran has written an appreciative estimate of Japan, from which at the present time it will be of especial interest to quote: "No nation throughout the East," he said, "has come to the front during the past half-century as has Japan. Its people boast of their Mongolian descent and of having occupied their present island homes at a remote date before the Christian era. It now enjoys the rudiments of constitutional government, and its people almost at a bound have risen from practical serfdom to the use and abuse of the franchise. Its population is forty millions. They are described as 'cleanly, courteous, kind-hearted, industrious, honorable, and patriotic.' They have defects, but we need not dwell on these. The land is picturesque and beautiful in its scenery, full of natural charms, brilliant with flowers and sparkling with pleasant streams. But it has also its natural drawbacks, being subject to terrible earthquakes."

ST. FRANCIS XAVIER'S WORK.

Japan was the missionary field of predilection of St. Francis Xavier. By the toil of that truly apostolic man and of those who follow in his footsteps there were about two millions of Japanese Christians towards the close of the sixteenth century. The persecution that then began to rage against the Christian name was one of the most bitter and persistent ever recorded in the history of the Church. It is sad to recall that the fury of the persecutors was stimulated by the Dutch Protestants. The first fruits of the glorious Japanese army of martyrs were the twenty-six priests and religious who were crucified at Nagasaki on February 5, 1597. The soil was in truth fertilized by the blood of the native martyrs. The last Bishop, a Franciscan, was buried alive in 1624. The Catholic Church, so far as the hand of the persecutor could reach, was declared to be extinct in 1688.

PROTESTANT TESTIMONY.

It may be well to refer to a few Protestant authorities to set in its proper light the cruel atrocity of this persecution.

The author of "The Conquests of the Cross" writes: "One may search the grim history of early Christian martyrdom without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. Burnt on the stakes made in form of crosses, torn limb from limb, buried alive, yet they refused to recant."

Lawrence Oliphant, in his "History of Lord Elgin's Mission," states that "the early records of the Church do not afford instances of more unflinching heroism than is furnished in the narratives of those martyrdoms to which Japanese of all ranks were subjected when the day of trial came."

Mr. Murray, in "Japan," in "The Story of the Nations" series (London, 1894), says that the persecution "has never been surpassed for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered."

Mr. Gibbons, in the "Transactions" of the Japanese Asiatic Society, refers to the Japanese records of this persecution and writes: "We read of their being hurled from the tops of precipices, of their being buried alive, of their being torn asunder by oxen, of their being tied up in rice bags which were heaped up together, and of the pile thus formed being set on fire; others were tortured before death by the insertion of sharp spikes under the nails of the hands and feet, while some poor wretches, by a refinement of horrid cruelty, were shut up in cages and there left to starve with food before their eyes."

THE MARVELLOUS RE-BIRTH. For two hundred years Christianity was regarded as extinct; nevertheless the families in some remote districts retained the lessons of Divine truth, handed on from generation to generation the record of the heroism of their martyred brethren, and administered baptism to the children. The Catholic missionaries re-entered on their spiritual toil in 1858, and in February, 1865, a beautiful new church was dedicated at Nagasaki.

A few weeks later, on March 17th, a deputation from the native Christians made known to the priests that hundreds still professed the Catholic faith. Great was the joy of those fervent souls when they heard once more the lessons of truth from the devoted missionaries and were admitted to the sacraments.

Several converts were soon added to the fold; and before the close of 1866 the number of Catholics was reckoned at about 20,000. But once again a fierce storm of persecution was stirred up against them.

MORE RECENT PERSECUTIONS. The present Mikado, or Emperor of Japan, ascended the throne in 1867, and, thanks to a revolution skilfully planned and energetically carried out, became in the following year sole ruler, invested alike with spiritual and temporal supremacy throughout the empire. He inaugurated his reign by a fierce edict against the Catholics. In a few months 4,000 of the native converts were torn from their homes and distributed as criminals throughout remote districts. Yet they clung immovably to the faith.

For six years that persecuting policy was pursued, but everywhere the Christians gave proofs of the greatest heroism; it is calculated that during that period about 8,000 of the Japanese Christians were subjected to torture, of whom nearly 2,000 died in prison. It was not till the 14th March, 1873, that religious liberty was tacitly allowed, and the Christian prisoners and exiles were restored to freedom.

St. Michael's College Educational. Under the special patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University Matriculation and Non-Professional Certificates.

Loretto Abbey... WELLINGTON PLACE, TORONTO, ON. This fine institution recently enlarged to over twice its former size, is situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study.

School of Practical Science ESTABLISHED 1876 TORONTO. The Faculty of Applied Science and Engineering of the University of Toronto.

Departments of Instruction. 1-Civil Engineering, 2-Mining Engineering, 3-Mechanical and Electrical Engineering, 4-Architecture, 5-Analytical and Applied Chemistry. Laboratories. 1-Chemical, 2-Assaying, 3-Milling, 4-Steam, 5-Metallurgical, 6-Electrical, 7-Testing.

ST. JOSEPH'S Academy St. Alban Street, TORONTO. The Course of Instruction in this Academy embraces every branch suitable to a preparation for the entrance to the Academic Department of the University of Toronto. In the Academic Department special attention is paid to Modern Languages, Fine Arts, Plain and Fancy Needlework.

Mrs. Wells' Business College Cor. Toronto and Adelaide Sts. ESTABLISHED 1866 Day and Night School Individual Instruction All Graduates Placed in Positions

Rice Lewis & Son LIMITED FIREPLACE GOODS. Cor. KING & VICTORIA ST., TORONTO.

Dr. Gilchrist Becomes Catholic. Dr. H. E. Gilchrist, who resigned as pastor of St. Luke's Protestant Episcopal Church, of Roselle, a fortnight ago, was baptized in St. Michael's Church, Crawford, N.J., Feb. 17. Father John A. Westman, pastor of St. Michael's, officiated. The sponsors for Dr. Gilchrist were the Baron and Baroness von Oldenmeel, of Roselle. There were present Countess Tancitaphi and daughter. Dr. Gilchrist, who has a wife and two daughters, will continue to reside in Roselle. He has been considering the change of faith for a long time. Dr. Gilchrist is a graduate of St. Lawrence University, Canton, N.Y. After his graduation there he entered the Universalist ministry and held a pastorate in Portland, Me. After that he entered the Episcopal Church acting as reader in several churches until made Rector of the Roselle church. If it is desired to keep cakes moist, put them in a stone jar—If crisp cakes are preferred, use tin as a receptacle.



**The Catholic Register**  
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 THE CATHOLIC REGISTER PUBLISHING CO.  
 PATRICK F. CROVIN,  
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**MONTREAL AGENCY**  
 18 Richmond Square  
 R. J. LOUIS CUDDIHY,  
 MONTREAL REPRESENTATIVE

THURSDAY, MARCH 10, 1904.

**AN IMPORTANT CONFERENCE.**

Quietly and without flourish of trumpets, but solemnly and after holy preparation, the conference to prepare the way for a Plenary Council of the Catholic Church in Canada, was held last week at Ottawa, the seat of the Apostolic Delegation. From time to time within the past half decade has the wish for such a conference found occasional expression. But the government of the Church, though apparently slow in its forward movements, is in reality both swift and deliberate, inasmuch as all its preparatory work is done unheralded and practically unseen. It is safe to conjecture that consideration of the general subject of the better government of the Church in Canada goes back quite as far and perhaps farther than the periodic anticipation of some all-embracing council, as completely national in its lines as that which assembled around Mgr. Sbarretti last week, and having accomplished its already well-considered objects, dispersed its members to every ecclesiastical province from Vancouver Island to Halifax so that its recommendations may receive not only the most representative but also the most exhaustive attention. Much preliminary work had to be done, the most signal and important item of which was the embracing last year of the Archdiocese of Vancouver Island within the jurisdiction of the Canadian Apostolic Delegation. Much work, doubtless, has yet to be performed, after the Archbishops or Metropolitan of the Dominion have received and weighed the recommendations of the Conference. But the first great public step has now been taken. The preliminary Conference has despatched its business promptly and silently, and whether the Plenary Council be near or remote, the Catholic Church in Canada stands to-day upon the threshold of a new era, looking out upon a wider perspective than ever before and with more promising prospects of prolonged peaceful development. The past stretches back along vistas that may be likened to the clearances of our virgin forests at different intervals of time. Whether in the dim Acadian twilight of the 17th century, or in its noonday, that witnessed the enthronement of Laval; whether with the advent of English arms in the dawn of the following century, or again after another span of fifty years, when an English-speaking child of the ancient faith had come to be the companion of her war-saddened French sister; whether along the heroic way of her pioneer sons who bore the Cross into the great West—soldier Bishops they were—Macdonell and Tache—down to the establishment of a permanent Apostolic Delegation in the capital of the Dominion in 1899, the whole record of the Church has been a fulfilment of the divine promise, because in every period of our Canadian Catholic history, the sowers chosen by God to sow the seed of faith, found that the soil had been prepared by the blood of martyrs. The signs of the hour promise the living generation of Canadian Catholics the fulness of their rich inheritance. Their lot is cast in a land where, though they form the minority of Christians, their religion nevertheless enjoys unexcelled freedom. Within the Church itself concord goes hand in hand with zeal. The problems which the Plenary Council will deliberate upon are problems rather of blessing rather than difficulty. Its achievements will be wholly in the line of constructive government to cope with rapid, solid growth over immense territory.

**ST. PATRICK'S DAY.**

With the return of the festival of Ireland's patron saint, we must expect of course, the annual outbreak of contention over his birthplace. That honor is claimed by the city of Vicus in Spain, by the Clydebank in Scotland and no fewer than a dozen different habitations of the Britons, either in modern Britain or modern France. Without attempting to arbitrate these national differences, one claim at least will not be disputed, viz., that reverence for St. Patrick abides with the Irish the world over. Irish-Canadians have not lagged behind others in honoring the saint of their race, nor have the Canadian people as a whole been tardy in participating in the homage. The Shamrock is worn on the 17th of March almost as generally in London, New

York or Toronto, as in Dublin; and Irish song and story, elevating, ennobling and pure, are the favorite forms of entertainment. Our saint has long conquered the barriers of nationality and the differences of creed. Still the Irish Catholics most honor him in the faith; and they unfailingly inaugurate his festival by hearing Mass. The day begun in faith awakened, may well be closed in the atmosphere of music and oratory to stir the national pulse. Elaborate preparations are announced for the day from all over the Dominion. The Irishmen of Ottawa will listen to Hon. Bourke Cockran, the foremost orator of America, and in Toronto we will have Hon. J. T. Keating of Chicago at the Hibernian concert in Massey Hall, and Mr. James Conmee, M.P.P., at the I.C.B.U. festival in St. Andrew's Hall.

Everywhere the Irishmen of Canada will remember that they live in a land of freedom and friendship, where the faith of St. Patrick has flourished as the bay tree and where the national aspirations of the Irish race have encountered ever increasing respect and good will.

**SCHOOL INSPECTORS.**

The Minister of Education has a bill before the Legislature which provides for a moderate increase in the salaries of the County Public School Inspectors. These useful officials have been in receipt of very small salaries in the past and did not receive an increase with the increase in cost of living which has taken place during the last four or five years. The bill is a tardy recognition of the services of men who are doing an important work in the community. Men of high qualities should be attracted to such posts and they should be treated in a manner that will insure for them suitable consideration in the community in which they move. The industrial activity of the last few years has attracted the young men into commercial life and the number of school teachers is not keeping pace with the growth of school population in the province. It is most regrettable that the persons who have charge of the education of our children should receive remuneration that is a mere pittance when compared with what is earned in commercial pursuits or in the other professions.

The bill which Mr. Harcourt has submitted to the House increases the pay of the county inspector to \$12 per class room, and no one will contend that this is not a moderate salary. Mr. Harcourt should also make provision for an increase in pay for the Separate School inspectors. Their pay amounts to less than \$8 per class-room, less than two-thirds of the rate at which it is proposed to remunerate the fellow inspectors in the counties. Their duties are very arduous owing to the distances which they have to travel, their schools are scattered through the various counties which comprise their inspectorates. The Separate School inspectors are compelled to reside at the great centres of population where the cost of living is much greater than it is in the country towns. The increase in the cost of living in the city has been greater than it has been in the rural towns. The cost of living in Toronto, Ottawa, Hamilton and London has increased at least forty per cent since 1898. There has, however, been no increase in the salaries of the Separate School inspectors, and it is only their due that Mr. Harcourt recognize this injustice of the case while he has his bill under consideration. The salaries of the Public School inspectors of the cities of Hamilton, Toronto and Ottawa were increased considerably during the last two years. The amount spent by the Province for the inspection of Separate Schools is less in proportion to the number of schools than that expended on the inspection of Public Schools.

**HON. L. P. BRODEUR.**

Hon. L. P. Brodeur delivered a lecture last week before the members of the Empire Club, in Toronto, upon French-Canadian loyalty to the Crown. The lecture has won warm praise from the Toronto press; but unfortunately none of our contemporaries were quite up to the mark in reporting it. At a time when certain malicious or uninformed persons are adopting a patriotic pose not at all complimentary to French-Canada, and the public leaders of the French-Canadian people, it is very desirable to have adequate reports of speeches like Mr. Brodeur's, and noting the shortcomings of its Toronto friends. The Register made arrangements of its own by which it will satisfy public interest in Hon. Mr. Brodeur's deliverance.

**BEWARE.**

The Toronto Telegram encourages the Orange Order in its attempts to influence or intimidate the Board of Education. The Telegram itself has been trying the very job now essayed by the brethren. Trustees like Mr. Shaw, who owe their election to the conviction of the people that their interest in education is intelligent and genuine, will treat the Orange Order exactly as they have treated The Telegram. The Board of Education doubtless is not a perfect body in its constitution. But it is not to be improved by injections of prejudice against the Catholic members. The Telegram and the Orange Order stand below the level of our civic intelligence in the attitude they have assumed toward the Board. The influence of the Orange Order upon the Board should be repelled, otherwise Board politics cannot but resemble the deplorable state of municipal politics through similar contact with the lodges as was disclosed by the evidence of Harry Page and Sam Thompson before the judges now conducting the civic investigation.

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**EXPLOITING THE C.M.B.A.**

Mr. M. F. Hackett has issued a manifesto in the shape of a newspaper interview sent broadcast through the country by telegraph, charging Mr. Bourassa, M.P., and by insinuation, Sir Wilfrid Laurier, with fanning the flame of race hatred. Mr. Hackett is boldly described in this message as Grand President of the C.M.B.A. of Canada, so that the document will no doubt be accepted by many as having the sanction of a great Catholic organization and of the Catholic hierarchy who are its patrons. The Register is more than amazed to see Mr. Hackett's insolence finding hospitality in the columns of Catholic newspapers in Canada. Even the Kingston Freeman, which is now peculiarly accessible to Grand Secretary Behan and Dr. Ryan, Grand Medical Examiner, though an avowed Liberal paper, submits itself to Mr. Hackett's will. Had the name of the C.M.B.A. not been used the statements of Mr. Hackett would not be worth so much as the ridicule and condemnation they merit at best. Mr. Hackett is the paid agent of the political party in whose interest this unprecedented method of using the Catholic name is employed. It is significant that other Conservatives in Ottawa were blackballing Hon. Mr. Brodeur and Hon. Mr. Prefontaine in the Rideau Club at the same time that Mr. Hackett was uttering his attack upon Sir Wilfrid Laurier; and the pretext in each instance was the same, that the Liberal leaders have not repudiated Bourassa. When the people of Canada, Catholic and Protestant, English and French, feel anxious for their loyal name, their intelligence will easily direct them in the right course. They are in no danger at present. But members and friends of the C.M.B.A., not excepting the hierarchy, have some reason to feel annoyed at the bawling shepherd boy tending their flock, who cries "Wolf, wolf," in his vain ambition for notoriety. For we must remember that though such notoriety may advance Mr. Hackett in the eyes of those sterling loyalists, Mr. Tarte and Mr. Hugh Graham, it cannot fail at the same time to influence in quite another way the C.M.B.A. and the Catholic Church that protects it.

**COUNTY JUDGES.**

Hon. Charles Fitzpatrick, Minister of Justice, has from the hour of his acceptance of office, given constant proof of determination to maintain the high character of the Bench in the filling of all vacancies. There is a more ready disposition noticeable now than formerly on the part of the press to criticize and question judicial actions. If the press itself was only as far above reproach and suspicion as the people could wish, there would be less reason for the exercise of caution in accepting its structures upon the Bench. The judges of the land have never lacked the respect of the public, the Bar and the Government, and as long as honorable and capable lawyers can look with honest ambition to promotion to the Bench as the highest evidence of professional and political recognition, the Canadian judiciary will not suffer in the estimation of the people. The professional and political reputation of the Minister of Justice himself is the safest guarantee that the Bar and the people can have. His appointments never fail to show this. The list of new county court judges meets with general approval. The Register offers a word of special congratulation to Mr. J. D. Donahue, of St. Thomas, Mr. J. J. O'Meara of Pembroke and Mr. J. L. Dowling of Ottawa.

**The Mutual Life of Canada**

We present to-day to our readers the 34th annual report of the Mutual Life of Canada, and in doing so can warmly congratulate the officers, and especially the able and experienced Secretary of the Company, Mr. Riddell, upon the solid growth in indubitation that has come into the sure enjoyment of a distinctly first-class financial reputation. The statement, which we publish, needs no review. It is plain to every reader. The figures showing the increases in cash assets and surplus must be especially gratifying in view of the company's unchecked record of progress since 1873.

**EDITORIAL NOTES**

The Montreal Star has made an apology to Hon. Mr. Prefontaine. The nature of the apology is a declaration that the people in the Star office are incompetent to translate French into English. But then the people in the Star office insist that they understand the French-Canadians and their sentiments so well that Mr. Graham extorts a blanket charter from Mr. Borden covering the political patronage of the Province of Quebec and forcing Mr. Monk out of his rightful position. If Mr. Borden had but written the charter in French he clearly would have circumvented Mr. Graham, who could not read it.

**MR. WILLIAM WALSH HONORED**

Mr. William Walsh, whose appointment as assistant to the president of the Dominion Express Company and general manager of the company, The Register announced two weeks ago, has been presented with a gold watch chain and charm by the employees over whom he has been placed for several years as general agent. Mr. Walsh began his career as a messenger boy in the old Vickers Express Company, and for twenty years has risen steadily in the Dominion Express Company, which absorbed the former concern. As general manager of the company his future office will be in the Union Station. Mr. Walsh is one of the prominent Catholics of the west end, is extremely popular with all classes of citizens and is probably the most experienced expressman in Canada to-day.



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**A WONDERFUL BUSINESS**

Is the Lord & Thomas Advertising Agency, the Head Office of Which Retired February 1st.

Possibly there is no line of industry in the United States that has grown in such proportion in recent years as that of general advertising, which includes publicity in newspapers and magazines and outdoor display advertising, and through its tremendous force the entire basis of modern merchandising has been revolutionized.

The Chicago papers of the current week devote much space and time to the wonderful growth of the advertising business as a whole, and that of Lord & Thomas in particular, owing to the retirement of Mr. D. M. Lord, the senior member of the firm, who leaves active business life with a rich competence.

The business of Lord & Thomas has been one of the most aggressive and progressive of its kind in the country, having in recent years been under the active management of Mr. A. L. Thomas, whose judgment on advertising matters is considered as authoritative by the vast body of publicity users. Mr. Thomas has succeeded Mr. Lord to the presidency and will continue at the head of the firm.

Mr. C. R. Erwin, the new Vice-President, has been connected with the company for 20 years and is therefore a veteran in the field; associated with him and Mr. Thomas is Mr. A. D. Lasker, the Secretary and Treasurer.

To give some idea to the public of the growth of advertising as a whole, it might be stated that in two years the business of Lord & Thomas alone has increased one million dollars in the billing, and in the one month of January in 1904 this house has booked \$750,000.00 in advertising contracts from the following concerns, whose names are household words in the United States: Anheuser-Busch Brewing Ass'n, St. Louis; Siegel, Cooper Company, New York; Woolson Spice Company's Lion Coffee, Toledo, Ohio; Hamilton-Brown Shoe Company, St. Louis, Mo.; Sterling Remedy Company (Cascarets), Chicago and New York; The Woman's Magazine, St. Louis, Mo.; Armour & Co., Chicago; Michigan Stove Co., Detroit and Chicago; Union Pacific Railroad Co., Omaha; Chicago, Milwaukee & St. Paul Ry., Chicago; Rock Island R. R. System.

Thirty-five years of wide experience in handling the publicity of a large proportion of America's most successful advertisers have fitted Lord & Thomas to give most judicious and profitable service to enterprising business firms in every line.

The main offices of Lord & Thomas are in the Trade Building, Chicago, and its Eastern Branch is in the American Tract Society Building, New York.

**OBITUARY**

Josephine Mary Monahan, wife of Vaughan Philpott, of Ferguson, died March 2nd at her mother's house, Bredalbane street, Toronto. The funeral took place on the 5th from St. Basil's Church. "Eternal rest grant to her, O Lord."

**DIED IN NEWMARKET.**

Death overtook Mrs. James O'Brien with startling suddenness in Newmarket on Wednesday. Some time during the previous night she was taken ill and expired about ten on the following morning. She was the eldest daughter of Mr. Geo. Barnes, and leaves six children, the eldest being a daughter eighteen years of age, and the youngest a little girl of 2. Her fearfully sudden death has naturally created a great deal of sympathy.

The body was brought to Barrie on Friday and taken to St. Mary's Church, where a Solemn Mass was offered by Very Rev. Dean Egan. The pall-bearers were her brothers John, George and Alfred, her brother-in-law, W. A. Anderson, M. Shanney and J. Devlin.

**PERSONAL**

Very deep regret has been occasioned by the news that Father O'Neill of Kinkora has had a stroke of apoplexy. Father O'Neill is 74 years of age and has been parish priest of Kinkora for a quarter of a century. It is not expected that he will recover.

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**Our Montreal Budget**

(From our own Correspondent.)

The Catholic School Commissioners held their regular meeting at the Commercial Academy under the presidency of Mgr. Z. Racicot. The Commissioners present were: Rev. Father M. Callaghan, Mayor Larocque, Mr. P. G. Martineau, Mr. L. P. Demers, M.P., Mr. J. H. Semple, Ald. D. Gallery, M.P., Mr. J. R. Savignac, Mr. A. D. Lacroix occupied his new position as secretary.

The report of the school committee concerning the new position of inspector was read. The motion of Mr. Savignac, naming Rev. Charles Larocque, pastor of St. Louis de France Church, to the new position of inspector, met stout opposition from Mr. L. P. Demers. Mr. P. G. Martineau, who maintained that the position should go to a lay teacher.

Mr. Savignac, in support of his motion, claimed that the religious teachers had as much right to object to a lay teacher being appointed as inspector as the latter to an ecclesiastic. He cited figures showing that the religious schools had a larger attendance than the secular schools and consequently the new inspector should be an ecclesiastic.

Mr. J. H. Semple then proposed an amendment that Father Larocque be inspector for the religious schools and Principal P. Ahern, of Sarsfield School, be inspector for schools taught by lay teachers. Mr. Semple's compromise motion was lost, as it was believed that one man could easily do the work.

On the vote being taken, a majority of the commissioners supported Father Larocque. His appointment dates from March 1st, at a salary of \$1,100 a year. Rev. Father Superior, of the Oblates, Rev. Abbe Dubois, of the Normal School, and Mr. A. D. Lacroix, the new secretary, were added to the special committee charged to revise the books now in use in the schools.

It was decided to close the night classes the 1st of March, as the Government's appropriation was exhausted. The meeting closed by adopting resolutions of condolence on the death of the late Mr. Hetu, a former member of the Catholic Board. The secretary was ordered to forward a copy of the resolutions to the family.

The new inspector has paid a visit to several of the schools, and has been well received. On Thursday afternoon he visited the Belmont School, and the four hundred children and the different professors gave him a royal welcome. The principal, Mr. J. V. Desaulniers, read an address to the new school visitor, to which he made a lengthy reply in both languages. He said that he was glad to see the two nationalities work so harmoniously together. He wished it understood that he entered his new position as the friend and protector of the lay teacher, in fact of all the teachers. He had brought twelve years' experience as a teacher at St. Therese College, where, besides being a professor, he was also director, and prefect of studies. He would devote all his time to the work of the Catholic schools of Montreal, numbering 46 under the control of the Board, and having a school attendance of 22,000.

Rev. Father Larocque resigns his parish on the 1st day of May. He is at present pastor of one of the best French parishes in Montreal, that of St. Louis de France. Many of the lay teachers do not look upon the move of the appointment of Father Larocque as favorable to them and think that in a short time a move will be made to replace the lay teachers by religious. Your correspondent has it from very good authority that such a move will not take place, and also that many of the taxpayers would protest against it.

The solemn memorial mass, celebrated annually for the repose of the souls of deceased members of the Knights of Columbus and relatives, was held at 8 o'clock in St. James' Cathedral. His Grace Archbishop Bouches officiated pontifically, assisted by the chaplains of the Councils and other priests connected with the organization. The choir of the Cathedral sang the service impressively.

Rev. Dr. Dupuis, curate of St. Louis de France Church, has been named as chaplain of the Sacred Heart Convent, Sault au Recollet.

The congregation of Notre Dame have purchased the properties 355 and 357 St. Antoine street, immediately adjoining St. Anthony's Church, having a frontage of 184 ft. by a depth of 132 ft. upon which they intend building a new school. The sale price was \$9,112.50.

Rev. Father Doherty preached Sunday evening at the Church of the Gesu. He expounded the doctrine "that out of the Church there is no salvation," supporting the same by quotations from the Fathers and General Councils. The reverend gentleman pointed out that many of those within the fold had by their indifference and dead virtues, forfeited their right to salvation, while many of those out of the Church, through their good deeds and virtuous lives were really within it.

Father Doherty's sermon was, as usual, argumentative, but not controversial. He began by defining in what way Christ was the head of the

Church, and if this were true, it must follow that to have a part in redemption, membership in it was required, or, in other words, out of the Church there was no salvation.

The statement was sometimes made that provided a man lived a good life, religion for him was not necessary, or that one religion was as good as another. Now there were many ways for God to redeem men, but He chose one, which was to send His Son to pay the price of redemption. It, therefore, must be true that except in this Christ there was no salvation possible. Christ came on earth, and His mission being completed, He ascended into heaven. But before doing so He promised the truth to a chosen band of men, who made up on the first Pentecost His Church.

Father Doherty's conclusion was there was no harshness or cruelty in the doctrine of "out of the Church there was no salvation." The sum of the doctrine was that Christ has established His Church, and all are called on to enter into it as soon as it becomes manifest to them it is the Church of Christ, and not before. He who refused to do this must be classed with those who close their eyes to the light.

Rev. Father McCorry, the eminent Paulist, preached an excellent sermon at the High Mass at St. Patrick's Church on "Drawing Nearer to Christ, our Sympathizing Friend."

Dominic Delor preached in the morning to a large congregation in the Church of Notre Dame. His subject was "Happiness."

Happiness, explained the preacher, is the ceaseless cry of humanity. It is the passion of the soul. Man's happiness is in the possession of God. A life without God is low and grovelling, losing itself in the pleasures of the world or sunken in the passions of the flesh; it is hardened and selfish. Man finds his supreme happiness in the possession of God and the knowledge of the infinitely good, beautiful and true. By an infinite stretch of condescension, as if bending down from the heavens, God stoops to His rational creatures, places Himself in touch with their faculties and yokes to them His attributes—His goodness, power and mercy and makes His creatures god-like. Jesus, the Redeemer, is the author and source of our happiness. He is the anchor of Christian souls. How good it is to serve God! The source and author of our happiness. What pleasure and tranquility in loving Him. Peace and repose reign in a soul which belongs to God. This happiness comes to a man who has loyally and faithfully kept the innocence of his baptism or recovered it by penance and has stoutly resisted even unto death the allurements of evil.

This possession of God fixes our affections on the beautiful vision and our future destiny. Father Delor concluded by exhorting his hearers to continue with swelling muscles and hearts aflame the fierce joy of strong endeavor. Reap money, but let its ends be legitimate. Educate your children—see to the peace and comfort of your family; be ready at your country's call to defend her rights; do more; think of that future country and shape your life accordingly. FELIX.

**A. O. H. Condolence**

At the last regular meeting of Division No. 1, A.O.H., held February 22nd, the following Resolution of Condolence was unanimously adopted: Whereas it is with profound regret that we, the officers and members of this Division, have learned of the death of Mr. Michael Roach, father-in-law of our worthy and esteemed Financial Secretary, Bro. Wm. Richardson, our sincere sympathy for the sad loss they have sustained, and we earnestly beseech our Heavenly Father to comfort and console them in this their sad affliction.

And be it further resolved that copies of this resolution be forwarded to the family of the late Mr. Roach, to Bro. Richardson, also to The Catholic Register and National Hibernian for publication. R.I.P. Signed on behalf of the officers and members of Division No. 1, A.O.H. JAS. VAHEY, Secy.

**G. O. F.**

Toronto, Feb. 16th, 1904. Mr. P. J. Murphy, Dear Sir,—I wish to thank you and my other friends in St. Joseph's Court Catholic Order of Foresters, for the receipt of your cheque for \$1,000, the amount of insurance held by my dear husband in your excellent Order. You have been very kind friends to me in my trouble and the sympathy you have shown, manifested in a most Christian and brotherly manner, for which I again thank you sincerely. M. GRIFFIN, 196 St. Helen's Ave.

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ARCHBISHOP O'BRIEN'S PASTORAL

(Continued from Page 1.)
Son. He that believeth in the Son of God has the testimony of God in Himself. He that believeth not the Son of God maketh Him a liar, because he believeth not the testimony which God hath testified of the Son. And this is the testimony that God hath given to us—eternal life. And this life is in His Son. He that hath the Son hath life. He that hath not the Son hath not life. (1 John v. 9-12). How simple, precise, and convincing is this language to an intellect that is sincerely desirous of learning the truth, and of embracing it, let the cost be what it may. There is no hesitation of speech, no halting in the calm statement of facts, no shadow of doubt regarding their truth, no attempt to support them by other arguments than the one all-sufficient, and only possible one, viz., the testimony of God as heard by Himself from the Eternal Son. For he had walked with Him; had sat at His feet, and listened to Him proclaiming Himself to be the Son of God, not in any figurative sense, nor as by adoption, but in reality and truth, as when He said: "Philip, he that seeth Me seeth the Father also. How sayest thou, show us the Father?" (John xiv. 8); had seen Him raising Lazarus to life in proof of His Divinity; had reclined on His bosom at the last supper; had seen Him die, and helped to lay His body in the tomb; had seen Him alive again showing to the incredulous Thomas the marks of the nails in His hands, and of the wounds in His side, (John xx. 27) and had witnessed His glorious ascension into heaven. With every right, therefore, he could say in the beginning of that Epistle: "That which was from the beginning, which we have heard, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested; and we have seen, and do bear witness and declare unto you the life eternal, which was with the Father, and hath appeared to us." Having come into such intimate relation with Jesus Christ, and having heard His words, and witnessed His deeds, it was impossible for St. John to deny the "Testimony of God," and to "make Him a liar." It is this competent witness who testifies to the Divine and human nature really and truly united, though not confused in the one Divine Person, Jesus Christ. Regarding this, the great central truth of Christianity, revelation gives us a knowledge sufficient for, and adapted to our present state. St. John, as seen above, tells us that the world was made by Him and the world knew Him not. He was, according to St. Paul, the "mystery which had been hidden from ages and generations, but now is manifested to His Saints." (Col. i. 26). How could the Eternal Son of the Eternal Father be manifested to men? How could we have "redemption through his blood, the remission of sins?" (Col. i. 14.) How could he have borne "our sins in his body upon the tree" (1 Peter ii. 24)—if He had not been made "flesh and dwelt amongst us?" The Gospels especially that of St. Luke (1:26-38) tell us how, and from whom He assumed flesh, and bear witness to His birth into the world. Then St. Paul (Heb. i. 1-2) tells us something of His mission saying:—"God who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, whom he hath appointed Heir of all things, by whom also, He made the world." The Son by whom all things were made, having come into the world in human form, made a direct revelation of God's will to mankind. That will was to reconcile through Christ "all things unto Himself, making peace through the blood of his cross," (Col. i. 20) or, as the Apostle says elsewhere (Eph. i. 10) "to reestablish things in Christ." The will of God then is clearly made known to us; we are to hear and obey the teachings of His beloved Son, through the blood of whose cross we have "redemption, the remission of sins." Through that blood there was blotted out the "handwriting of the decree that was against us, which was contrary to us." (Col. ii. 14) that is, by reason of original sin; but unless we do penance for our sins we "shall perish." As our Lord emphatically declares (Luke xiii. 3-5). We are, therefore, still in danger of losing our souls, of being condemned to eternal separation from God, of enduring all that this entails, in a

place which we call Hell. Its un-comfortableness may be diminished to the ear of the unthinking by calling it Sbeol, or some other fancy name, but assuredly its sufferings will not be mitigated thereby. The question which concerns us is not the name, but the nature of the place. Serious men should avoid childish contentions when discussing a serious topic. Moreover, not in the Old, but in the New Testament, are we to seek the fulness of divine revelation. From its teachings we are to learn the means to be employed in "re-establishing all things in Christ," (Eph. i. 10), so that "Christ" may be all in all. (Col. iii. 11). Now, Faith, without which it is impossible to please God "cometh through hearing; and hearing by the word of Christ." (Rom. x. 17). But how shall men hear through all ages the word of Christ? The great Apostle both propounds and solves this difficulty, saying: "How then shall they call upon Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. x. 14). Therefore, there must be preachers of God's word to the end of time; but the Apostle adds this important and significant remark: "And how shall they preach unless they be sent?" No one, therefore, is to assume the office of preacher of Christ's message unless he be duly commissioned and "sent." The Apostles were "sent" by Jesus Christ, "As the Father hath sent me so I send you." They "sent" others who in due course "sent" still others, and thus a living line of successors, an unbroken chain of senders and sent from Christ, to our day has been verified. As we know from history countless millions have accepted, during the interval, His revealed word as taught by His church, and much has been effected toward re-establishing all things in Christ.

But the enemy who brought through sin, disorder into the world has never ceased to use all efforts to thwart, or retard, the accomplishment of this great purpose. Through all the centuries of Christianity there were, alas, together with heroic deeds of virtue, and a general observance of God's law, many acts of violence and crime. But these were rather individual than national, rather outbursts of passion than the effects of a settled policy. The saving root of justification, faith, was ever alive, though at times, perchance, asleep in the individual conscience, and generally grievous transgressions were followed by exemplary penance and reparation. There was no thought of putting God out of the world, either in school, or university, in private life or public policy. Many sins of passion there were, but few, or none, of malice. Such evil doing as existed was against the person and property of the individual, not against the eternal welfare of his soul.

In more recent years, however, the enemy of God and man has employed new methods in his warfare, or rather has gone back to the one first used in Eden, viz., that of corrupting the intelligence. Now, as then, he promises knowledge as the reward for disregarding God's will; and now, as then, his success is very great. "No, you shall not die the death," but when you shall have set up your own will as the standard of right and wrong "your eyes shall be opened; and you shall be as gods, knowing good and evil." (Gen. iii. 4, 5). The great sin of to-day is not strife and bloodshed; it is not any form of violence against property or person; it is the more deadly one of a revolt of the intellect against the revelation of God. The world, impatient of control, does not wish to recognize a ruler who exacts obedience of the intelligence and of the will, because the forbidden things are "fair to the eyes;" hence it begins by disobeying and ends by denying this authority. A settled policy is then adopted of excluding God from private as well as from public and civic life; and souls, not bodies, are attacked.

Do not be misled, dearly beloved, by these changed tactics. On the surface, society may appear more refined, and less cruel, than in some other periods; in reality, however, it is more gross, because less spiritual; and more dangerous to true Christians because of the dry rot of belief, or at least, non-recognition of God, which permeates its laws, its literature and its administration of public affairs. Hence, our present Pontiff, who, by reason of his office, and consequent sources of information, has better means of knowing the dangers which threaten us than the average man, tells us, in his first Encyclical letter, how, in assuming the pontificate he was: "terrified beyond all else by the disastrous state of human society to-day. For, who can fail to see that society is now, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its most being, is dragging it to destruction. You understand, Venerable Brothers, what this disease is—apostasy from God, that which in truth nothing is more allied with ruin, according to the word of the prophet: "For behold, they that go far from Thee shall perish." (Ps. lxxii. 27). Addressing the Bishops, he says he knows they are not: "either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth, "the gentiles have raged and the peoples imagined vain things"—(Ps. ii. 1) against their Creator, so frequent is the cry of the enemies of God: "Depart from us"—(Job. xxi. 14). And as might be expected, we find distinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to

the Supreme Will—nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

When all this is considered there is good reason to fear lest this great perversion may be, as it were, a fore-taste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks—(II. Thess. ii. 3.) Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity. While, on the other hand, and this, according to the same Apostle, is the distinguishing mark of Antichrist, man has, with infinite temerity, put himself in the place of God, raising himself above all that is called God; in such wise, that although he cannot utterly extinguish in himself all knowledge of God, he has contemned God's majesty, and, as it were, made of the universe a temple wherein he himself is to be adored. "He sitteth in the temple of God, showing himself as if he were God."—(II. Thess. ii. 2.)

The unthinking may smile at this; the unbelieving may deride it; but men who look below the thin veneer of our civilization, men who place the eternal above the temporal, the good of souls before worldly advantages, will recognize the truth of the picture, and the timeliness of the solemn call made by the Pope to all lovers of true peace, to endeavor to bring as many as possible to the "majesty and empire of God." But this can be done only through "means of Jesus Christ," for "other foundation no man can lay, but that which is laid, which is Christ Jesus."—(I Cor. iii. 11).

But the Holy Father in his ardent desire to carry out the great work of bringing all men to God, which, as he says is the same as "restoring all things in Christ," seeks the co-operation not only of the Bishops and Priests, but, also, that of the laity. We commend to your serious consideration, dearly beloved, the following words of our Supreme Spirit—head on earth, in which you are reminded not only of your duty of helping to bring men to God, but are, also, instructed as to the necessary co-operation of making your action productive of good. He says: "We know that God has commanded every one to have a care for his neighbor"—(Ecc. xvii. 12) For it is not priests alone, but the faithful without exception, who must concern themselves with the interests of God and souls—not, of course, according to their own views, but always under the direction and orders of the Bishops; for to no one in the Church, except you, it is given to preside over, to teach, to govern "the Church of God where in the Holy Ghost hath placed you to rule"—(Acts xx. 28.) Our predecessors have long since approved and blessed these Catholics who have banded together in societies of various kinds, but which were always religious in their aim. We, too, have no hesitation in awarding our praise to this great idea, and we earnestly desire to see it propagated and flourish in town and country. But we wish that all such associations aim firstly and chiefly at the constant maintenance of Christian life among those who belong to them.

For truly, it is of little avail to discuss questions with nice subtlety, or to discourse eloquently of rights and duties, when all this is not joined with practice. The times we live in demand action—but action consisting entirely in observing with fidelity and zeal the divine laws and precepts of the Church, in the frank and open profession of religion, in the exercise of all kinds of charitable work, and, independent of self-interest or worldly advantage. Such brilliant examples given by the grand army of Christ will be of much greater force in molding and drawing man than words and literary dissertations. According to these weighty words, the first aim of men, whether as members of a Catholic organization, or as private citizens, should be to sanctify themselves by leading a true Christian life. Let us, therefore, Dearly Beloved, during this Lenten Season, seriously ask ourselves—Am I living in Christ? Does Christ reign over my soul? Am I truly reconciled to God through Him? I shall not help forward, effectively, the work of bringing others back to God, unless, I also, retrace my steps and go to Him. We need not point out to you how this is to be done. You have learnt it in childhood, and you know the treasures of grace that are stored up in the Sacraments. Perhaps your Faith has grown weak, by contact with an unbelieving, but good-natured world, and by the frequent perusal of works in which Religion is treated rather as superstition of the uncultured, and weak-minded, than as the revealed will of God put in practice. If so, read carefully, and in a prayerful mood, the New Testament. The story of our Lord's life and teaching, the "Acts of the Apostles," and the Epistles of the noblest of earth's heroes, who, poor and weak, and despised, waged war on error and darkness, conquered a proud and cruel world, and bore the Cross to victory, but at the cost of their own blood. Read the glorious deeds, in every subsequent age, of the Saints of God's Church. Picture a few good Catholic books and bring into your homes well-written Catholic papers, and other publications. We trust the members of Catholic Societies will aim at something higher, than the making of their Halls mere places of amusement. Let them lend a cheerful aid in all works which concern in Christ in the near future, souls, but, as the Holy Father warns them, not "according to their own views, but always under the direction and orders of the Bishops." If the times are evil, there are many signs of a large restoration of been shown to be counterfeit. Only

THE FEDERAL LIFE ASSURANCE COMPANY OF CANADA.

TWENTY-SECOND ANNUAL STATEMENT

The twenty-second annual meeting of the shareholders of the Federal Life Assurance Company of Canada was held at the head office of the company in Hamilton on Tuesday, March 1, 1904. The President, Mr. David Dexter, in the chair. The following reports and financial statement were submitted:

DIRECTORS' REPORT

Your Directors have the honor to present the report and financial statement of the company for the year, which closed on the 31st December, 1903, duly vouched for by the auditors. The new business of the year consisted of one thousand nine hundred and fifty-seven applications for insurance, aggregating \$2,841,250, of which 1,916 applications for \$2,748,172.50 were accepted. As in previous years, the income of the company shows a gratifying increase, and the assets of the company have been increased by \$251,572.89, and have now reached \$1,893,960.70, exclusive of guarantee capital. The security for policyholders, including guarantee capital, amounted at the close of the year to \$2,763,960.70, and the liabilities for reserves and all outstanding claims, \$1,711,200, showing a surplus of \$1,052,760.70. Exclusive of uncalled guarantee capital, the surplus to policyholders was \$182,760.70. Policies on seventy lives became claims through death, to the amount of \$130,234.62, of which \$2,000 was re-insured in other companies. Including cash dividends and dividends applied to the reduction of premiums, \$41,770.78, with annuities, the total payments to policyholders amounted to \$204,018.49. Careful attention has been given to the investment of the company's funds, in first-class bonds, mortgage securities and loans on the company's policies amply secured by reserves. Our investments have yielded a very satisfactory rate of interest. Expenses have been confined to a reasonable limit, consistent with due efforts for new business. The results of the year indicate a most gratifying progress. Compared with the preceding year, the figures submitted by the directors for your approval show an increase of fifteen per cent. in assets. The assurances carried by the company now amount to \$14,945,249.56, upon which the company holds reserves to the full amount required by law and in addition thereto, a considerable surplus. The field officers and agents of the company are intelligent and loyal, and are entitled to much credit for their able representation of the company's interests. The members of the office staff have also proved faithful in the company's services. Your directors regret to report the death of Mr. T. H. Macpherson, the Second Vice-President of the company, and a valued member of the Executive Committee. The vacancy thus caused was filled by the election of the Rev. Dr. Potts. DAVID DEXTER, President and Managing Director.

AUDITORS' REPORT

To the President and Directors of the Federal Life Assurance Company: Gentlemen,—We have carefully audited the books and records of your company for the year ending 31st December last, and have certified to their accuracy. The cash and journal vouchers have been closely examined and agree with the entries recorded. The debentures, bonds, etc., in the possession of the company have been inspected, whilst those deposited with the Government or banks have been verified by certificate, the total agreeing with the amount as shown in the statement of assets. The accompanying statements, viz., revenue and assets and liabilities, show the result of the year's operations, and, also, the financial position of the company. Respectfully submitted, H. S. STEPHENS, CHARLES STIFF, Auditors.

FINANCIAL STATEMENT FOR 1903. Premium and annuity income ... \$497,931.77 Interest and rents ... 76,264.63 \$ 574,196.40 Paid to policyholders ... \$204,018.49 All other payments ... 172,378.68 Balance ... 197,799.23 \$574,196.40 ASSETS, DEC. 31, 1903. Debentures and bonds ... \$549,742.20 Mortgages ... 639,431.93 Loans on policies, bonds, stocks, etc. ... 280,538.58 All other assets ... 424,247.99 \$ 1,893,960.70 LIABILITIES. Reserve Fund ... \$1,641,509.38 Claims awaiting proofs ... 38,500.00 Other liabilities ... 31,190.62 Surplus on policyholders' account ... 182,760.70 \$ 1,893,960.70 Assets ... \$1,893,960.70 Guarantee capital ... 870,000.00 Total security ... \$ 2,763,960.70 Policies were issued assuring ... \$ 2,748,172.50 Total insurance in force ... \$14,945,249.56 The foregoing reports and statement were received and adopted on the motion of President David Dexter, seconded by Vice-President Lieut.-Col. Kerns.

The retiring directors were re-elected, and at a subsequent meeting of the directors the following officers were re-elected: Mr. David Dexter, President and Managing Director; Lieut.-Col. Kerns and Rev. Dr. Potts, Vice-Presidents.

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THE D. W. KARN CO. LIMITED Mfrs. of Pianos, Reed Organs, Pipe Organs and Piano Players WOODSTOCK, ONT. It is the perversity of human nature that makes the things of mortality dearer to us in proportion as they fade from our hopes like birds, whose hues are only unfolded when they take wing and vanish amid the skies.

THE INTERCOLONIAL RAILWAY CALENDAR FOR MARCH says: "There are more faults in the humour than in the mind."

GRAND TRUNK RAILWAY SYSTEM WORLD'S FAIR, ST. LOUIS, APR. 30-DEC. 1, 1904. \$200,000 in prizes for Tournament of Air-Ships. RETURN RATES FROM TORONTO \$19.20—Good 15 Days On sale April 25th to Dec. 1st 1904. \$25.00—Good 30 Days \$80.75—Good until Dec. 15. GOOD TO STOP OVER IN CANADA ALSO AT DETROIT AND CHICAGO

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FAITH AND LOVE THROUGH TRIBULATION

Where the Brook and River Meet.

(Written for The Catholic Register.)



LEASANCE Bysonby had arrived at the rosy dawn of womanhood under the fostering of a sagacious mother and a wise father. Because she was the youngest of four children she had been allowed more latitude than was usual, but that latitude had borne rich fruit. Of the other three, her elder brother had crossed the Northern Sea to join in the business of a wealthy shipowner, who was a trusted friend of Jeffrey Bysonby, her sister had married an affluent merchant, her younger brother had died some months since, and had been laid to rest with those "other Bysonbys." Jeffrey was now dead, and a vacant place in his business. With Pleasure alone in their home, her mother had shrunk from bringing into their loving calm the disturbing element of an apprentice, so the little daughter had been taken from the quiet duties of kitchen, still-room and tambour frame to help in the warehouse, where she soon became her father's right-hand man.

She had been rightly named "fair of face," with the rich tints of perfect health, waving brown hair, parted on her brow and coiled upon her shapely neck, lustrous grey eyes revealing the maiden-soul, a sweet-toned voice—she was the last of the flock, upon whom her parents lavished their love.

Pleasure had a lover—a young Meredith Knollys—the son of that shipowner who was her father's friend. They had grown up together, and it pleased the parents of both to see that child-comradeship was broadening into deeper affection. Meredith well understood his father's desires, and since Pleasure was peerless among maidens, the vanity of his growing manhood was gratified to hold in the favor of his sweet little playmate. So far as in him lay he loved her, but alas, the love of a maiden was not his greatest ambition. His father's counting-house, his affluent home, the undeniable advantage of marriage with Pleasure were but tame circumstances to his restless nature. His mother saw and feared with intuitive instinct his roving desires.

She would have hastened the marriage, but Pleasure was too tranquil, too satisfied with her indulgent home to be eager to consummate a life-long separation. And her father and mother were loath to let her go so soon and leave them childless. The maiden was young yet, Meredith would do well to remain in peaceful occupation with his father until his judgment had ripened, his capabilities become more proved. It was true that they wanted their children to unite and so keep their well-earned fortunes in one ownership, but there was time yet for the serious matter of mating.

In the meanwhile Pleasure loved her lad with an abiding love that only learnt of its singleness as years went by, bringing their vicissitudes. She regarded him with humble pride, for she counted it no little grace that so noble a man should find pleasure in her. Out of her own true nature she looked upon him with love-descending eyes, finding him a fine up-built man, and admiring his merry blue eye, his wealth of curling black hair, his manly carriage. But she took no heed of the thin underlip, now shaded by a youthful moustache, nor the heavy underjaw that bespoke a will that would lend itself to cruelty, nor the avaricious gleam that sparkled in his eye when he talked of riches.

The evening of Pleasure's nineteenth birthday had come. All day from high noon till evening twilight, feasting and dancing, song and pastime had sped the summer day. The last merry guest had just bidden farewell with many an oft-repeated wish for future joy; the cool breeze was blowing inshore, the stars and the round moon were illuminating the heavens. Wearing with the richness of friendship Pleasure sought out Meredith to ask a quieting stroll. The tide was at its ebb, far out to sea, the moonlight quivered upon the dark blue ripples, making angel paths; the white sands stretched east and west like a gleaming silken ribbon. Out on the eastern horizon a pile of shadowy rocks rose up and blotted out the stars. To the near west a few lights glimmered in the houses of the town and the beacon blazed from the pier head to show the anchorage.

In silent companionship the lovers passed along the shore road, bordered on one side with a line of trees, whose boughs spread inland, and under whose shadow they were secluded even from the eyes of the twinkling stars. Pleasure was filled with contented happiness, but Meredith, as he held her warm hand within his own, realized that this day of merry festivity was the worst possible preface for the tale he must tell to-night. He chided himself that he had lacked courage to speak before and he wondered how best to begin.

At the break of dawn he had agreed to join a ship's company, partners with a captain who well knew the value of the vigor of this young trader for a scheme, which, dress it as he might in glowing colors to the restless lad, bore a close kinship to buccanering. And Meredith knew too that though his captain called himself a privateer, he was likely to find himself nothing but a pirate. His parents were not to be told until he had set sail, for though the glamor of the life of adventure which he was adopting there yet remained a spark of filial remorse that shrank from witnessing his mother's grief or encountering his father's anger. But he would tell Pleasure of his going, for he would bid her farewell and ask that she soften the news to his home. But how could he best paint the wonderful visions of adventure he fain would show?

Thus the one supremely happy, the other with an uneasy conscience, they came at length to a spreading sea oak, whose knots and gnarls made a rustic seat. It was their usual tryst, and here Meredith halted, sitting down, drawing the maiden to his side and putting his arm about her. She yielded as one in full confidence, resting trustfully, she brought her head to his breast with in which his heart beat almost to

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THEO. NOEL, Geologist, REGISTER DEPT. Yonge & Temperance Sts. TORONTO ONT.

French Cardinals Protest

Paris, Jan. 24, 1904.

To The President of the Republic:

At the moment when Parliament re-assembles and is about to discuss a bill brought in by the Government which completely suppresses teaching by religious congregations, we believe we are performing a duty imposed alike by our office and by the dictates of conscience in making known to you the sentiments of the Church of France. The Venerable M. Wallen recently delivered himself of these weighty words in the tribune of the Senate:

"It is not peace, but the most deplorable kind of war—a religious war which exists at this moment in the country, and it is the Government that has started it." "Dear, what is it?" she said. All her tenderness roused by the dreariness in his tone. "But, oh, Meredith, keep it till to-morrow. It has been so gloriously happy to-day I cannot bear to spoil it." "I cannot keep it till to-morrow," he said, gloomily, "but in that case I shall never tell thee." "Oh, my dear, I must be very selfish," she said, her great happiness having tears at the overflow, "tell me everything. I cannot let you sorrowful." Meredith drew her head to his breast again, and kissed her passionately until she began to fear at its vehemence. Then with words following fast he told her how that on the morrow he sailed away to adventure, making excuse for the less honorable and enlarging on the simpler phases of his career. Pleasure lay passively in his arms, her faculties numbed with the first shock of his tidings, to the rest she scarcely listened. She only grasped one thing, that he was going, out from her happy life, leaving his father and mother sorrowing and herself desolate. Going away to interminable voyages and dangers!

So quiet she remained that Meredith ceased, and looked down upon her. Her eyes were gazing out to sea, her breath came so imperceptibly he half fancied she did not breathe at all, her hands lay in her lap almost as if lifeless. He dared not look upon such tearless quiet. He lifted her and began a shamefaced effort to return. She tried to steady herself, but found her strength gone. For support she laid her hands on either of his shoulders, thus leaning upon him she scanned his face as he stood over her, the light so steadfastly that he felt as if she read him through. Swiftly an intuition such as comes to hearts that are near to breaking swept into her thoughts.

"Must you go?" she pleaded. The determined lines about his lips wavered for a minute as he listened to the pathos of her voice, only a moment, then he said: "I must go," but trying to speak in higher humor, "but I shall come back rich!" "You will never come back," she said drearily. "You will never come back." Once more Meredith gathered her to him and kissed her thrice, looking down the while upon a face whose pallor gleamed upon him from the shadows. He said nothing more. Suddenly she turned and fled away into the darkness. Meredith stood hesitating—should he follow and bring her back, or take his departure. A minute's pondering, then he turned to retrace his way and so left her wandering.

(To be Continued.)

LOGICAL

Lucy Snow: "Deed, he ain't no colored man." Dinah Johnson: "Shol go 'long, he's jes' ez black ez de ace ob spades." Lucy Snow: "Dat's jes' it. Ef he was'n so black he'd be colored, but black ain't no color."

Custom may lead a man into many errors, but it justifies none. A quart of chicken, fish, salad, soup or ice cream will generally serve eight persons when supplemented by other dishes as at luncheon or supper.

When the cover to a fruit jar sticks, invert the jar for a moment in sufficient hot water to cover the top, which will expand and be easily unscrewed.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

lacking in sympathy for the members of our religious congregations of both sexes, who, by the arbitrary enforcement of the present law supplemented by the new measure, will be either scattered penniless into every corner of the land or be brutally driven into exile.

M. Waldeck Rousseau has declared in the Chamber of Deputies and repeated in the Senate that the aim of the law of 1901 was to grant legal authorization to religious congregations which did not possess it at that time. Soon, however, the thought of withholding authorization from certain religious congregations took shape. The Government asserted that it wished to strike at the militant orders. What really happened was that the applications for authorization by religious congregations were rejected without even being read.

The law of association, after all, dealt with religious congregations as such. But the Government has struck at the individual members of these congregations even after they had been secularized—nay, even after the religious community to which they belonged had been dissolved.

It was asserted that religious vocations would be fostered by the authorized congregations, but here we have the Government itself asking Parliament in the name of the President of the Republic, to enact a law to dissolve all authorized congregations that are engaged in teaching.

A first pretense was made of wishing to protect the secular clergy from encroachments on the part of the regular clergy. To-day the Government is openly preparing to sever the relations existing between Church and State, not with the purpose of restoring liberty to the Church, but with a view of ruining her and enslaving her.

It is time, Mr. President, that you should know that Catholics indulge in no illusions. They suffer cruelly from the wrongs done them as well as from the bad faith that has been manifested in dealing with them. It pains them to have to acknowledge what hitherto they persistently refused to believe, namely, that the Government of the Republic obeys a secret power, which, in order to gratify its hatred of the Church, hesitates not to place three-fourths of the citizens outside of the protection of the law.

The Catholics are also grieved at seeing not only their own dearest interests sacrificed, but likewise those of France herself. They see her suffering financially because she has burdens imposed upon her in the shape of foolish expenditures of money to replace our educational and other institutions which the Government has destroyed.

With profound sorrow Catholics witness France influence sacrificed abroad, for it cannot be unknown to you, Mr. President, that the members of religious congregations, men and women, now persecuted at home, were the persons who caused the name of France to be blessed in foreign lands. Finally Catholics are shocked at seeing France's honorable traditions sacrificed by her being induced to finance war upon women who at all times have been her glory—angels of charity—the possession of whom the whole world envies us.

Yes our hearts bleed at this spectacle and we anxiously demand of you, Mr. President, whether you have forgotten you owe equal protection to all Frenchmen, and whether in your character of guardian of our liberties and of our rights, as you are the guardian of the dignity of the country, you will make an effort to hold in check this new form of barbarism, for such it is, which threatens to enslave us all!

The expression we have just employed will not offend you, Mr. President, nor will it seem to you exaggerated if you bestow careful thought on the immediate consequences of this religious war. These consequences are grave and fearful. We fear for the generation of children who, throughout France, are on the point of being submitted, so far as it depends on the Government, to the baneful influence of a Godless education. Free thought has no moral basis. It has only opinions, in other words, only doubts. It has no other principle but that of self-interest.

We fear for the people, for that great mass to whom they have promised the impossible and who are already manifesting a spirit of impatience. Whatever is done the Government will not do away with the necessity of working, nor will it abolish poverty, suffering and death. If they deprive the people of the only consolations and hopes that in the hours of trial and tribulation can bind them to life, what will be left to them? They will be delivered over without any restraint to all their passions. Can we hope that brute force will be able to restrain their anger and despair within just limits? From indications already too



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apparent is it not evident that, notwithstanding the progress of material civilization, moral civilization, which is the only true civilization, has entered upon the downward path? Is it not evident that the equilibrium has been disturbed and that our society only exists on the remains of the wreckage of order?

We cannot conceal the fear we have lest God's mercy, having become exhausted, will be withdrawn from us. For the individual man who is responsible to God there is an eternity which we should never lose sight of. But for a people, as such, there remains only time. God treats a people in this world as they deserve to be treated. Is there no reason to fear that France, who has been favored among the nations, will be punished if she becomes forgetful of her past, both for her own shortcomings and for the crime of those who have arrayed her against God?

Finally we fear—we speak frankly, for the time for frank speaking has come—we fear, we say, that led away from the old beaten paths by those who have undertaken to guide her, France will prove recreant to her providential vocation, and, having no further reason for existing, will end, whose decadence and final overthrow are recorded in the pages of history.

We have no wish, Mr. President, to recall the inutilty of the efforts we have made during many years to influence those in office and forecast from it the fate that awaits this letter. We do not know what you can accomplish in the present circumstances and in the face of dangers that threaten the Church of France and the fatherland. We know not that our words will be listened to. We shall at least have fulfilled our duty.

In the name of the truth which it is our duty to proclaim to all, we shall have reminded you that, to use the words of the historian Guizot: "To desist not only evil, but the principle of evil; not only disorder, but the passions and the ideas that beget disorder is the essential mission, the first duty of every government."

Finally we have demonstrated once more that the spiritual power with which we are invested remains faithful to its mission even after every other form of resistance has been weakened and vanquished. We pray you, Mr. President, to accept the expression of our respectful consideration. H. M. CARDINAL LAGENIEUX, Archbishop of Rheims. FRANCIS CARDINAL RICHARD, Archbishop of Paris.

A Soothing Oil.—To throw oil upon the troubled waters means to subdue to calmness the most boisterous sea. To apply Dr. Thomas' Electric Oil to the troubled body when it is racked with pain means speedy subjugation of the most refractory elements. It cures pain, heals bruises, takes the fire from wounds, and as a general household medicine is useful in many ailments. It is worth much.

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NO GETTING IT BACK.

Mrs. Petty: "I think I'll get our Willie a savings bank for his birthday." Mr. Petty: "Good! and I'll put in about twenty dimes as my present." Mrs. Petty: "It's a splendid bank; once the money's in it's impossible to get it out." Mr. Petty: "Well—er—come to think of it, dear, I'm so short of money I'll just give Willie a tin horn or something."

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THE LOVE STORY OF ALISON BARNARD

BY KATHARINE TYNAN

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

Synopsis of Instalment I.—Robert Barnard and his brother James hate each other. Robert brings to Castle Barnard a French wife, and has two sons. During a quarrel, James taunts his brother with his illegitimacy, asserting that he will yet inherit the family property. Discovering the truth of his brother's gibe, Robert is torn between love for the mother of his children and hate of his brother. To provide a legitimate heir he marries Jane Vandeleur, who eventually bears him a son, who, having attained manhood, falls in love with the only daughter of the Earl of Downe, who objects to the match. His daughter pines for her absent lover, until the doctor urges that her only chance of life is to keep her gay and happy.

Chapter II.—Continued.

The Duke and Duchess of Downe had forgotten how to be gay; indeed, to them, gaiety smelt of sin. As for happiness—

"Would you like to go abroad, darling?" the Countess asked fondly, hanging about the girl's sofa, for the sickness, once it set in, had increased with alarming rapidity. On the other side of the sofa stood Lord Downe, nervously clasping and unclasping his fingers, his lean, freckled, grey-whiskered face haggard with anxiety.

"I only want one thing," Amabel said, tossing uneasily. "Nothing else will make me well. You know what that is, and you will not give it to me."

She was something of a spoiled child, and in the fretfulness of her sickness she did not think of sparing those tender parents, who at the present moment were standing between her and happiness.

They held out a day or two longer. Then their resistance collapsed. They could not see her die before their faces—she, their only child. Anthony Barnard was summoned, and came, wearing the peaceful and radiant face which seemed to bring a benediction to the house.

From the instant he entered her room and knelt down by her sofa to kiss her hand, Lady Amabel improved. She had been fretful and exacting before. She was exacting now with her lover, but no more fretful. No one could do things for her as he could. None could fan her so steadily and gently, none lift her, or smooth the pillows for her head.

After watching him dumbly for a few hours the Countess capitulated. "Such love, such care!" she said to her husband, the tears running down her long aristocratic nose. "We have not so many years to live, Rodney; to whom else, in all the world could we trust her?"

"If there were not the other wife and family!" the Earl grumbled. Soon Lady Amabel was so far recovered that there might be talk of wedding-days. The bride-elect was not inclined for any more partings. It might as well be done here at Easton, by the bishop of the diocese, who had poured the baptismal water on Lady Amabel's head.

"The child has made her choice," said the Earl with a hand on Anthony Barnard's shoulder, as the two stood face to face in the library at Easton, "and I could not have wished for a better, so far as you yourself are concerned. But I will not conceal from you that there are things in the past of your family—"

"I know," said Anthony Barnard. "I have wanted to speak to you about them, Amabel knows. It makes no difference with her, God bless her! Nothing could make a difference with her. As a matter of fact I hold Castle Barnard in trust for my father's sons by his first wife. I have spent a good slice of my income since my father's death looking after them. I have a conviction that some day we shall discover them."

"And then?" gasped the Earl. "And then I shall step down and out," said Anthony Barnard. "But my dear fellow!"—the landed proprietor, the man of many possessions, came to the front in the Earl—"It is noble of you; but a man about to marry!"

"I have thought of that. I would not marry a woman who was unwilling." "And Amabel is willing?" She is only a generous child. Your children—

"If I have children I shall hand on to them the trust my father gave to me." "It is your father's trust?" "He died peacefully when I had forgiven him. If ever a soul won forgiveness it was his. He suffered, indeed he suffered. There was not a moment of his life in which he was not started for the life he had lost. My poor mother—"

Anthony Barnard turned away his head quickly, and the Earl's clasp upon his shoulder tightened. "Well, well!" he said. "Well, well!" He could not think of no other form of sympathy, being a man of few and dry words. "It is lucky that I have saved during my lifetime, and that my investments have turned out well. The land on which the town of Easton is built I bought for a song. It was a desert of sand and pines. The Lord has blessed me, perhaps in anticipation of this hour. The estates go with the title to my nephew, Lord Shanklin. But Amabel and Amabel's children will have enough, even if Castle Barnard has to be restored one day."

"I had not thought about Amabel's dowry." "Of course not, of course not, my dear fellow!" The religious man in the Earl was pushing the other out of sight. "What you have told me raises you higher in my estimation, if that were possible. Of course it is not the money, not Castle Barnard I thought of."

"I know," said Anthony Barnard again. "In strict equity, it is I who am an illegitimate." "Not that!" "The Earl lifted his hands in horror at the word."

"Yes, that!" His face was growing brighter and brighter. "I said it to Amabel. She was not shocked. She said she loved me better for it. It my father had been har-

dened in his sin I should have been ashamed. He was saved as surely by his repentance, and his long agony, more surely than if he had been godly from the beginning. I am the child of my father's salvation—and—of my mother's."

There was something certainly almost supernatural in the fact that Anthony Barnard should have sprung from that race of fierce and unregenerate passions.

After Lady Amabel died, and that was in the fourth year after their marriage, he became a gentle recluse, shutting himself away in Castle Barnard with his books and his one daughter, as though the world had no concern further for him. But he was still accessible to those who needed help.

The revenues of Lady Amabel's fortune had made him a rich man even beyond the unexacting standard of those parts. It came to be said of him that none ever applied to him really wanting help and was refused. Those who were his tenants or in any way dependent on him had cause to bless the happy fortune that had made them his.

Neighboring landowners grumbled because his beneficence made their own tenants discontented. But none could say of him that his benefactions were not as wise as they were generous. He was not one to be imposed on, to give to the worthless gifts meant for the worthy. On the contrary he was shrewd even when he was most generous, and the spendthrift, and the ne'er-do-well, in time learned not to face that steady, bright gaze of his.

He was a bookish man, and he kept his daughter's education in his own hands. His own liberal delight in communion with the great minds of the world he imparted to her. He was a virtuoso of a kind, and when he had taught her the living and the dead languages he took her abroad, where they might see the finest pictures, hear the finest music, and under skies of Greece and Rome, become acquainted with all that is most beautiful in the art of the ancient world and the modern.

Nor did he neglect his girl's bodily education. Since she was to succeed him at Castle Barnard she must know the things that befitted a country gentlewoman. She must be a good horsewoman, a clever whip. The dance flowing under the walls of the Castle gave her opportunity to be an oarswoman. Something of farming she must know, so that she could better appreciate the difficulties of those who depended on her. She must be a business woman, so that no man of business could intervene between her and them. He was one of those who held this, that and the other thing useful for women's learning. Books and newspapers, scientific and learned treatises were laid before her, as were the poets, the essayists, the novelists. She must know something of politics or be an anomaly in a country where everyone is born to an interest in politics.

He preached to her, day in and day out, the love for Castle Barnard, which had come down to him from his father. "Love it, child," he would say. "Guard its treasures, be proud of its glories; but ever and always be ready to leave it."

For the trust had been handed on to Alison as soon as she was able to understand. Her father's eyes rested proudly upon her when at last she was a grown woman—a stately, lily-like creature, with a rich and austere feeling for dress which made her look like a Venetian portrait. It was a long step from Robert and James Barnard to this product of the arts and graces, for they had been rough, coarse, even in the precious setting of Castle Barnard.

Whereas she—It was her father's pleasure to have her painted in the picture gallery, her hand on her husband's head, her eyes looking down on the Rance, where it flowed to its arch below, the skyey reflection in the waters mirrored again in her eyes. She is wearing a trailing gown of orange velvet, almost too magnificent for youth and slenderness. There is fur at her neck and wrists, and a little cap of velvet, cross-hatched with pearls, rests on her soft, shining hair.

He had an Italian, one of his numerous proteges, to do it; and the generosity which gave him the reward of a great painter was not misplaced. "You are more dear to me than Castle Barnard," he said to Alison at this time, and his air conveyed that the speech was an extravagant one to his own sense.

"And you are dearer to me," she said. "I love Castle Barnard, but I confess I can never think of it without thinking also of the things that were done for its sake."

"Ah!" he said. "It will be easier for you to leave it if the rightful heir should come in your time. I don't mind telling you, Alison, that if it had been asked from me in my time it would have broken my heart."

"It may be asked from you in your time," she said, smiling at him. "Why do you speak as though your time were past?"

He shook his head, and all of a sudden she noticed that his hair had grown white.

Whether he knew anything or whether he did not—the Barnards were never the sort to trouble doctors much—he was found not long after lying with his cheek on an illuminated page which he had been reading in an open book on the library table. It was Alison who found him and he had been dead then for some hours. The moonlight was on his hair and face, and you could not say which was the whiter. A smile like moonlight yet lay upon his lips.

He was still in middle age, and of such apparently sound health that the cause of his death could not at first be located, till it was discovered that he had an aneurism of the heart of long standing.

"It was my mother's death," said Alison to herself. "Yet he lived till I was grown up by sheer force of will and courage. But oh, my darling, how unfitted I am! How shall I ever

do it without your hand and your counsel!" She remembered now how little by little, he had been dropping the reins of government himself and closing her hands upon them. He had been training her to do without him. Now she understood, as she understood how it was that, still young, he had given up the active life, the field sports he delighted in; how he had come to walk slowly and never to hurry, nor do anything that could endanger the little flame of life he guarded for her sake. He lived (ill she could stand alone. Remembering the smile on his lips she could not doubt that his freedom to go was a welcome freedom at last.

CHAPTER III Don Quixote.

By the time that Alison Barnard reigned alone at Castle Barnard the change in the country about was so great that a ghost revisiting the glimpses of the moon might well think he had mistaken the place. Castle Barnard alone had not altered. For one thing Ballycushla had become a big manufacturing town. There were mill-chimneys and long ranges of factories where the little clean, slated houses had stood. All about the town were bleaching grounds; and the flax was the great industry of the country parts. Where the French Wife had given scandal by kneeling at the old priest's mass, a great Cathedral of the old faith topped the hill, and was massed with four doors to it, so that it was a sort of highway, and if you would save time you must pass through its dim quietness; and it was only at certain periods of the year that this arrogance offended anyone.

In fact Ballycushla was progressing with the times; and the times were large with promise of beneficence. Since the Presbyterian farmers round about Ballycushla had joined hands with their Papist brethren in a movement for the common good, it was an anomaly that the town should keep up the old hatreds; and indeed there was now only a weak recrudescence of them in the dog-days that would have saddened the hearts of the great fighting men who were dead and gone. Ballycushla had been the Belfast of the South. It was a question how much longer it was going to deserve that glorious name.

As it happened the man who would have more to do with the dying out of the old religious hatred than anyone else was a neighbor of Alison Barnard. The woods of Castle Barnard met the woods of Kylenee; and Kylenee belonged to Sir Gerard Molyneux, the son of a very proud race. Indeed in the old days the Molyneuxs and Barnards, the Downes, and Tyrrells, the Foleys of Castle Foley, had made a little exclusive set to themselves.

Sir Gerard had been the son of a younger son. He had indeed been fruit-farming in California, thinking of nothing so unlikely as that he should ever reign in Kylenee, when his uncle and the heir had been drowned in a yachting accident off the coast of Lare.

He was too benevolent a person to be anything but shocked at the death of his successor. He had been happy enough where he was, in that paradise of flower and fruit, ringed in by Sierras, their white teeth sharp against a sky of sapphire, which was the Trinidad Valley on the day of March when he heard of his inheritance. Indeed after the first pang of pity for the old man he barely remembered, the youth he had never seen, who was yet of his blood, his next feeling was one of regret that he must give up the industry which was so promising. He looked about him over the plains, whose acres of flowers stood up in the hot, unwinning sunshine, to the orange-groves where the globes of gold hung side by side with the blossoms, and his gaze finally rested on his own creamy, sun-warmed adobe house among the orange groves and magnolia, gorgeous with flowers and humming-birds. He had desired riches, and had seen them coming to him. Nor did it occur to him at first that fate had placed in his hands the thing for which he, a person of simple and ascetic tastes, had desired riches.

Before he had begun the fruit-growing, fruit-canning industry, he had lived much in the congested great cities of America. A boy lover, his kind he had come in contact with much human misery, and had learned to appreciate the thing that emigration means to the Irish peasant. He had found so many of their peaceful valleys, from off their clean, wind-swept hills, huddled in the high sky-scrapping tenements which in summer or in winter alike were an inferno.

He had seen their children dying like flies, themselves familiarized with vice and crime, forgetting their religion, contemptuous of their old ideals, the one saving grace left to them the desire to return to the old country. The horrible effect of materialism rooted in a naturally spiritual soil revolted him. The standard which set dollars above all else, the easy acceptance of the grooves of materialism of others, saddened him to the depths of his heart. If the people could be kept at home! that was his cry. To stop the deadly flowing of the tide that was draining the veins of the old country, and bringing little life and vigor to the new; that was his dream; the wealth he labored for the means to the end of making his dream reality.

When he came home to Kylenee the country was only just recovering from a period of agitation. It was the back-swing of the pendulum, the hour of lying fallow. People who had lived quietness were breathing more freely because a time of peace had come at last. They expected prosperity to steal back slowly to the country from which it had fled, and they were not to be disappointed. Presently, after ten years or so, the grazing lands would again supply the English market; England's speculators would begin to deal in Irish property. Meanwhile the emigration continued, and the people were assisted to emigrate by an ill-directed, ill-informed philanthropy.

Alison and Sir Gerard came face to face at the house of Mrs. Tyrrell, the Hold, a very charming old lady, who added brains to charm, and was devoted to Alison.

She had whispered mysteriously to Alison of the new baronet whom she had been quick to welcome to Kylenee.

"Wait till you meet him," she had said. "He is such a harmless per-

son to the eye, but I assure you that he is going to set us all by the ears." Alison sighed, a hardy perceptible sigh. "You mean he will go into Parliament, and be a firebrand. He will work up the Lodges. He will implant on their mediaeval methods something American, practical, ever so much more objectionable."

"You will see, you will see," said the old lady, her eyes twinkling. "He will be a great man in Ballycushla," said Alison, regretfully. "I thought we were going to be quiet. There is some dormant hatred and intolerance in Ballycushla still. In time it might die out if it were left. Why should we not become more Irish than the Irish? Although the smoke of Ballycushla is on the sky our people are Celts and of the religion. We have been long enough here to forget that we ever were settlers. That was what papa always said."

Mrs. Tyrrell's eyes sparkled. "I told him how it would be when he fostered you on Mary Burke," she said. "The Barnards were always against the people in the old days. So were the Earls of Downe. I am ashamed to say that my family and the Tyrrells were suspected of rebel sympathies. My grandfather was a dear friend of Lord Edward Fitzgerald."

"You don't look the least bit in the world ashamed of it," suggested Alison. "You must try to dissuade Gerard Molyneux from his wild courses," went on the old lady, her eyes brighter than ever. "We don't want to be set by the ears, do we? Upon my word, my dear, the older I grow the more I am infatuated with peace. I don't know that I like one set of agitators better than another. You must try to turn Gerard Molyneux from his wild courses."

As she spoke the door of the drawing-room was opened, and a servant announced the man of whom they were speaking. "What an opportune arrival!" cried Mrs. Tyrrell, holding out both her hands. "Sir Gerard, I wish to present you to your nearest neighbor and my dearest friend, Miss Barnard."

Alison looked at him with interest. He was very unlike a firebrand, this rather short, elegant, slim person, with the dark, Spanish face, olive skinned, the bright eyes, the quick smile.

Sir Gerard, on his side, looked with interest at the young lady of whom he had heard a good deal. She was wearing a severe, tailor-made gown, cut like a riding-habit. On her shining fair hair was a black hat with feathers. She had driven herself over to see Mrs. Tyrrell, and her little strong gauntlet gloves were the last item in a most business-like toilet. She extended a hand to him, and he took it into a close, warm grasp. The blue eyes and the brown eyes met. It was a case in which soul leaped to soul; the sympathy between the two was as assured as though they had grown up from childhood together.

"Sit down now," said Mrs. Tyrrell, "and tell us about your plans. I have been telling Miss Barnard that you were going to set us all by the ears. She has chosen to suppose that you are going to beat the Orange drum—beating the Orange drum, and beating the green drum are the only form of setting by the ears she knows of. Come,—undeceive her!"

Sir Gerard looked at Alison, and his bright eyes expressed confidence and assurance. "If it were any other young lady," he said, "I should hesitate. I think perhaps I may be sure of Miss Barnard's interest."

"Oh, go on," said Mrs. Tyrrell, "she is as bad as yourself. I don't know what the country is coming to."

Sir Gerard leant forward as though his interest had quickened. "The first thing to do," he said, "is to keep the people at home. Every day the countryside is being emptied of life, and the same thing is going on all over the country. We must make it the best place on earth for them. We must make possible the coming of the day when it will be shameful for the country's children to desert her."

"Isn't all Ireland a congested district?" asked Mrs. Tyrrell with pretended simplicity. "So I have been told, that there is nothing for the people to live on. What are you to do when every soul in the country has only a mile or two of space to itself? I don't speak with accuracy, of course; but it has always seemed to me, when I have been told that the people ought to be emigrating that a mile or two of land must go to every inhabitant of the country. I speak under correction; but of course we are a congested district. When every soul has twenty miles to itself it will have a chance."

She spoke with a half bitter humor perhaps because for some weeks past she had been listening to Sir Gerard Molyneux, and had caught his tone. "A congested district," he repeated after her, and the sudden blood leapt to his face. "Dear friend, if you could see the congestion of a New York block of dwellings, thirteen stories or so in air! They had better starve here. There the congestion is—the congestion of hell!"

(To be Continued.)

The Japanese and Christianity

The country is thoroughly convinced that education is a necessary factor of progress. It has also realized the superiority of Western ideals and methods; it considers that knowledge is power, and in its eagerness to assimilate it, knows no bounds. It may even be said that it utilizes it with a too great avidity and forgetting the fact that without Christianity, it seizes the fruit without the tree. Christianity being purposely discarded, this must have fatal consequences on the future formation of the people. The nation may ape some of the aspects of civilized states, stand side by side with the great kingdoms of the Western World, but the savage impulses, the unbridled lusts of the natural man, the tyranny of evil will sway her as heretofore. Vainly may we reckon upon the influence of Confucianism, Shintoinism or Buddhism, the laws of necessity and self-respect; these are all weak factors. Without Christ, the moral man is unregenerate, and this will, despite generous efforts, clog her onward march towards true progress and a full realization of Western ideals.—"Japan and Western Education," by M. Kennelly, S.J., Shanghai.

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ENCYCLICAL LETTER

Virgin the power of producing supernatural grace, for this belongs to God alone. But as she surpasses all human creatures in sanctity and in union with Christ, and as she was chosen by Christ to be his companion in the work of human salvation, she has merited for us, "de congruo," what Christ has merited for us, "de condigno," and she is the first of Ministers in the distribution of grace. Christ "sitteth on the right hand of the Majesty on high" (Heb. i. 3), and Mary stands at His right hand as Queen, "the surest refuge and most faithful helper of all in peril, so that there is no place for fear or despair, where she is the guide and protector and intercessor and defender." (Pius IX. Bull Ineffabilis.)

Returning now to Our purpose after laying down these principles, who can fail to see the reason to affirm that Mary, who from Nazareth to Calvary was the inseparable companion of Jesus, who knew better than all others the secrets of His heart, and who by right of motherhood administers the treasures of His merits, is the chief and most efficacious assistance to us for arriving at the knowledge and love of Christ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical deceit or through prejudice, think that they can do without the help of the Virgin. Happless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother.

All this being so, Venerable Brothers, we will that in this sense above all, be directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, focus in thoughts to the temples, let there be splendid solemnities and public joy in cities—for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony, which gives only the semblance of religious feeling. And the Virgin on beholding it will have reason to rebuke us in the words of Christ: "This people honor me with their lips, but their heart is far from me." (Matthew xv. 8.)

True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedient in all things to Mary's Divine Son. For the only true love is that which possesses efficacy for uniting wills; our will and Mary's will must be one—that of serving the Lord Christ. Hence the Virgin most prudent repeats to us what she suggested to the servants at the marriage of Cana: "Do whatever he shall say to you." (John ii. 5.) And the command of Christ is this: "Who will enter into life keep the commandments." (Matthew xix. 17.) Let all, therefore, take this for certain that if the devotion they profess towards the Blessed Virgin go not keep them from sin or inspire in them the desire to amend their evil course is legitimate and deceptive devotion since it fails to produce its natural fruit. Seeking any thing but all this requires further proof, most opportune confirmation is supplied in the very dogma of the Immaculate Conception of the Blessed Virgin. For to say nothing of Catholic tradition, which is a fount of truth in the same way that the Scriptures are, how comes it that the persuasion of the Immaculate Conception of Mary has at all times appeared to Christians as to seem grafted and innate in the soul of every member of the faithful? "We shrink in horror," thus does Denis, the Carthusian, admirably explain the matter, "from the thought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the demon." (3 Sent. d. 3, q. 1.) The Christian people never could bring themselves to admit that the holy, undefiled and innocent flesh of Christ could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God "before he was washed us from our sins in His blood," by the assumption of human nature, must by a singular grace and privilege, have preserved free from all original sin, from the first instant of her conception, her in whose breast He was to be made man. God, then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy—who can deny that the first duty of all who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and corrupt habits and of subduing the passions which urge us to evil?

If, too, we wish, as all of us should wish, that our devotion to Mary be full and in all ways perfect, we must go further and study by all means to imitate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must first purify themselves, by imitation, the

form of the patience of the sanctity of Christ. "For whom He loved, He also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii. 29.) But since our weakness is such that we are prone to be dazzled by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary," says St. Ambrose on this subject, "that her life alone is a lesson for all." And from this he justly concludes: "Let there be delineated before us as in an image the virginity and the life of many most holy, from whom, as from a mirror, is reflected the beauty of chastity and the form of virtue." (De Virginitas, l. 2, ch. 3.) But albeit it is fitting that her sons should not omit to imitate any of the excellences of their most holy Mother, we desire the faithful to be particularly earnest in copying these virtues, which are the chief of all and, as it were, the nerves and strength of Christian wisdom, by which we mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splendor was most strikingly manifested when she was standing by her dying Son. Jesus is crucified, and He is rebuked in blasphemy "for having made Himself the Son of God." (John XIX. 7.) Yet she, with unshaken constancy, recognizes and adores His divinity. She lays Him dead in the sepulcher, and doubts not that He will rise again. The love for God which consumes her makes of her a sharer and a companion in the passion of Christ; and together with Him, as if forgetful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon us and upon our children." (Matthew XXVII. 25.)

But lest it be thought that we have lost sight of our subject, which is the Immaculate Conception, what great and effectual preservation and right development of those same virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence, namely the corruption of the very origin of the human race, and the consequent ruin of all human offspring and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ or for the Church or for grace or for an order that transcends nature—in short, the whole edifice of faith is uprooted from its foundations. But, on the contrary, let the hatious believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by the Immaculate Conception of Mary, by which we are all constrained to recognize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee." (Grad. of Mass for the Feast of the Conception.) And thus we have another proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception of Mary is confirmed and that we are at the same time excited to hope. All the more since the Virgin herself was exempt from original sin, because she was to be the Mother of Christ; and she was the mother of Christ in order that the hope of eternal blessings might be revived in us. Passing from charity toward God, who can contemplate the immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly His own, namely that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head." (Apoc. XII. 1.) Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The Apostle continues: "And bearing with child she cried travailling in birth and was in pain to be delivered." John, therefore, saw the Most Holy Mother of God already in eternal happiness, yet travelling in a mysterious childbirth, what birth was it? Surely was the birth of us who, kept still in exile, are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unremitting prayer to bring about the fulfillment of the number of the elect.

This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. O how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of being drawn by the errors

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that crawl on all sides, and abandoning the faith! "They let him who thinks he stands take heed lest he fall." (I. Cor. x. 12.) And let all with humble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and leaning on the Virgin, has never been in vain. True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reprovably may be made manifest among you." (I. Cor. xi. 19.) But neither will the Virgin ever cease to succor us in trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her." (Office Immac. Con: at II. vesper. Magnif.)

And that heavenly graces may help us to perfect the imitation of the Blessed Virgin more abundantly than usual during this year in which we pay her fuller honor, and that thus we may more easily attain the aim of restoring all things in Christ. We have determined, after the example of our Predecessors, and there for their Pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a jubilee.

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though we are, the Lord has given us, we do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this our beloved city, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extinction of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to our intention; and who within the said period shall fast once, using only meat, before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and shall devoutly fulfill the other works above mentioned. And we do at the same time permit that this indulgence which is to be gained only once, may be applied in suffrage for the souls which have passed on to this life united in charity with God.

We do, moreover, concede that travelers by land or sea may gain the same indulgence immediately they return to their homes, provided they perform the works already noted.

To confessors approved by their respective ordinaries we grant faculties for confuting all errors, works enjoined by us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and we do grant faculties also to dispense from Communion children who have not yet been admitted to it. Moreover, to the faithful, all and several, the laity and the clergy both secular and regular, of all orders and institutes, even those calling for special mention, we do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for them) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all ex-communication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the Ordinaries themselves and to us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath and reserved to the Apostolic See (except those of chastity, of religion and of obligations which have been accepted by third per-

sons); and with the said penitents, even regulars, in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censure affecting the exercise of said orders and promotion to higher orders.

But we do not intend by the present letters to dispense from any irregularity whatsoever, or from crime of defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do we intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentiae," nor is it our intention that these present letters may or can in any way avail those who by us are the Apostolic See or by any ecclesiastical judge have been by the ex-communicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy or when necessary come to an arrangement with the parties concerned.

To all this we are pleased to add that we do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by our predecessors or by ourself.

We close these Letters, Venerable Brothers, by manifesting anew the great hope we earnestly cherish that through this extraordinary gift of jubilee granted by us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that the love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the Immaculate Conception of the most blessed Mother of Christ, it seemed, as we have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin of the Most Holy Conception, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Is. LV. 1-3.) Yet in the midst of this deluge of evil the Virgin Most-Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth." (Gen. ix. 13.) Let the storm rage and the sky darken—not for that shall we be dismayed. And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16.) "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15.) Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful, who with virginial foot did crush the head of the serpent." (Off. Immac. Con.)

In pledge of these graces, Venerable Brothers, we impart the Apostolic Benediction lovingly in the Lord to you and to your peoples.

Given at Rome at St. Peter's on the second day of February, 1904, in the first year of our Pontificate. PIUS X., POPE.

Now Has Its Place In Nearly Every Home

An Unprecedented Demand for Dr. Chase's Syrup of Linseed and Turpentine.

Being composed of the simple yet potent elements which Nature seems to have intended as a cure for throat and lung troubles, Dr. Chase's Syrup of Linseed and Turpentine has won the confidence of thinking people.

On account of its simple composition and pleasant taste it is peculiarly suited to the needs of childhood. Because of its extraordinary control over diseases of the throat, bronchial tubes and lungs it can be absolutely relied upon.

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Dr. Chase's Syrup of Linseed and Turpentine 25 cents a bottle, family size (three times as much) 60 cents, at all dealers, or Edmondson, Bates & Co., Toronto.

Ontario Library Association The 1904 meeting of the Ontario Library Association will be held in Toronto on Easter Monday and Tuesday, April 4th and 5th. Some of the topics for discussion are "Library Buildings in Ontario," "Co-Operation of Library and School," "How to Deepen Public Interest in the Library." Some distinguished Canadian writers, J. McDonald Oxley and W. A. Fraser among the number, will deliver addresses. All persons interested in public libraries are invited to attend.

A Useful Almanac Free

Dr. Chase's Almanac for 1904 is to hand. We notice that in its weather forecast for the month of February that it has been wonderfully correct. A special feature of this almanac is the Diary Calendars. These are so arranged that you can make a note of any special event or important business transaction opposite the day and date of each month. With little effort you can keep a record of promissory notes, of when money is paid or received, of the time of planting, of hiring help, of notable purchases, of births or any domestic or other event that might prove of interest in time to come.

Most people have at one time or another realized the immense importance of such a record and if you have never kept one there could not be a better time to begin than the present. By keeping this Calendar Almanac in a handy place where you will see it every day you will not forget to make the entries which will prove so valuable to you at some future date.

As regards medical information, we believe that you will find this department equally, if not more interesting and useful, than those already referred to, for it is replete with knowledge regarding symptoms of disease and methods of treatment which are bound to prove useful in every household. By his great medical skill, long experience as a physician and sterling integrity of character, Dr. Chase has endeared himself to the people of this continent, and his celebrated family medicines have again and again proven their right to your confidence.

On the whole the book is a very useful one and any of your readers may obtain a copy of one free by writing Edmondson, Bates & Co., mentioning this paper, by postal card or otherwise.

Notice to Creditors

In the matter of the estate of Elizabeth Houle of the city of Toronto, in the County of York, married woman, deceased, notice is hereby given pursuant to Sec. 38 of Chap. 129, R.S.O., 1897, that all persons having claims or demands against the estate of the said Elizabeth Houle, deceased, who died on or about the nineteenth day of December, 1903, are required to send by post or deliver to the undersigned solicitor, for the Trusts and Guarantee Company, Limited, or to the undersigned administrators, on or before the first day of April, 1904, their christian and surnames and addresses with full particulars in writing of their claims, and the statement of their accounts and the nature of the securities (if any) held by them duly verified by statutory declaration.

And take notice that after the said first day of April, 1904, said administrators will proceed to distribute the assets of the said deceased among the parties entitled thereto, having only regard to the claims of which they shall then have notice, and the said administrators will not be liable for said assets, or any part thereof, to any person or persons of whose claim notice shall not have been received by them or their said solicitor at the time of such distribution.

Dated 23rd February, 1904. THE TRUSTS AND GUARANTEE COMPANY, Limited. J. P. COFFEY, Manager. JOHN T. LOFTUS, 712 Temple Building, Toronto, solicitor for the said Administrators.

EXECUTOR'S NOTICE TO CREDITORS OF REVEREND WILLIAM BERGIN, DECEASED.

Notice is hereby given pursuant to Revised Statutes of Ontario, Chapter 129, Section 38, and amending Acts, that all creditors and persons having claims against the estate of Reverend William Bergin, who died at Dixie in the County of Peel, on or about January 29th, 1904, are required to send or deliver to the undersigned solicitors for the executor of the will of the said deceased, on or before April 4th, 1904, their names, addresses and descriptions, and particulars of their claims or demands, and proofs thereof and the nature of the securities, if any, held by them.

And further, that after said April 4th, 1904, the said executor will proceed to distribute the assets of the estate of the said deceased amongst the parties entitled thereto, having regard only to the claims of which he shall then have notice, and will not be liable for the proceeds of the said estate or any part thereof to any person or persons of whose claim or claims he shall not have notice at the time of such distribution.

FOY & KELLY, 80 Church St., Toronto, Solicitors for the said Executor. Dated, Toronto, February 26th, A.D., 1904.

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THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

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

ENTRY

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

HOMESTEAD DUTIES

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 80 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 Railroads and other corporations and private firms in Western Canada.

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WANTED—Situation as house-keeper for a priest, by a lady who has had experience. Address Y. Z., Catholic Register Office.