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VOL. XI, No. 15

TORONTO, THURSDAY, APRIL 9, 1903

PRICE FIVE CENTS

DEATH OF MRS. JAMES SADLER

History of Her Life and Services to Catholic Literature

Early Recollections of Montreal

Montreal, April 6.—By the death of Mrs. Mary A. Sadler, which occurred yesterday at her late residence, 96 Burnside Place, Canada loses the foremost of her Catholic writers, and one of its most noted women.

Although eighty-three years of age, Mrs. Sadler, up to a short time ago, was able to continue her literary labors, and at different times her personal reminiscences furnished material for interesting articles. Her long illness was born with remarkable Christian fortitude. She retained possession of all her faculties right up to her last moments, and took part in the different religious services. At her death were Rev. Father Turgeon, rector of St. Mary's College; Sir William Hingston and the members of her family.

BORN IN CAVAN.

Mrs. Sadler was the daughter of Francis Madden, of Cottenham, County Cavan, Ireland, where she was born December 31, 1820. She began her literary life at the age of 16, and when barely 18, began to contribute to La Belle Assemblée, a London magazine, published under the patronage of the Duchess of Kent. She left Ireland in 1844, and two years later married James Sadler, of the firm of D. and J. Sadler, publishers, of New York, Boston and Montreal. Her life was largely spent in New York, and it was there that she did some of her best work. One of her first works was a collection of traditional stories, published in Montreal, entitled "Tales of the Olden Time." In one of her numerous tales of Irish immigrant life and adventure, called "Eleanor Preston," there are some sketches of Lower Canada rural life and scenery.

HER LIFE WORK.

Mrs. Sadler's literary works may be divided into three classes: Firstly, the historical Irish romance of which "Confederate Chieftains" was most widely known, and considered the best of all her works; secondly, her didactic and religious works, original and translated, such as "De Ligny's Life of the Blessed Virgin," and "The Life of Christ," both from the French; and, thirdly, a line of fiction, the romance of Irish immigration, in which she was considered unrivalled. Among the latter are "Willy Burke," "The Blakes and Flanagan's," "Con. O'Regan," "Eleanor Preston," and "Aunt Honor's Keepsake."

One of her latest productions was "The Poems of Thos. D'Arcy McGee," with an introduction and biographical sketch." Mrs. Sadler was for several years the editor of The New York Tablet newspaper, and had for associates Dr. Orestes Brownson, Dr. Ives, formerly Anglican Bishop of Charleston, and Thomas D'Arcy McGee. The main object of her writings was to benefit immigrants in America and principally those of Irish nationality.

Besides her vast literary work, she

was also largely connected with many Catholic charitable institutions, and assisted in founding "The Home for Friendless Girls," "The Foundling Asylum," "Home for the Aged," "The Night Refuge and Working Girls' Home," etc. For the latter institution she wrote the first page of the first year's annual report, and by special request contributed the first page to the 25th anniversary report.

MONTREAL HER HOME.

Since 1880, Mrs. Sadler made Montreal her home, only leaving it from time to time for protracted visits to New York. In March, 1895, she was presented with the "Leclaire Medal," by the University of Notre Dame du Lac, Ind., in recognition of distinguished services rendered to the American Catholic public. Though of late years Mrs. Sadler had been unable to do much literary work, she still took a lively interest in the work of the day, and keenly followed the progress of those charitable institutions with which she had been so closely connected in her earlier days.

FATHER CALLAGHAN'S TRIBUTE

Rev. Father Martin Callaghan, P. S. S., of St. Patrick's Church, speaking yesterday morning at the High Mass in reference to the death of Mrs. James Sadler, said:

"I regret the death of Mrs. James Sadler, which occurred this morning. If she has not yet made her triumphal entry into the heavenly Jerusalem, I trust that she will make it in a short time. She has the strictest claim on our most grateful admiration. She was a woman of the rarest intellectual acuity, and of surpassing piety. What has she not done by her immortal pen for the cause of religion and country? God alone has the secrets, and will not fail to give her credit. She stands alone to the front of those belonging to her sex and nationality, for keeping alive and transmitting by her copious and masterly writings the flame of Irish patriotism; for preserving by all the charms of her literary style, all that is most distinguished in Irish Celtic Faith, virtue and honor."

EARLY DAY EXPERIENCES.

The gifted authoress has thus described her early-day impressions and recollections of Montreal:

"I had not been very long in Montreal, arriving here in 1844, when I was taken to see the new Irish Church. The walls were standing, but neither chancel nor aisle were as yet boarded over.

"As early as 1829, Father Richards, of the Seminary, had collected the small handful of Catholics in the old Recollet Church. Father Phelan, afterwards Bishop of Kingston, was appointed their pastor, and he in turn was succeeded by the gentle and much beloved Father Connelly. It was during his pastorate that St. Patrick's was completed. Father Connelly, after years of faithful service, left Montreal for Boston, where he subsequently died.

"St. Patrick's was dedicated on the feast of the Apostle of Erin, 1847. That year was destined to be one of harrowing memories to the Irish population of Montreal. For it witnessed the fearful mortality of the 'Ship Fever,' which not only swept away thousands of incoming emigrants, but took other valuable lives as well, including both priests and people. But this is an old tale as well as tragic tale. My memories of that epoch are singularly distinct, as regards St. Patrick's. I was then attending the Church regularly with my husband.

"To look back now, through the years, how solemn it seems and how unreal. Or is it the present which lacks reality? The Sunday mornings in old St. Patrick's, days of spring or days of winter, autumn Sabbaths or those of fiery midsummer. I remember the pew-holders of those days; most of them have passed into the shadows. Happily a few still survive, even amongst the earliest pioneers of the Faith and those it is not necessary here to particularize. The majority sleep upon the mountain side, where the great Calvary throws its shadow over their graves.

PARISH NOTABLES.

"Amongst other parish notables of the day were the much esteemed and ever-lamented Dr. Schmidt. There was Francis McDonnell, friend of the orphan, and the genial and cultured Henry Kavanagh and Captain McGrath, chief of police, and John Fitzpatrick, of the munificent donation to St. Patrick's Asylum, and his business partner, Luke Moore. There were the Mullins and the Shannons and the Curran, one of the latter being father of that truly representative Irishman of to-day, Mr. Justice Curran, and Patrick and William Brennan and M. P. Ryan, afterwards member for Montreal. Jas. McShane, father of the late member for Montreal, and Peter Devine and Charles James Cusack, and Peter Sadler and Thomas Bell and Charles Palsgrave and Michael O'Meara and M. Darragh and Gal-

braith Ward and Isidore Mallen and John and Daniel Mahony, the latter a worthy old schoolmaster, and William O'Brien, of the Grand Trunk, and William P. Bartley and Matthew Ryan, the able journalist, and Muldoon and Dolan and Doran and Bryan Hayes, and Thomas O'Brien and Kelly and McCulloch, and J. P. Sexton, afterwards Recorder, and Dromgoole and Dunn. Their names come back to me after the lapse of years and many of the faces, too, grown familiar from their places in the pews, Sunday after Sunday, from the parish bazaars, and all the local affairs of the time.

"I was young then, and but just beginning my literary career, which has extended over the half century. I have lived in varied scenes and known almost innumerable men and women. But through all vicissitudes it is a pleasure to look back upon those days. Green be the turf above priests and people, who have, one by one, passed away. The names of many of them are scarce remembered save in some survivor, like myself, standing lonely on the shore, seeks to call them back in a few recollections of Old St. Patrick's."

Inter-Catholic Club Debating Union

The eighth debate of the second series of the I. C. B. U. took place last Friday evening at St. Clement's Club Rooms, William street. In the absence of President E. V. O'Sullivan, the First Vice-President, Mr. J. L. Costello, occupied the chair. The subject was: "Resolved, That the Ward System Should be Abolished and Aldermen elected from the City as a Whole." Messrs. A. J. Travers and Fimigan, of St. Clement's Club, spoke on the affirmative and Messrs. H. Kelly and J. Doyle, of St. Joseph's, spoke for the negative. The referees, Dr. J. J. Cassidy and Mr. J. P. Hynes, gave the decision for the affirmative. The debate was an extremely interesting and instructive one and Irish art and eloquence was marked throughout.

St. Peter's School

Honor Roll for March.

IV. Class—Excellent, John Bennett, Frank Leonard, Ed. Finnelly, good, Nago Ward, Bridget Ryan, Teresa Gibson.

III. Class, Senior—Excellent, Mary Malone, Austin Malone, Nellie Finnelly, Mary Bradley; good, Frank Corcoran, Edward Weir, John Madden, Robert Connor.

III. Class, Junior—Excellent, Paul Warde, Thomas Vandemark, Mary Williams; good, Teresa Curran, Allan Grimes, Martin McCarthy.

II. Class, Senior—Excellent, Lyndon Devaney, Cora Vandemark, Christina Hamilton.

II. Class, Junior—Excellent, Mary Fahy, Nora Wade, D'Arcy Leonard, good, John Butler, Marshall Brady, Harold Halloran, Beatrice Malone, Madeleine Shearin.

I. Class, Part II.—Excellent, Edward Corcoran, Edward Kerr, James HaHa; good, Leonard Rush, Irene Williams, Mary McGrath, Francis Redican, John McCarron.

Part I.—Excellent, John Leonard, Ernest Grimes, Gertrude Bradley; good, Marie Krigbaum, Percy Dowell, Norman Bradley, Dorothy Routh, John O'Connor, Gertrude Meade.

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

As a consequence, all proprietary remedies are regarded with suspicion by many people, and the good suffer for the bad.

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RESERVE FUND 1,000,000.00
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1st Vice-President and Man. Director—J. Herbert Mason; 2nd Vice-President—W. H. Beatty

JESUIT MISSION IN HAMILTON

Notable Demonstration by the Catholic Men of the City

Father Stanton's Address

Hamilton, April 6.—As a result of the Jesuit mission in the city, fourteen adults were baptized by Rev. Father Mahony, rector of the Cathedral, assisted by Rev. Father Howie, S. J., on Saturday.

At 10.45 to-day a class of 126 were confirmed by His Lordship Bishop Dowling, in St. Mary's Chapel. The ages of those confirmed ranged from 15 to 101 years. After confirmation the Bishop gave a practical and familiar instruction on the graces of the sacrament, and paid a tribute to Rev. Father Howie, who had instructed the class. Rev. Fathers Mahony, Stanton, S. J., and Donovan assisted the Bishop at the confirmation.

The Catholic societies of the city were very fortunate in having such a beautiful day as yesterday to parade; a more ideal day could scarcely be wished for. The following was the line and order of march from C. M. B. A. Hall to St. Mary's Cathedral.

St. Mary's School Band.

A.O.H.

Marshals, C. Mooney and C. Shields.

St. Vincent de Paul Society, Marshals, J. Ronan and J. J. Austin.

C. M. B. A. No. 37, Marshal, S. Coulson.

C.M.B.A. No. 56, Marshal, J. P. Dougherty.

C.M.B.A., No. 55, Marshal, John O'Toole.

Leo Club, St. Patrick's Club, I.C.B.U.

Marshals, S. Chesebman and W. Doyle.

God took twelve simple men, and set them to work with His authority. These men and their successors rebuked the arrogance of Rome. The great philosophers of the church came and saved men from the errors of centuries. Who illuminated the world through the dark ages? It was your church. The church says, remember justice. It teaches the rights of the workingman and employers. Follow her, and you will never go astray.

"The church builds the foundation of your homes, does not break the family ties, does not recognize the divorce court, keeps marriage indissoluble. Thank God, this land of yours protects the home, and the Catholic legislators of the other provinces and your Catholic Premier, Laurier, say, No, we will not make it easy for men or women to fly from their homes. To twenty-five thousand divorces in the United States last year there were only ten in your land."

Speaking of authority, he entreated all to recognize the authority of their Bishop and church. "Be true to your Bishop, as your chief; be true to your church, and you will be true to the laws of your country."

Father Stanton related an episode of centuries ago that impressed his hearers very much. After the death of King Bruce of Scotland, his army took his heart and embalmed it, not wishing to consign it to the tomb. They placed it in a casket of gold, and took it as their banner, and swore to follow it ever to victory on the battlefield. They were all Catholic men. Deciding to go to the Holy Land to fight for their faith, they were persuaded on the journey to stop in Spain to help to stop the advance of an army of 200,000. Next morning the great carnage of blood began. To the dismay of the Spanish army, retreat was sounded. Nothing could check the onward march of the opposing forces. When the Spanish army was nearly decimated, the cry was "Is there no one to save us?" when lo, the brave Scots thought of Bruce and his heart, and shouted, "Yes, by the heart of Bruce, and the heart of God, onward!" When the enemy was within twenty feet of them, the leader turned and the heart of Bruce into their banners. The effect was fearful. They would fight and dare for that heart. They rushed for it and beat, cut and charged to save their emblem and the day, and they did save the day, beating back the enemy. This proved that men would do for the heart they live for, and that was only a heart of clay. You, my dear men, have a living heart. Follow Him in sunshine and in storm. Fling your hearts before that heart, as flowers to great conquerors. Be good to men not of your faith; cheat no man; despise no man; stand as one man in your faith.

The speaker dwelt on the noble example set by the men. Are we an insignificant fact? No, we are not. One man with God is a majority anywhere. Surely you have the strength of God with you. Drawing comparisons, he said the Catholics of the United States thought it a great thing to get one-tenth of the liberty enjoyed in this country, as is the case in the separate school question. Continuing, he said: "We all need union. We should be in one thought, one belief, one common cause, for we are Catholics. I am proud to know that you desire to stand by your Bishop. How proud Hamilton should be at this grand gathering, with the highest glory possible. Your glory is, you belong to a church established by our Lord Himself. When Catholicity was born, the world was clothed with errors.

THE EVENING SERMON.

In the evening Rev. Father Stanton took for his text "He that shall persevere to the end shall be saved." "You are assembled here, my dear men," he said, "in the temple of God to enact the closing scenes of the mission. It is a happy moment for us, and a consoling one for your Bishop. You came in sunshine and in rain, and we must congratulate you. It was a great pleasure for us to be here, even to look at your comfort-

able city. We thank you all, and we especially thank the press of the city for their accurate accounts of the mission. They simply consulted the best interests of Hamilton. We appreciate the publication of what is going on in the Cathedral. It is to the press credit, for in giving space to the utterances of the things of God they are uplifting the city's interests, and doing much for its morality."

Coming back to his subject, he continued: "It takes a veteran to stand to the end. We must learn how to persevere. You are building a wall against sin, take off the capstone of perseverance, and the wall will fall. If the mason leaves off the capstone, the wall will decay and crumble. You will be tempted more than ever by the devil in the next week or month. The devil will multiply your temptations. Some say, no man's flesh is strong enough to withstand temptation. This is a terrible delusion. If a man makes one mistake in business he will not continue to make more. Persevere, keep at it always, and you will win. If a man accidentally put one foot in the mud, he will not say, why not put my other foot in, too, or why not go down to the knees in mud? Or, going in the mire to the knees, he will not say, Well, I may as well go to my neck now. And in going down to his neck, he will not say, Well, I may as well go to my eyes, or even go down until he is covered up entirely. Yet this is done spiritually right along. The devil will discourage you. If you fall into one sin he will tell you you might just as well commit more. But the devil is a liar. Go on with a dogged nature in God's way from virtue to virtue and a happy death. At the last supper our Lord told His disciples that one of them would deny Him. God looks across the vast audience to-night. Who is going to be the first man to fall into mortal sin, to throw down the standard of the cross, and take the blood of God? Rather die. This is the spirit you should have to-night, to persevere to the end, and you will have peace of mind and the happiness the world cannot give.

"There is no happier man in the world than a good Catholic. He is ever ready to meet his God. Perseverance will give you joy and peace of mind on your deathbed. Persevere, not to bring tears to the eyes now dancing for joy, the eyes of those of your families who perhaps are filled with happiness at the sight of a father or a brother who perhaps has not gone to his duty in years. If not for God's sake, persevere for your family's sake. Some are so deep in sin that it takes a charge of dynamite to stir their apathy, or a thunderbolt to bring them to repentance.

"The first need is: Avoid all men and women of impurity, those of impure conversation. In God's name, avoid him whose mouth is a sewer and heart a cesspool. Don't walk or talk to him. Don't start a bad story. You will never know the effect of it, even when you are rotten in your grave. The second need is: Avoid the treating habit. Promise that for one year you will not drink in a barroom, with yourself or with others. I am not talking about teetotalism, but against the bad habit of treating. The third need is: Avoid the skeptical talker, and he who calls you a fool to take dictation from a priest. Go to bed early. In a question sent to the merchants of New York by a magazine, namely: 'What do you want or require in your clerks and employees most?' one answer was, 'We want men who get seven or eight hours sleep every night, and that before six in the morning.' Marry one of your faith."

Dwelling on the marriage question, the reverend speaker condemned the mixed marriages. If a Protestant woman is consistent in her faith, she will not allow her children to be brought up Catholics, and vice versa; the result is discord and unhappiness.

"The positive means of perseverance are daily prayers, weekly Mass, and monthly communion. All the forces of heaven come through these. What would you think of the man who would not wash himself in a week, a month of a year? You would notify the health department. Men wash their bodies, but neglect their souls. They value their souls too little. Keep company with good men; don't gamble, put your money in the bank. Swear allegiance to the great captain, Jesus Christ."

The Bishop made a few comments on the great good done by the mission, and was proud at the manifestations of faith, especially on the part of the men, and told the men if they followed the resolutions now made they would be good Catholics and good citizens.

The men renewed their baptismal vows, and it is safe to say that a more solemn or more edifying spectacle was never witnessed in the Cathedral than that of the closing of the mission. The large congregation of men standing with uplifted hands, renewing their promises, was a touching spectacle, and one to be remembered by everyone present.

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MONUMENT TO THE LATE FATHER RYAN.

A beautiful Celtic cross marks the spot in St. Michael's Cemetery where lie interred the remains of the late Rev. Francis Ryan. The cross is of Bedford limestone and has been very chastely engraved. A series of panels shows the Four Evangelists the Agnus Dei, an Irish harp and a design from the Book of Kells, the details being worked out with conspicuous dependence upon the national emblem of Ireland.

The inscription is simple, recording only the name and dates and places of birth and death. The monument was designed by the late Thomas Mowbray, who did not live to finish the work. His son, Mr. C. E. Mowbray, of 141 Adelaide street east, executed the task with remarkable artistic ability.

IN MEMORIAM

RYAN—In ever hallowed memory of Rev. Francis Ryan, rector of St. Michael's Cathedral, Toronto, Canada, who passed away March 8th, 1902, on whose soul, Sacred Heart of Jesus, have mercy. R.I.P.

ST. MICHAEL'S COLLEGE GOLDEN JUBILEE

The Golden Jubilee celebration of St. Michael's College will take place on the 28th or 29th of this month. The Jubilee year was 1902, but the celebration of the event was postponed for the completion of the spacious new wing which has already been described in The Register. The clergy, alumni and friends of the college on both sides of the international line will be numerously represented. A handsome engraved card of invitation has been sent out by the President of the College, Rev. J. R. Teely, which is both a greeting and a souvenir.

The dinner of the clergy and alumni in the new College club room will be held on the 28th inst. at 1 p.m.

The Jubilee programme announces the first visit to the city of His Excellency Mgr. Donatus Sbarretti, Apostolic Delegate, in connection with the Jubilee. His Excellency will celebrate the Pontifical High Mass at 10 a.m., on Tuesday, the 28th when the Right Rev. Bishop O'Connor of Peterborough will be the preacher.

At 8 p.m. on the same day an oratorical and musical entertainment will be held in the College Hall by the alumni and students.

On Wednesday, the 29th, at 9 a.m. Pontifical Requiem Mass for the deceased professors, alumni and benefactors of the College will be celebrated by His Grace Archbishop O'Connor of Toronto. From 4 to 6.30 p.m. on the same day the new wing will be open to visitors.

Great interest is being evinced in the Jubilee by the friends of the College in Canada and the United States.

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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME

ST. PATRICK'S DAY IN ROME.

The Feast of the National Apostle of Ireland was celebrated in the churches in Rome belonging to houses where the children of Ireland gather to receive Rome's gift in the education for the priesthood. The Irish Franciscan Church of St. Isidore on the Pincian Hill is the centre to which the majority of visitors and residents flock. Though the morning was wet, the church was filled, and most of those present here wore bunches of shamrock on their breast, which they had received from friends in Ireland.

After the Gospel the Very Rev. B. Duggan, of the Irish Dominican Convent of St. Clement, preached a very able sermon on the work of St. Patrick in Ireland, depicting in a masterly manner the religious and intellectual condition of the minds of men in Europe in the 5th century, when heresy was rife, and when Christianity seemed in such imminent danger. The life and work of St. Patrick in Ireland were treated of rapidly and in a broad, descriptive method quite vivid, and special emphasis was laid upon the fact that the country was rendered completely Christian before St. Patrick passed to his reward. The subsequent saving of the Faith to many of the nations of Europe in the 7th and 8th and 9th centuries through the efforts of Irish missionaries was described in a concise and picturesque manner. And, finally, the continuation of the missionary labor of the Irish, now extending especially over the English-speaking nations of the world, bringing the nations into union with the See of Rome, formed the conclusion of the interesting discourse of Father Duggan.

In the Church of St. Agatha, at the Irish College, the High Mass was celebrated by the new Auxiliary Bishop of Westminster, the Right Rev. Charles Alagon Stanley, who was consecrated Bishop two days previously at the Church of St. Gregory and St. Andrew, on the Coelian Hill. A number of Irish visitors to Rome, among them Judge Curran and Mrs. A. L. Ashman, of New York, with several others, assisted at the Mass in St. Agatha's.

As is usual in the Irish College on this day, a number of distinguished persons had been invited to dinner, amongst those present being His Eminence Cardinal Vincenzo Vannutelli, Bishop of Palestrina; the Most Rev. Mgr. Edmund Stonor, Titular Archbishop of Trebizond; Right Rev. Charles Stanley, Right Rev. Mgr. Pardini, Titular Bishop of Zama; Monsignor Raggi, Monsignor Giles, Rector of the English College; the Very Rev. Prior Dowling, O.P., of St. Clement's; the Rev. Father Walsh, O. S. A., Assistant-General; Rev. Robert O'Keefe, O. S. A.; Rev. Father Dowling, of the Carmelite Order; Commandatore William O. Christie, M. S. S. S., of the Society of St. Elizabeth; Judge Curran, Monsignor Veggia, Secretary of the Sacred Congregation of Propaganda Fide, etc.

Although these are the chief establishments of the Irish at Rome, there are other spots where memorials of the "sea-divided Gael" are to be met with. It was a French traveller of nearly half a century ago who said: "It is pleasant at Rome to think of this heroic people of the green hills of Ireland who, during three full centuries, has rivalled in constancy the Christian martyrs of the early ages. Ireland finds itself at home in the Coliseum and in the Catacombs. And it was the persecutions of the Irish for their faith that led to their settlement in Rome and in other places of Europe, when their young men might be trained to bring the Gospel to the people at home. During centuries, says the French writer already quoted, persecuted Ireland was deprived of priests, of monastic orders, of colleges and seminaries. Catholic Europe was moved to pity, and opened pious institutions to the young men from Ireland in Spain, Portugal, Belgium and in France, at Lille, Douai, Saint Omer, Paris, Bordeaux, Toulouse, and Nantes. Rome was not behind in offering an asylum to the Irish priesthood. Here are the Franciscan church of St. Isidore, furnished with monuments that recall many a page in the history of the Irish exiles; Saint Clement's, with its antiquarian interest and its memorials of the last of the Stuarts; Saint Agatha, where the heart of O'Connell is enshrined; and St. Peter, in Montorio, where lie the remains of the two exiled chiefs, O'Neill and O'Donnell. Then, again, there is the Church of St. Sixtus the Old, on the Appian Way, where a monument recalls the name of the Rev. James Eustace, alias FitzEustace, a descendant, it is said, of the family of St. Eustace, that noble patrician, who was put to death for the Christian Faith in the reign of Emperor Trajan. That family had gone to settle in Ireland, and this poor, persecuted priest, who descended from it, returned to die at Rome in the

land of his glorious ancestor. The Irish, then, are not strangers in Rome; they feel at home there, and may say, in the words of Shakespeare, "Let's home to Rome."

FRANCE

A great clamor has been raised over the condemnation of the Good Shepherd Nuns at Nancy, who have been ordered by a tribunal to pay compensation to a Mademoiselle Lecanoe, who accused them of having exploited her, given her insufficient food and underpaid her for her services as a lace-worker. The Bishop of Nancy was originally against the Nuns in the matter, and Catholics as well as others were moved. Now, the Very Rev. Father Le Doret, Superior-General of the Eudists, and who has the direction of the "Soeurs de Notre Dame de la Charite" all over France, has something to say in the matter. He affirms that for some time past a veritable campaign has been organized against the Good Shepherd Convents. The Nuns are accused of exploiting the Magdalen and of too much severity. This the Superior-General denies in conversation with a representative of The Gaulois. He says, in the first place, that if the Nuns have to be strict with bad characters, whom they cannot afford to feed on chicken and champagne, on the other hand they are as a rule respected and loved by the majority of the unfortunate with whom they have to deal. As to the work imposed on the Magdalens, Father Doret points out that it is not excessive, and that it is only complained of by those who have never done, and are loath to do, work of any kind.

Madame Waldeck-Rousseau, wife of the framer of the Associations Law against the monks and nuns and general religious communities, has had to undergo a most painful operation, and, although it was successfully performed, the wife of the ex-Minister may die at any moment. As a demonstration of the irony of things, it is curious to note that Madame Waldeck-Rousseau had to be taken for the operation to one of those conventual establishments which her husband and the political party with which he is identified have tried to close. The operation took place in the Convent of the "Soeurs Augustines du Saint Coeur de Marie," in the Luxembourg district. Fortunately these nuns are authorized, as they were found useful. They do for women what the Brothers of St. John of God do for men. In their establishment beyond the Luxembourg, and near the house of the Capuchin Priests, they have had from time to time many ladies of far greater note than Madame Waldeck-Rousseau. The congregation, which follows the Augustinian rule, was founded at Saumur in 1677. The Sisters have but two houses, one in Paris and one in Nice.

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Come to our aid, ye elements, ye skies, ye angels, animals, plants and flowers. Let us love God, let us love God! God is love, love is God!

Bishop Spalding on Labor Unions

"The Sympathy of Christ, and the Labor Movement" was the title of a discourse given in St. Patrick's Church, New York, last week, by Bishop Spalding. He said in part:

"In proclaiming that God is love and that the proof that one loves God is to be sought and found in the love he bears his fellow-man the Saviour uttered a truth which has sunk into the conscience of Christendom and has shaped the whole course of history and civilization. His first thought is of the soul of man, and this must forever be the first thought of all who would become good or do good. But He also goes through the soul to the physical conditions of life. He feeds the hungry, He heals the sick and gives new hope and courage to all on whom life's burdens bear with two heavy a weight. He has thus given the impulse to the great social movement which distinguishes our age, whose purpose and end is to improve the lot of those who toil, the impulse, consequently, to the movement which has led to the organization of labor.

"In England associations of workmen for the purpose of selling their labor were put under the ban of the law for five centuries, down to 1824, when, however, the industrial revolution which transferred production from the homes of the workers to factories took place, reducing the laborer to the extremity of wretchedness. Trade unions became an indispensable measure of self-defence. They began in secrecy and were often maintained by violence, but at length they won toleration, and finally, in 1871, legal recognition and the approval of the public.

BENEFICENCE OF THEIR WORK.

"Their work has in many ways been beneficial. They have promoted and facilitated factory legislation—the various measures to improve the environment in which men work, to protect the life and health of the wage-earners and to shield the honor and purity of women and children. They have helped to secure shorter hours and higher wages and to remove oppressive fines and penalties. They have been a check on the unfairness and brutality of foremen and bosses. They have been a mental and moral stimulus to their members, whom they have trained to think and act in concert. Again, labor unions have created the most favorable conditions for the establishment of boards of arbitration and conciliation which have averted many and great evils and which, it is believed, can furnish the only permanent method of settling disputes between the employes and their employers.

"On the other hand, the union has been at times a cause of disturbance. It has on occasions fanned the spirit of suspicion and distrust, it has lost sight of the common interests of owners and workers, has emphasized their conflicting claims, embittered their struggle and precipitated strikes. The strike is its one weapon—a weapon as dangerous to those who wield it and to the public and to the prosperity of the nation as to the employers against whom it is drawn. It is a chance whether the strikers win or lose; but whether they win or lose, they and their families suffer serious physical hardship and moral injury. The strike is not an appeal to reason and justice, but to strength and endurance, and hence it easily issues in acts of lawlessness and violence. It is at the best a hazard, and when it is associated with crime it does harm to the cause of labor by alienating public sympathy.

THE RIGHT TO WORK.

"It is difficult to conduct a strike successfully without infringing on the rights of others, particularly on the right to work, which is fundamental. It is probable that as labor becomes more thoroughly organized the evils of unionism will grow less and its beneficial action will become greater. When based on right principles and maintained without resort to criminal measures, a trade union scarcely differs from any other legitimate joint stock association. It is, in fact, a partnership in which men who depend on the work of their hands for a livelihood combine to make their labor sufficiently remunerative to enable them and their families to live as civilized human beings should live.

"The right of private property is exclusive, but not absolute. Prosperity is an outgrowth of the social environment and is secured to its possessors by society. It must, therefore, conduce to the general welfare, and more especially to the welfare of those who are most immediately concerned in its productions. The rich, consequently, are recreant to the most sacred duties which their wealth imposes when they fail to make it an agency for the improvement of those by the aid of whose toil it has been acquired. Laborers also have duties as well as rights, and one of their first duties is to respect the rights of men in all men."

"BY MEDICINE LIFE MAY BE PROLONGED."—So wrote Shakespeare nearly three hundred years ago. It is so to-day. Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas' Electric Oil used internally will cure coughs and colds, eradicate asthma, overcome croup and give strength to the respiratory organs. Give it a trial.

The Catacombs of St. Callixtus

A Notable Discovery—The Pontiff Damasus—Interesting Inscriptions.

Rome, March 19.—One of the most interesting discoveries which the scientific exploration of the Roman Catacombs has brought to light for years past, is that which has recently occurred in the Catacombs of St. Callixtus, says the Rome correspondent of The Dublin Freeman's Journal writing on that date. That early Christian subterranean cemetery has been the chief scene of the marvellous discoveries of De Rossi, and it might well be supposed that this great master of Christian Archaeology had probed its most recondite secrets. Yet all was not revealed. The pupils and followers of that great master have still something to seek, and their researches have recently discovered the sepulchre of Pope Damasus, on the Ardeatine Way, and the memorials of the family to which he belonged.

Commandatore Orazio Marucchi, one of the most active of the pupils of De Rossi, has just related the story of this notable discovery, and from his detailed account the following summary is drawn:

The Pontiff Damasus was, as is well known, one of the most celebrated Popes of the 4th century of the Christian era, which he lived through almost from its beginning to its end, dying an octogenarian in the year 384, after a Pontificate of 18 years (366-384). It was he who prepared the definite triumph of Christianity, which took place shortly after his death, by means of the edict of Theodosius, which abolished idolatrous worship. But his name is more known as that of the enthusiastic poet of the martyrs, whose glories he celebrated in elegant versified epitaphs inscribed on marble and placed near their sepulchres in the Roman Catacombs.

These Damasine inscriptions are inscribed in a letter or character which is special to them, and which is readily recognized by any one who has even a slight familiarity with them. They are very valuable, as they throw considerable light on the history and topography of the ancient Christian cemeteries of Rome. They are also precious, as they refer to the dogma of the Christian Church in the 4th century. The greater number of these inscriptions are, unfortunately, lost; but as the pilgrims of the 7th and 8th centuries who came to Rome had a habit of copying these laudatory inscriptions, and as many of these copies still exist, a very fair collection of Damasine epitaphs in the Catacombs has been made.

The "Liber Pontificalis" relates that Pope Damasus had prepared a sepulchre for himself on the Ardeatine Way, near the ancient Appian Way, and that there his remains were placed in 384, beside those of his mother and his sister, who had been buried there by his pious care. His body remained here until the 8th century, when it was transferred to the church in the city which bears the name of St. Lorenz in Damaso, which he himself had built near the Theatre of Pompey, where he had passed his youth in the ecclesiastical archives. When the remains of this Pontiff were removed, the crypt on the Ardeatine Way was abandoned, and soon forgotten and hidden beneath the ruins.

Monsignor Joseph Wilpert, considering that the historic crypts of Marcus and Marcellinus should be sought for at the left of S. Callixtus, obtained from the Commission of Sacred Archaeology permission to make an excavation there, in which work he was assisted by the Trappist Fathers, who are the guardians of the Catacomb. In the course of the excavations a grand crypt adorned with marbles and with the remains of important frescoes, was brought to light. It should undoubtedly have contained a historical monument. Close at hand a cubiculum was found, and within it a fosse filled with earth and fragments of stone transported from the vicinity. Amongst the many fragments of broken sculpture hidden here was a block of marble which had been adopted near by as a stone for blocking up still more a tomb which had already an inscription on it. On the mortar which covered this marble block there was the impress made by the incised inscription on the marble slab closing the tomb. Of that same slab two very tiny fragments have been found, but the text of nearly the whole of the inscription has, as Marucchi remarks, been providentially preserved by the impression or imprint on the mortar, in such manner that there can be read, reversed, of course, and in relief, the letters which were hollowed in the surface of the original slab. The text is that of four Latin hexameters of Damasine style, and commences with the words: HIC DAMASI MATER POSVIT LAVREN (na membra). The brief epitaph continues to say that the person mentioned in it reached the age of 89 years, and lived during 60 years a life consecrated to God; that she had had four children, and that she survived her husband.

This, then, as Marucchi points out, was the place where the mother of the celebrated Damasus was buried; and as the great Pope was buried beside his mother and his sister, we have indirectly become acquainted with the place where his tomb was situated. This tomb, then, was on the right of the Ardeatine Way, as was supposed heretofore even by De Rossi, but on the left and almost

opposite the Catacomb of Domitilla, where researches had formerly been made in the hope of finding it there. In the vicinity of this tomb should likewise be sought the tomb of the martyrs, Marcus and Marcellinus, which is indicated in the ancient itineraries of the pilgrims as not far from the sepulchre of Damasus. And in the catalogue of the cemeteries or catacombs of the 6th century the "Coemeterium Damasi" is indicated as near the basilica where Marcus and Marcellinus were buried.

This is all that can be said at the present moment with absolute certainty; but in respect in the establishing, with mathematical precision, the places of the individual tombs of that group, it is more prudent to wait until that region is entirely excavated, for a great number of ruins are yet accumulated there. Under all circumstances, that which can be deduced from the "Liber Pontificalis" and from other documents, is that the crypt of Damasus should be of a certain grandeur and adorned with marbles, as it bore the title of "Basilica." And here also there must have been placed the very beautiful "carmen," which Damasus composed for himself, and which the copies have preserved, which attested his profound faith that Christ, who recalled Lazarus to life, would also resuscitate him—"Post cineres Damasus faciet quia surgere curo."

And it is natural, as Marucchi suggests, that a Pontiff whose work in the Catacombs was so splendid, would construct a noble tomb for his mother and his sister. The minute analysis that will follow excavation will determine much that is now uncertain. That Mgr. Wilpert's discovery is one of the most interesting and important in recent years is quite evident. A few days ago the discoverer gave an account of it before the members who attend the Christian Archaeological Conference, under the presidency of Monsignor Duchesne at the Cancelleria, and to-morrow he will treat of the same theme at the Imperial German Archaeological Institute at the Caffarelli Palace on the Capitol Hill. Marucchi will lecture on this discovery at the Catacombs itself, and just in this very crypt, for the British and American Archaeological Society of Rome early in April. The matter will also be treated in detail, and with all that restraint which distinguishes him, by the discoverer, Monsignor Wilpert, in the new Bulletin of Christian Archaeology, so that, by one means or another, this notable discovery will soon be made known to the world of scholars and of students in and out of Rome.

THE D'YOUVILLE READING CIRCLE

Ottawa, Thursday, April 3, 1903.

Editor of The Register:

The current topics mentioned at the last meeting were the Irish Land Purchase Bill, the results of the deliberations of the Coal Commission; both sides have conceded something, but the opinion of the papers is that it has been a substantial victory for the miners. Russia cannot be ignored; its development has been rapid, but not on the lines of high civilization, brute force is the controlling factor. The latest decree of "the little father," emancipating his people as far as religion is concerned, when we come to understand it better, will show what a great step it is towards the union of the eastern and western churches, for which our Holy Father has so long striven. The absurd way in which the Associations Law is being enforced was another topic; it seems that the nuns and priests are being arrested and fined now. The Dominicans and Carthusians particularly are the latest sufferers, the first order being they preach and the second for trading. Then there is the new Discipline Bill just introduced into the British House by people afraid of what the growth of Ritualism may mean. One of the Jesuits had an excellent and timely article in the March number of The Messenger about an American community of Anglican nuns who live at a place called Greyburn Priory on the Hudson, not far from Albany. St. Francis of Assisi is their special saint and Our Lady of the Rosary the patron of the order; moreover they issue a periodical having for its name "Our Lady's Effort." If they are sincere in their efforts, their conversion may be looked upon as inevitable.

The evening for the poetic study was devoted to Tennyson's Holy Grail and an essay of Coventry Patmore's entitled "Christianity and Progress." The "Holy Grail" was spoken of as particularly appropriate to this time of Passivetime, being the beautiful story beautifully told of the Mystic Cup used by Our Lord at the Last Supper. That this poem, the most catholic in spirit and tone since the days of Dante was written in the midst of the materialism of the nineteenth century and by an Englishman may be certainly looked upon as a hopeful sign of the times. Then there is the lesson to be learned that we must be content in this life to see through a glass in a dark manner; only in exceptional cases comes the vision face to face. The description of the Holy Grail as seen by the nun, Sir Pervival's sister and the part spoken of as the one moment of supreme spiritual tragedy, when Arthur realizes that the great order of the Table Round is to be

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For full information see Calendar.

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Calendar for April 1903, THE RESURRECTION. Includes days of the week, feast days like Palm Sunday and Easter Sunday, and the names of saints and feast days.

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Chats With Young Men

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Sooner or later in life, the worth of a character will appear to every man. It is a good conscience, a good reputation, self-control, owing no man anything, owning one's soul.

The worship of success is too frequently the neglect of character-building. Purposes narrow us to their pursuit—occupations warp us to their imperfections and prejudices.

The upbuilding of character is the observance of Christian maxims and the leading of a Christian life. We do not seek for character to admire in Epicurus or Voltaire.

THE GOOD MERCHANT. The Rev. Morgan M. Sheehy thus describes the good merchant, and we heartily commend his words to the attention of all men who would conduct their business on the basis of sound honesty and real principle.

of justice; he deceives no customer by lying; he tells the truth and prospers; his is a one-price store; his word is better than another man's oath; he owns no wicked dollar—all is openly, honestly earned.

Nothing gained by drunkenness. Most people are intelligent enough to know their own interests. And it does not take much hard thinking to convince an honest-minded and intelligent man that drunkenness is a curse, and that moderate drinking often leads up to it.

CHILDREN OF THE SAINTS. We are the children of the saints. Noblesse oblige is good philosophy to set upon purely mundane matters.

THE PASSIONISTS LEAVE PARIS. Paris, April 4.—The prefect of police, reporting on the service of notices to the congregations to disband, say no disorder occurred.

SOMETHING MORE THAN A PURGATIVE.—To purge is the only effect of many pills now on the market. Parnelle's Vegetable Pills are more than a purgative.

FOR THE OVERWORKED.—What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one.

Catholic Toronto in the Early Years

A contributor says: The Jubilee of St. Michael's College and the intention to replace the present St. Patrick's Church by a larger and more imposing structure carry my recollection back to early school days in Toronto.

Archbishop Gauthier on Attendance at Theatres

On Sunday before last at High Mass in St. Mary's Cathedral, Kingston, Archbishop Gauthier preached an eloquent and practical sermon on the sanctification of the holy season of Lent.

Those Roman Catholic Irish

The London Daily Mail prints an interesting interview with Mr. R. W. Perks. Nonconformists ask that leaders of the Liberal Party shall explicitly state that the party intends, as its first measure, to repeal the Education Act, or so amend it as will practically amount to a repeal.

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John O'Connor, Esq., Toronto: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief.

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism.

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John O'Connor, Esq., Toronto: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm.

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

John O'Connor, Esq., Toronto: DEAR SIR—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve.

John O'Connor, Esq., Toronto: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured.

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THURSDAY, APRIL 9, 1903.

THE LATE MRS. SADLER.

Had Mrs. Sadler, whose death we chronicle to-day, bestowed upon general literature the gifts which she reserved wholly for her own religion and race, the world would doubtless have honored her accordingly. That she remained true to her mission late as well as early in life was the test of her genius. All too rapidly is the Philistine opinion developing nowadays that the Catholic writer of words has no call to live within the Catholic pale. The republic of Letters is Catholic enough for the most Catholic. Let genius prove itself, and then the world will not deny its message. The Catholic writer can be true to himself and at the same time as renowned among men as the Catholic painter. But it is really not worth while to question very closely whether this is so or not. To the man or woman with a high calling success must necessarily be the secondary consideration. Vocation is neither formed nor unmade by the measure of its achievement. Whether success be great or moderate the laborer came when the Master voice called. Truly Mrs. Sadler heard and answered the call in the first hour of the day. And her toil continued to the last hour. The worldly ones, clamoring for material reward in proportion to the amount of their labor, may not appreciate her example. But those who value devotion and love of truth doubly prize her work because of the spirit in which it was performed. Upon many an occasion The Register was indebted to her for voluntary contributions. Many other Catholic publications possibly will say the same. Her heart and strength were in Catholic literature. Her memory deserves all honor as a Catholic woman and a Catholic authoress.

THE EGG IS MIGHTIER THAN THE PEN.

The President of the Ancient Order of Hibernians in the United States has gone on record with respect to the late of "McFadden's Row of Flats." He has said that the Order does not countenance violence. But who said "violence"? It is the first time we have heard that the hen and her appurtenances have been identified either in the popular or official mind with riots and breaches of the peace. The New York magistrate properly dismissed the charges laid against the young men who showered the hen-halls upon the McFaddens. They were only agents in the affair. Justice took its hat off to the hen, recognizing that it was high time an effective obstacle was offered to the progress of the stage Irishman. The press and the platform had made a failure of it. Some of the most satirical journalists in the country had stuck their sharp pens into the caricature and the baboon-faced artist had acknowledged these attentions, thankfully as profitable advertising. Not so when the hen took the business in hand. The McFaddens did not wait to acknowledge her contributions. The first volley brought the most satisfactory results, and proved beyond question that Oliver Herford understood the true mission of the poet when he penned those simple nursery lines:

ALAS! my CHILD, where is the PEN that can do justice to the Hen? Like ROYALTY, she goes her way laying FOUNDATIONS every day, Though not for PUBLIC BUILDINGS, yet for CUSTARD, CAKE and OMELETTE.

Or if TOO OLD for such a use they have their FLING at some ABUSE.

As when, to CENSURE PLAYS UNFIT, upon the STAGE they make a HIT.

No wonder, CHILD, we prize the HEN, whose EGG is mightier than the PEN.

THE P. P. A. MOVEMENT.

Editor Register:

Dear Sir—In Monday's Globe I noticed the portrait and sketch of F. C. Wade, K.C., one of the Canadian counsel on the Alaska Boundary Commission. I write to ask, Mr. Editor, is this the same Mr. Wade whose name was prominently connected a few years ago with the P. P. A. movement? There was some one of that name reported as going from town to town, as it were, announcing that Protestantism was in danger, and thus setting neighbor against neighbor. If it happens to be the same Mr. Wade he certainly has made good use of his time since the change of Government in 1896; or, as our late lamented friend Mr. Patrick Boyle, of The Irish Canadian, would say, he has "waded in well."

Yours truly,

Thorold. NO HUMBURG.

The foregoing letter is from the pen of a prominent Catholic Liberal. The Mr. Wade upon whom honors are now being showered is the same Mr. Wade to whose near past our correspondents allude. But Catholic Liberals may well afford to let the dead past bury its dead—if they are but sure that the interment has taken place. Not having attended the funeral ourselves we cannot say whether the P.P.A. movement was actually handed over to the grave-digger. Perhaps some of our readers may happen to have seen the funeral pass and can inform us concerning it.

IRRESPONSIBLE OFFICIALS.

Another of those periodic protests against gambling, to which the people of Toronto have grown accustomed, has come along to annoy the Crown and police officials of the city. The usual official defences have been duly entered. It amounts to this, that if the honest dwellers within the city desire to suppress gambling dens, they must attend to it themselves. Head Constable Grassett says the task is too much for the police, and Crown Attorney Curry adds that Toronto is better off than New York and should be satisfied at that. But the people are not satisfied at all. There is no end of rumors concerning official complaisance and the reasons therefor. If such rumors were spread abroad in New York, whether true or not, the press would take them up and probe them to the bottom. There is probably not a newspaper in Toronto that could not name every gambling den in Toronto at an hour's notice. But what would be the use? Our officials are not responsible to the people. We have got into an unctuous habit in Toronto of comparing ourselves favorably with New York and other centres of American wickedness, where officials are elected by the people and hold office under fear of popular prejudice. In this country, however, we are really in a worse position.

Our officials, high and low, are appointed by the politicians and hold office in more or less dread of political influence, which can block the way to promotion or cut the string of perquisites that, like the silken thread, binds the hands of many of them. If Crown Attorney Curry and the Board of Police Commissioners were responsible to the public opinion of Toronto, they would find themselves suddenly competent to cope with the gambling evil.

GOOD FRIDAY DESECRATION.

Rev. Dr. Rose, a Protestant clergyman of Ottawa, who has lived among the French-Canadians, draws a sharp contrast between the methods adopted in the Provinces of Quebec and Ontario of observing Good Friday. On this side of the Ottawa River, he says, the pursuit of money goes on as usual; on the other there is a general suspension of business and devotion to the duties of religion. Dr. Rose expresses his disappointment that Ontario should disrespect the day upon which the immaculate offered on Calvary on the first Good Friday has been commemorated by Christendom from the earliest times. But if the reverend gentleman's knowledge of Ontario is confined to Ottawa alone he does not know the worst. In Toronto the theatres run specially attractive bills for that day. The dead walls of the city are now announcing that the "real devil is coming to town" for a Good Friday performance. In the newspapers several public dinners are

announced, and all the concert halls will be going full blast. In the prophetic vision of Osee is foretold the merciful design of God toward the Gentiles, who being dead shall rise again with Christ. May those professing Christians who appear dead to the sorrows becoming mankind for whom Christ died on the Cross, be awakened and rise above the foolish delusions of worldly amusement on the "acceptable day" of the Christian year. Catholics certainly can give no countenance to Good Friday desecration.

SEPARATE SCHOOL BOARD.

At the regular meeting of the Separate School Board on Tuesday evening, Trustee D. A. Carey made complaint of an article that recently appeared in this paper concerning the cost of school supplies. No attempt, however, was made by him to excuse the high prices. What, then, was the object of bringing the matter up? One of the trustees put his finger on the practical point when he said the Board is not responsible for the price of school supplies. The parents who have to pay have no present recourse in that quarter. But there is surely nothing to prevent the School Board becoming interested in the supply of necessities to the pupils. If the Board as the representative body of the Catholic school supporters took a business view of the interests of the parents, the latter would very soon realize what is possible for the Board to do in the premises.

The price of supplies does not affect the efficiency of the schools. It may be that the cheapening of elementary education, as some contend, only serves to promote a spirit of indifference among the pupils. Certain it is that Catholic boys, as Father Rohleder points out, are being constantly engaged by prominent business men. This is a tribute to the intellectual quality of the boys themselves and the efficiency of the Brothers as teachers. The article in the Register did not refer to either of these points. They did not come within its scope. They have been made upon all occasions by The Register, which gives way to no one in its support of our Catholic schools. These points are, therefore, quite beside the contention made in the article mentioned by Mr. Carey, that Catholic parents have just cause to complain of the price of school supplies, and that the School Board, as the body representative of the Catholic school supporters, is competent to take the matter up as one of business with the view of working out a remedy.

Since the above was written we have seen a report of Mr. Carey's remarks in The Mail and Empire. This version of his speech says The Register intimated that "the Board had a corner in books and school necessities." Without questioning whether The Mail and Empire's report is correct or not, we may at once dismiss any such absurd misrepresentation. The article in The Register said the exact contrary. It said that whilst the Board "displays an utter indifference" as to how the children procure their supplies, they will be victimized by being compelled to buy school necessities in the hundred and one small stationery stores of the city. No attention need be paid to a trustee who would have so little intelligence as to attempt the diversion credited to Mr. Carey in The Mail and Empire.

RESIGNATION OF TRUSTEE RAY.

The Catholic school supporters of Ward 4 will regret that Mr. William Ray, who for ten years has represented them on the Separate School Board, finds it necessary to resign. Mr. Ray is not only one of our prominent Catholic citizens, but he stands among Toronto's recognized captains of industry. Managing one of the largest and most successful business firms in the city, he has not shirked the responsibility that his place in the Catholic community put upon him. He has been an ideal representative of the Catholic ratepayers on the Separate School Board. It would be hard to replace him under any circumstances, and taking into account his long experience upon the Board, it will be impossible at the present time to find so good a man. But the demands upon the time of managers of industrial enterprises are growing more and more pressing. Mr. Ray must find it so. But at the same time it is among the very busy class that the people are accustomed to look for men of most public spirit; and it is to be hoped that Mr. Ray

may be able to reconsider his resignation of the position of Catholic School Trustee.

EDITORIAL NOTES

The Croix publishes a note issued by the superiors of the congregations assembled in Paris. The note, which is addressed to the public, declares that the congregations pay taxes, and do not engage in politics, adding that the directions the congregations receive from the Vatican are only for the good of France. The religious congregations do not resist the public authority, inasmuch as they submit to the law. With regard to the wealth, which is made the subject of reproach against the congregations, the note says the money is employed in supporting missions, relieving the old, and building chapels, while each member remains in poverty in his cell. The note concludes: "The congregations will continue to do good and spread the Word of God. No force can hinder them from doing good, and the Word of God is not fettered. The congregations are accustomed to suffer for justice sake, and they trust in the justice of God and of their country, being confident that justice will one day be done them."

The following names have been forwarded to Rome in the process of selecting a successor to the Most Rev. Dr. Healy, late Bishop of Clonfert, now Archbishop of Tuam:

- Rev. John Bowes, P.P., Woodford (7), Dignissimus.
- Very Rev. Thos. Gilmartin, Dean (6), Maynooth College, Dignior.
- Very Rev. John Cunningham (4), Vicar Capitular Dignus.
- Very Rev. Thos. O'Dea, D.D., Maynooth College, 3 votes; and Rev. Father O'Donovan, Adm., Loughrea, 1 vote.

The forty-fifth annual report of the Catholic School Board of the City of Hamilton makes pleasant reading because it indicates the steady growth in numbers and substance of the Catholic portion of Hamilton's population. There are now seven separate schools in the city with a total muster on the rolls of 783 pupils and an average attendance of 627. The assessment of Catholic property for school purposes during the year 1902 showed an increase of \$61,517. The Chairman of the Board, Ald. John Forristal, accords signal credit to Bishop Dowling and his clergy for various ways in which they give encouragement to the pupils.

MR. JAMES W. MALLON'S APPOINTMENT.

In the re-arrangement of offices consequent to the appointment of Mr. John Winchester as County Judge of York, Mr. James W. Mallon, of the firm of Anglin & Mallon, has been made Inspector of Legal Offices. Mr. Mallon was born in Toronto in 1864. His early education was received at the Toronto Separate Schools and the Model School, where he was head boy in 1882, taking the Lord Lorne medal. He graduated from Toronto University in 1890, and took his LL. B. in 1892. In 1893 Mr. Mallon was called to the Bar, and became a member of the firm of Ross, Cameron & Mallon. He remained in this firm until a couple of years ago, and then joined with Mr. F. A. Anglin in the firm of Anglin & Mallon, of which he is still a member.

LEO XIII.'S LONG CAPTIVITY.

(Innominate in The New York Sun.) Pius IX., after being dispossessed of the States of the Church, died in his prison of the Vatican. Leo XIII. has never left that prison from the time he was elected and crowned.

That great palace filled with works of art a prison? Well, what is Leo XIII.'s position? * * *

Now the King of Italy has made the capital of the States of the Church his own and wields in it the sovereign power, so that if Leo XIII. had to exercise that power, were it even only for his own personal security, he could not do so, but would be obliged to have recourse to him who does exercise it in fact, and that recourse would become little by little an acknowledgment of the power of the person who has dispossessed him and a renunciation of his own power. For that reason Leo XIII. never leaves the Vatican, where this danger is restricted as much as is possible and he is a prisoner through his condition as much and more than Pius VI. and Pius IX. were through the caprice of a despot.

However beautiful it may be, a palace is always a prison when you cannot leave it, and when you have completed your ninety-third year, as Leo Xeo XIII. now has, that prison is a tomb.

Reflections on the Home Rule Debate

(Written for The Catholic Register.)

When casting a glance over the speeches delivered during the recent Home Rule Resolution debate in the House of Commons, and then considering the vote that followed, it becomes a matter of great facility to detect who are the friends and who are the antagonists of Irish interests, both at home and abroad. Without seeking to make any resume of the entire proceedings, it may be some advantage to appreciate, for your readers, in a formal manner, the manner in which and the spirit with which the subject was discussed.

Before, however, proceeding to any such examination, it may be well to analyze the vote itself. It stood thus: 102 favorable to and 41 against the resolution. That forty-one consisted entirely—if we except Mr. Charlton, whose political allegiance is no easy matter to define—of members of the Opposition. Save six—two from Manitoba, two from New Brunswick, one from Nova Scotia and one from Prince Edward Island—that entire opposing body consisted of members from Ontario. One Ontario Conservative—Mr. Clancy—supported the resolution, as an Irishman and an Irish Catholic.

So much for the vote. It is needless to analyze all the able and eloquent addresses delivered in favor of the resolution—the most remarkable amongst them being that of the mover, Hon. Mr. Costigan, that of the Minister of Justice, Hon. Mr. Fitzpatrick, and that of the Premier, Sir Wilfrid Laurier—but it may be no harm to direct attention, if only briefly, to the arguments advanced by the gentlemen who opposed the Resolution. We will commence with the most purple of them all. One member declared that he had formerly voted for a Home Rule resolution, but would vote against this one, because he had a personal dislike to the gentleman who moved it, and he considered that a sufficient reason to vote against that with which he claimed to otherwise sympathize. Now, to use a common expression, this is "too thin"; it is too transparent. Either that gentleman has so little principle that he finds it eased by his personal prejudices—he these founded or not, or else he was not sincere. Consequently his argument needs no refutation. Another gentleman expressed his intention to vote against it, because no person had asked Mr. Costigan to introduce the resolution, and because the Minister of Justice should have done so. Simple elementary acquaintance with parliamentary usage would have taught him that such a resolution—coming as an amendment to a motion to go into supply—could not well be moved by a member of the Cabinet, especially when there was a Government supporter prepared to move it. This insinuation was easily wiped out by Hon. Mr. Fitzpatrick, in the eloquent, logical and learned speech which he made. As to Mr. Costigan's action, the member in question was at sea; Mr. Costigan had been asked by all the Irish societies in Ottawa to bring in the resolution; special meetings were called to draft the document; Mr. Shawe-Taylor when here was consulted on the subject, and advised the introduction of the resolution. Finally, it was at the urgent, systematic and direct request of hundreds of Irish sympathizers that Mr. Costigan acted. Therefore, that M. P. advanced reasons that constitute no excuse.

Another claimed that if we dictated to the Imperial Government, the Imperial Government would have a right to dictate, in turn, to us. The absurdity of this contention was patent. The resolution was not a dictation, but an expression of approval and congratulation on what is being done, as well as of hope regarding what may be done in the future. We have no objection that the Imperial Government should tender us advice on any course to be pursued; but there is an abyss between advising us and ordering us to do so. The latter we would resent, the former we would accept in the spirit in which it came.

CONDOLENCE.

In connection with the recent death of the father of John and Patrick Mohan, members of the A. O. H., the following resolution has been passed: "Resolved, That we, the officers and members of Div. No. 1, A.O.H., do hereby express our sincere sympathy for the sad loss they have sustained and pray that God may comfort them and their family in this their sad hour of affliction. Be it further, resolved, that copies of this resolution be forwarded to Bros. John and Patrick Mohan, spread on the minutes of this Division and forwarded to The Catholic Register and National Hibernian for publication."

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A FRIEND SUGGESTS.

Total abstainers should not allow the laxity which is becoming almost characteristic of our people to creep into their association with our glorious cause. The hard work has always been left to a few, and the many have reaped the benefit. Why cannot the enthusiasm which marks the close of each Convention be kept alive until the opening of the next? So many resolutions are made! Communications will be responded to, per capita tax will be paid promptly, and the request of the Secretary for an annual report will not be disregarded.

November comes; other interests claim our time, and Total Abstinence does not seem quite so inspiring as it did when earnest speakers blazed forth its principles, and flying banners and stirring hymns made us feel like warriors of old, set sternly on a battle for the right.

We appeal to our members once more; not to their sentimentality, but to the pure love for truth that has survived months of conflict, and which may be dormant, but which must respond to the bugle-call with the same intensity of spirit which thrills the soldier when he knows his country is in danger. Our Saviour calls to us, his "Soldiers of the Cross." Self-denial, renunciation, self-quest—an old, old story, but it must be told anew, lest Christians should forget their mission.

ST. PATRICK'S.

The Catholic people of Toronto and more particularly the faithful of St. Patrick's parish, will regret to hear of the departure of the Rev. John A. Lynch, C.S.S.R., for Porto Rico. Father Lynch left last Monday for New York from whence he will sail to Porto Rico to labor in the important city of Mayaguez, lately intrusted to the Redeemers. Father Lynch's kindness and other priestly qualities, as well as his eloquence, will long be remembered in St. Patrick's parish. During the short time he has been here he has endeared himself to the hearts of the people, and while they rejoice at his well deserved promotion, they will long mourn his departure. The best wishes of all and high hopes for his future successes in God's vineyard will follow him in his new sphere of activity.

CHAMBERLAIN IRRECONCILABLE.

London, April 7.—While interest in the proceedings of Parliament is languid, due to the holiday adjournment, there are unknown forces under the surface. It is generally conceded by men in the innermost political circles that Mr. Chamberlain is not reconciled to the Irish policy of the Government, although matters have gone too far for him to oppose the land bill strenuously. The Duke of Devonshire and other Irish landowners in the Cabinet were expected to carry him with them, but it has been difficult to silence his protests. His attitude, according to my information, makes it impracticable for the Government to consider any political scheme as a substitute for Home Rule. He is described as consenting against his will to Mr. Wyndham's measure, and as ruling the Cabinet on other questions with a rod of iron.

GOOD FEELING IN IRELAND.

London, April 6.—Since the Union there has been nothing like the present feeling of mutual esteem between the Protestants and Catholics in Ireland. The splendid scheme which Lord Iveagh and Mr. W. J. Pirrie are, with the approval of Mr. Wyndham, about to put into working order for the development of the country's agricultural industry, has been undertaken by them owing entirely to the changed attitude of all classes in Ireland to one another. A company, private in the sense that the public will not be asked to subscribe, is to be formed. The capital has all been guaranteed by Lord Iveagh and Mr. Pirrie. These wealthy Irishmen are prepared to put at least £500,000 into the business, although the initial capital is not likely to exceed a quarter of a million pounds. The scope of the undertaking will at the outset

be confined to the agricultural communities of Ireland.

The scheme, as drafted, proposes to establish central depots for the receipt of all kinds of Irish produce in various parts of the country. These depots will be situated as near as possible to the existing means of transit, and where no railways exist produce will be conveyed by means of an extensive carrier service to the nearest depots. It is intended to build a number of motor cars which will be introduced gradually in the more outlying districts. Ordinary horse-drawn vehicles will also be utilized, to start with, at any rate. Later on, probably with the assistance of the Government, additional light railways will be built.

Two things are claimed for the system; it will enable the Irish farmers to get their produce earlier to the markets, and the produce will be carried at lower rates. In carrying out the scheme Lord Iveagh and Mr. Pirrie will have the assistance of a number of experienced agriculturists, but they have no desire to make profit out of the concern, and are even prepared to lose money over it for the first few years.

AN IRISH EASTER PRAYER.

(Rev. James B. Dollard in Canahoe's) It is the voice of Banba by the sobbing western sea, A spell of holy triumph in the strain. And this the hymn she sings, while from its vibrant strings Her wild harp breathes sweet rapture after pain:

"We are glad, O Son of Mary! that the dreary night is past, Blest Saviour of the weary thorn crown! Thro' our land of Innisfail there is joy in glen and dale, As the white Easter sun looks down.

"We are glad, O Mother Mary! that your grief is changed to bliss, Sweet Mother of the sorrow-haunted eyes. All the Passion's pain and loss, all the anguish of the Cross Like mist from the morn light flies.

"There is melody of Mass bells, there are footsteps on the way, There are voices of the people as they go, Where their Risen God they see, in the Sacred Mystery, While the lights of the altar glow.

"We have come, O glorious Saviour!—hear our pray'r of faith to-day—The children of sad Erin to Thy shrine, All the burden of the years, all the bitterness and tears, We lay in the tomb with Thine.

"Fill our souls, O Risen Saviour! with the sweetness of Thy love; Lift our Land from strife and sorrow long her share; Make her now as once of yore, 'Isle of holiness and lore,' A light to the world shining fair."

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EASTER TIDE

Following the example of our Divine Saviour, and led by the same Spirit, we have spent the last forty days in the desert. We have fasted as much as we were able, we have sought as far as possible, to detach ourselves from earthly pleasures and amusements, we have prayed, we have given alms. And these practices of penance have not been of an outward character only. They have been accompanied with true inward dispositions of love, of contrition and compunction of heart. We have done them, in short, in the spirit of the penitent thief—a spirit of submission to the will of God as manifested to us through the ordinances of His Church. We have said from our hearts that we were suffering justly. More—far more—have we deserved to suffer in punishment for our sins. But we have looked at the crucifix. We have taken comfort in the contemplation of the sufferings of our Saviour. If we have done too little, He has done a thousand worlds, and he has done it for us.

We have followed him with loving eyes and sorrowing hearts from His agony in the garden of Gethsemane to the judgment-seat of Pilate; we have stood close to Him, by the side of Mary, in His scourging at the pillar, at His crowning with thorns. In spirit we have been with Him in the carrying of His Cross, and finally at His bitter death upon it. And if, as was fitting, our hearts were wrung by the sight of His sufferings—if that thought, "He loved me and was delivered up for me," has sunk deeply into them—we shall now rejoice with great joy in contemplating the glories of our Jesus risen from the dead. "He is truly risen." Death shall no longer have dominion over Him. Our souls, purified by the exercises of prayer and fasting have become worthy of being admitted into the Divine secrets. They have been illuminated so as to be capable of sharing the joys of the saints and angels of heaven and of the Church militant on earth. "Easter-tide belongs," Dom Gueranger tells us, "to the illuminative life; nay, it is the most important part of that life, for it not only manifests, as the last four seasons of the liturgical year have done, the humiliations and sufferings of the man-God; it shows Him to us in all His glory; it gives us to see Him expressing, in His own sacred Humanity, the highest degree of the creature's transformation into his God."

"Of all the seasons of the liturgical year Easter-tide is by far the richest in mystery. We might even say that Easter is the summit of the mystery of the sacred Liturgy. The Christian who is happy enough to enter with his whole mind and heart into the knowledge and the love of the Paschal mystery has reached the very centre of the supernatural life. Hence it is that the Church uses every effort in order to effect this; what she has hitherto done was all intended as a preparation for Easter. The holy longings of Advent the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours." Hence St. Gregory the Great tells us that as the most sacred part of the Temple was called the Holy of Holies, so this feast is called the Feast of Feasts, or the Solemnity of Solemnities. Fifty days does the Church devote to the joyful commemoration of her risen Saviour. Not one day of fasting is allowed to mar the completeness of these days, or take away the contemplation of the Faithful from the glory of Him who has risen—the Conqueror and King. "Can the children of the Bridegroom mourn," holy Church seems to say, "as long as the Bridegroom is with them?" Not only was fasting abrogated, but we read in the Councils of the primitive Church that for the six days following Easter Sunday no servile work was performed. The Council of Macon decreed, "Let no one work during these days, but let all come together to sing the Easter hymns, and assist at the daily Sacrifice, and praise our Creator and Redeemer, in the evening, morning, and mid-day." The same rules are laid down in the year 813 by the Council of Mayence, and in 1845 by the Council of Meaux. In Spain we find an edict issued in the 7th century to the same effect by the Kings Raseswind and Wamba. The Council of Constance in 1094 reduced the number of days from six to two—Monday and Tuesday in Easter week.

The night office of Easter Sunday, in consequence of the primitive observance which dedicated the night of Holy Saturday to prayer and the administration of Baptism, is limited to one Nocturn, so that the canticles with which the Church welcomes the Resurrection of the "true Light" may be sung at the dawning of sunrise. It begins with the joyous Invitatory, "The Lord hath truly risen. Alleluia." After the three psalms are sung, the gospel of the day, followed by the three lessons from St. Gregory, are recited, and the office concludes with a solemn Te Deum. Formerly the station for Easter Sunday in Rome was kept at St. Mary's, but it is now held in St. Peter's.

The antiphon sung by the choir while the water (newly blessed) is taken from the font to be used at the Asperges is as follows:

I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say: Alleluia, Alleluia.

P. Praise the Lord, because He is good; because His mercy endureth for ever.

The epistle is from St. Paul (1 Cor. v.): Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Christ our Pasch, the spotless Lamb of God, is sacrificed. To understand this allusion fully we must go back to the history of the Jews. The Pasch, as the Scriptures tell us, is "the Phase or the Passage of the Lord." It was a day of vengeance on God's enemies, as He tells us Himself: "I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment." (Exod. xii.) So that the Pasch is a day of terrible justice upon the enemies of God, but for that very reason it is a day of deliverance for Israel. The Lamb is slain; but the immolation is the signal of Redemption to the holy people of Israel. Accordingly, from the beginning of the history of the chosen people, the lamb has been looked upon as the type of the Redeemer. We read of it in the history of Abel, who offered up his fairest lamb to the Lord; in that of Abraham, who, when prepared to sacrifice his son, was told to take a ram as the substitute; to the Paschal lamb, which was to be "without blemish," whose blood was to protect the people of Israel from the destroying Angel, and whose flesh was to be eaten by each one of them. In all these sacrifices we see a type of Christ, the true Lamb of God shedding His blood for man and giving His Flesh to be eaten "for the life of the world." And thus Isaiah cries out in his inspired prayer: "Send forth, O Lord, the Lamb, the ruler of the world." When the time was ripe and the mystery of the Incarnation had been accomplished, St. John, the great Precursor, proclaims the advent of the Messiah in the same words: "Behold the Lamb of God! Behold Him who taketh away the sins of the world."

St. Paul, then, in his epistle invites us to this new feast. It is one in which no other food is put before us but the flesh of the Son of God. But before we come we must "purge out the old leaven." We must prepare our wedding garments; they must be made "white in the blood of the Lamb," and thus we may ask with great confidence to be admitted to this heavenly Banquet, and to join in the heavenly canticle which is ever being sung: "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor and glory and benediction."

The following beautiful sequence—so called because it is a continuation of the Alleluia—is said every day during the Octave:

SEQUENCE: Victimae Paschalis laudes Immolet Christiana. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores. Let Christians offer to the Paschal Victim the Sacrifice of praise. The Lamb hath redeemed the sheep: the innocent Christ has reconciled sinners to His Father. Mors et vita duello conflixerunt mirando: Rex vitae mortuus Regnavit vivus. Death and Life fought against each other in a wondrous duel. The King of Life was put to death, yet He reigns alive. Die nobis, Maria, Quid vidisti in via? Sepulchrum Christi viventis Et gloriam vidi resurgentis. Angelicos testes, Sudarium et vestes. Tell us, O Mary! what sawest thou on the way? I saw the Sepulchre of the living Christ, and the glory of Him that had risen. I saw the angels that were witnesses, the winding-sheets and the cloths. Surrexit Christus spes mea, Praecedet vos in Galilaam. A mortuis vere; Tu nobis victor Rex miserere. Amen. Alleluia. Christ my Hope has risen! He shall go before you into Galilee. We know that Christ hath truly risen from the dead. Do Thou, O Conqueror and King, have mercy upon us. Amen. Alleluia.

The gospel is from St. Mark (c. xvi.). It tells us how "Mary Magdalen, and Mary the mother of James, and Salome brought sweet spices, that coming they might anoint Jesus." * * * And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe * * * who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: He is risen, He is not here, behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee. We know from the Gospel of St. John that the Magdalen, "staying behind weeping because they had taken her Lord away and she knew not where they had laid Him," was consoled by the presence of Jesus Himself, and how she knew Him not till He revealed Himself to her by one single word: "Mary." How full of consolation to us sinners are these

words of the holy Gospel! "The Lamb has redeemed the sheep; the innocent Jesus has reconciled sinners to His Father." This is the feast of repentant sinners, for have not many on this day made their peace with God, after long wandering in the path of sin? And so the Magdalen, the notorious sinner in whose soul seven devils reigned, is chosen—inasmuch as she is repentant, and has loved much—to receive the first joyful message of Jesus, risen from the dead, and is bidden to take it to His Apostles.

Formerly Mass was followed by a solemn blessing of the Paschal Lamb, and of eggs. The custom still continues of eating lamb and decorating eggs with colors at Easter, but how few do these things in the pious spirit of their ancestors, or even remember that to them eggs were forbidden luxuries during the whole of Lent?

The Church commemorates in the gospel (Luke xxiv.) on Easter Monday the journey of the disciples to Emmaus; how our Lord, "drawing near, went with them," and how "they knew Him at the breaking of the bread." This gospel will give us much food for meditation. In the first place, we are told that when we talk of our dear Lord, as the disciples are described as having done, we give Him the greatest consolation. Fr. Gallwey says: "We must not forget how we can give great joy to our loving Lord by remembering Him, and still more by speaking of Him to others. Holy writers say that when we think of the sacred Passion, even in a way that seems to us not very devout, we greatly please our Lord, and are sure to win good graces." Our dear Lord loves to be remembered; we have but to look at Him with eyes of faith and contrition, and He is ready with His reward. His reproach, through His prophets, has ever been: "My people have forgotten me days without number" (Jer. ii.). Again, how useful is this lesson, that our Lord gives us, of the folly of all knowledge of spiritual things and doctrines, even if based on the Sacred Scriptures itself, unless interpreted to us by our Lord Himself, or His Church—His other self—"totus Christus." The disciples had the Scriptures; they knew the prophecies concerning our Lord; nay, more, they had seen their fulfillment with their own eyes; and yet, till our Lord "expounded to them the Scriptures," they understood nothing of the mysteries that passed before them.

Finally, let us, like the disciples, "constrain Him to stay with us." He thirsts to be pressed; as He has told us, He thirsts to be thirsted for: sicut sitiri. Especially does He desire that we should have a holy hunger and thirst to receive Him in the Sacrament of His love; there He will reveal Himself to us; as He ever does to His faithful children, "in the breaking of the Bread."

On Wednesday in Easter week the blessing of the Agnus Dei takes place in Rome. This ceremony takes place in the first and every succeeding seventh year of the Pope's pontificate. It is one of the oldest customs of the Church; traces may be found of it in the liturgies of the seventh century. These objects are blessed against all sorts of dangers to soul and body, and are devoutly cherished by the faithful.

HOLY WEEK AND EASTER. In St. Michael's Cathedral this week, which St. John Chrysostom calls "the great week," because of the great mysteries which are being celebrated, the devotional exercises customary to the Wednesday of the Passion of our Lord, Maundy Thursday, Good Friday and Holy Saturday, are being carried out with the assistance of the clergy of the different parishes. In the parish churches of the city, the usual services are also being held. Special preparations have been made at the Cathedral and all the parish churches for the celebration of Easter.

THIS WILL REMIND YOU that the pain of strains, bruises and sprains, common incidents of active out-door life, is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand.

DEATHS. SCANLON—At Waterdown, on April 2, Michael Scanlon, aged 79 years, a native of County Kerry, Ireland.

Reasonable Treatment for Eczema Salt Rheum Boils Scrofula. TAKE WEAVER'S SYRUP which By Purifying the Blood destroys the origin of these affections. Davis & Lawrence Co., Ltd., Montreal Proprietors, New York.

TO WEAR THIS SPRING. Flowers of every kind, and flowers of a kind never seen or imagined, are shown and will be used on the new spring hats. Chiffon hats will be worn but horse-hair is newer. Silk cords and tassels are much employed. A charming hat is of black straw, trimmed with fancy embroidered ribbon. Spanning the crown and fastened by straw buttons to the underbrim are straps of black straw, edged with white braid.

Almond and biscuit shades are very popular with the all-black hat, and white is having its usual run of popularity. The new rich claret tone is not so much seen as was predicted, yet a few people look astoundingly well in this wonderful shade. It has, of course, to be very carefully carried out, and looks well only in sumptuous fabrics. A very beautiful three-quarter length sack wrap, for out-door wear, is a mixture of velvet and panne, with a large sable collar over a cape of Bruges lace, with two stoles of sables down the front, lined with white satin.

Voile in a variety of new weaves, mixtures and qualities has already established a firm hold on popular attention, and will be much worn this spring. You can have this almost as fine and filmy as muslin, when modistes love to riot in a plethora of tiny hand-stitched tucks for its adornment; or again it is made of sufficiently firm texture as to warrant a certain severe style of expression. But anyway it is an admirable stuff, and one with a long and successful career still to run. Lace dyed exactly to harmonize with the cloth is largely responsible for some of the most successful of these toilets—creations described as exhibiting quite as much lace as cloth, while the simplest possible silhouette is maintained throughout.

SPRING AND SUMMER FASHIONS. Flower effects are the chief distinction of the sheer summer fabrics. The Louisiana silks have acquired such softness and grace that they are extensively used for the all-around summer gown, and the Habutai and Tokio varieties exhibit an embroidered elaboration that makes them appropriate for dressy wear. Taffetas are now procurable in a soft, rustlesque-quality.

The chiffons approach the silks in wearing quality, being much heavier than their predecessors. Canvas is assuming great importance in the realm of spring frocks and coats; it is used as cloth, with strappings, stichings, etc.

Basket-weave cotton chevots, madras and mercerized cottons offer modish suggestions for the shirt-waist suit, and the smartest shirt-waists are made of mercerized fabrics, such as vesting, chevot, linen and canvas.

Nearly every gown, whether made of a soft woollen or a sheer wash fabric, is characterized by shirring. The reign of lace continues. Soft and filmy Teneriffe and Mexican laces are the novelties of the season. The new braids, which will be used in profusion, are soft and pliable and well suited to forming designs on the gown, and the new battons, glistening with colored stones and enamel, are examples of the highest art of the jeweller.—From The Delineator for May.

THE WILD GARDEN. The following is taken from an article in The May Delineator: A portion of the garden proper may be given over to the development of a non-descript collection bearing the name "wild garden." Numberless hardy perennials as well as annuals lend themselves admirably to this feature of gardening. Especially adapted are aquilegia, achillea, anemones, antirrhinum, Canterbury bells, foxglove, platycodon, cleomes, hardy delphinium and moon-penny daisies. Attention must be paid to the height of the flowers; they should be graded down to the foreground, with harmonious colors adjacent. Added to a careless, free hand style of sowing the seeds, the plot of ground should be irregular in outline. There may also be wild, apparently neglected corners devoted to a mass of a single flower—a wilderness of hollyhocks or a thicket of sunflowers. In larger grounds, rugged slopes, corners and by-paths, given over to masses and tangles of wild roses, sweetbrier, vines and shrubbery, require no care beyond first planting and become in time a wilderness of beauty.

NEW BOOKS FOR EASTER GIFTS. The Register acknowledges receipt of a large parcel of books which afford a pleasing variety for Easter gifts. "The Talisman" is a story of pioneer life in New England by an author whose name is dear to Canadian readers, Anna T. Sadler. Benziger Bros., New York, publishers, 60 cents. "The Pilkington Heir," by the same gifted author, is a thrilling story of American life during the war of revolution. Benziger, Publishers, \$1.25. "The Playwater Plot," by Mary T. Waggaman, is also published by Benziger. Catholic young readers will find its pages delightful. "The Unraveling of a Tangle," by Marion A. Taggart (Benziger), is a

FOR STRENGTH, FLAVOR AND PURITY It Outranks the Finest Japan Tea Grown. "SALADA" CEYLON GREEN TEA is fast displacing all Japan Teas, just as "SALADA" Black Teas are displacing all other black teas. Sold only in Lead Packets—25c and 40c per lb.

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quite up-to-date story of high life with trans-Atlantic attachments, full of plot and pleasingly unfolded. \$1.25. The Sacred Heart Book by F. X. Lasance (New York: Benziger, 75c.), is a handy volume of instructions, meditations, devotions and special devotions for Novenas that will be a help and a companion to members of the League.

IRISHMEN PRAISE HON. MR. COSTIGAN. At the last regular monthly meeting of the Ottawa branch of the United Irish League, held in St. Patrick's Hall, President A. Freeland, M.D., presided. Concerning the remarks of Messrs. Reid, Ingram, Sproule and others in the House of Commons last Tuesday week, when Hon. John Costigan moved the resolution on the Irish question, the feeling of the meeting was quite warm and a resolution was passed expressing the highest appreciation of the Hon. Mr. Costigan and of his actions in this matter as well as on many other occasions of a similar nature. Messrs. John Henry, Sr., J. J. McNulty, P. Mungovan, S. Cross and others spoke, heartily approving of the Hon. Mr. Costigan, and resenting the slurs cast upon him in the House. In reply to the resolution, Mr. Costigan modestly deprecated having any particular notice taken of him, saying he merely voiced the wishes of the friends of Home Rule for Ireland in moving the resolution.

SEPARATE SCHOOL BOARD. At the regular meeting of the Separate School Board on Tuesday evening it was decided that the Management Committee will consider the proposition of a number of teachers that, during the summer months particularly, children who have shown that their work is well done might be allowed to go home at 3.30 instead of 4 o'clock. Rev. Dr. Treacy was not in favor of the plan, which, he said, would benefit only the talented boys and girls, and thus would put a premium on idleness. Those with the greatest ability would rush over their work so rapidly that they would not retain it in their memories. Dr. Treacy also was conservative in the matter of manual training, which Vicar-General McCann said was advocated by advanced educationists everywhere. This matter goes to the Management Committee.

DR. BARNARDO says: "We have already used Neave's Food in two of our Homes (Babies' Castle and the Village Home), and I have no hesitation in saying it has proved very satisfactory." July 27th, 1901.

NEAVE'S Food For Infants, Invalids, And The Aged. GOLD, MEDAL, WOMAN'S EXHIBITION, London, 1900. DR. BARNARDO says: "We have already used Neave's Food in two of our Homes (Babies' Castle and the Village Home), and I have no hesitation in saying it has proved very satisfactory." July 27th, 1901. USED IN THE Russian Imperial Nursery. Manufacturers:—JOSIAH R. NEAVE & CO., Fordingbridge, England. Wholesale Agents:—THE LYMAN BROS. & Co., Ltd., Toronto and Montreal.

THE MOST NUTRITIOUS EPPS'S COCOA. An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. Sold in 1/2 lb. tins, labelled JAMES EPPS & CO., Ltd., Homoeopathic Chemists, London, England.

EPPS'S COCOA GIVING STRENGTH & VIGOUR. ORGANIST—MEMBER OF ROYAL College of Organists, and late of both English and German Conservatories, desires position. Highest testimonials; would prefer city or other good teaching field; will buy retiring organist's connection. Apply Hall & Payne, 35 Adelaide street east, Toronto. Apr 8, 1903.

RICE LEWIS & SON LIMITED. We have a large stock of the latest patterns in table cutlery. CARRYERS IN CASES, DESSERT SETS, FIREHEATERS, Etc. TORONTO.

"AN EXCELLENT FOOD, admirably adapted to the Wants of Infants." SIR CHAS. A. CAMERON, C.B., M.D., Professor of Chemistry, R.C.S.I., Ex-President of the Royal College of Surgeons, Ireland. Neave's Food For Infants, Invalids, And The Aged. GOLD, MEDAL, WOMAN'S EXHIBITION, London, 1900. DR. BARNARDO says: "We have already used Neave's Food in two of our Homes (Babies' Castle and the Village Home), and I have no hesitation in saying it has proved very satisfactory." July 27th, 1901. USED IN THE Russian Imperial Nursery. Manufacturers:—JOSIAH R. NEAVE & CO., Fordingbridge, England. Wholesale Agents:—THE LYMAN BROS. & Co., Ltd., Toronto and Montreal.

The Pianauto. The Pianauto is the greatest of all "piano-players." It will play on any piano any piece of music ever written. It can be played by anyone without musical knowledge and its operation is so simple and light that a child can play it with ease. In the total absence of fatigue involved, it differs immensely from all other piano-players, and it is also vastly superior in capacity for "expression." Correspondence and inspection invited. THE D. W. KARN CO. LIMITED. Manufacturers of Pianos, Reed Organs, Pipe Organs and Piano Players. WOODSTOCK, ONT.

Application to Parliament. NOTICE is hereby given that at the next Session of the Parliament of Canada application will be made for an Act for the incorporation of a Bank to be called "The Home Savings Bank of Canada" with head office at the City of Toronto, with the usual powers of banks under the Bank Act and its amendments; also with power to acquire the assets and the good will of The Home Savings and Loan Company, Limited; and to take over its deposits; and to allot shares of the Capital Stock to the shareholders of the said Loan Company in lieu of shares in the Company; and to enter into agreement with said Company for transfer of its assets and good will. Dated at Toronto this 27th day of November A.D., 1902. J. J. FOY, 30 Church Street, Toronto, Solicitor for Applicants.

GRAND TRUNK RAILWAY SYSTEM. EASTER HOLIDAYS 1903. Return tickets will be issued between all stations in Canada at SINGLE FIRST-CLASS FARE. Commencing Thursday, April 9th, to Monday, April 13th, inclusive. Valid returning until Tuesday, April 14th, 1903. SCHOOL VACATIONS. To students and teachers of schools and colleges, on surrender of certificate issued by principal, return tickets will be issued at SINGLE FARE (ONE-THIRD). Going April 6th to April 13th inclusive; valid returning until Tuesday, April 14th, 1903. For Tickets, Maps, Time Tables, and Information, apply to Agents. TORONTO OFFICE: South-West Cor. King and University Sts. W. W. WYLER, C.P.A. Ticket Agent. (Phone, Main 4200). Union Station, J. A. TULLY, Ticket Agent. All inquiries from outside of Toronto should be addressed to J. D. McDONALD, District Passenger Agent, Toronto.

INTERCOLONIAL RAILWAY PASSENGERS FOR EUROPE. Should Travel by the ROYAL MAIL TRAIN Via Intercolonial Railway leaving Montreal 12 noon Sunday, which lands Passengers, Baggage and Mail alongside the Royal Mail Steamship at Halifax the following Monday evening, thus saving 24 hours of a sea voyage. Write for me tables, fares, etc. to 10 King St. West, Toronto, Ont.

UNWIN, MURPHY & ESTEN. CHURCH BELLS. Chimes and Pans. Lifebuoy Soap—Disinfectant—is strongly recommended by the medical profession as a safeguard against infectious diseases.

The Fall of a Castle

(Marion Ames Taggart, in Catholic Home Annual.)

From the first, Fortune had not held her scales evenly in dealing with the affairs of the Schlossers. The elder of that name had come to the United States from Germany poor, save in the possession of his cheery, frugal and loving little brown wife Hedwig, and brains, honesty and industry as his own endowment. From the first he had prospered in his butcher shop; he had the qualities which made for success, and these, repeated, with the addition of greater enterprise, more of the spirit of venture, and far more education, in his son Frederick, had made the latter a wealthy man.

The son soon doubled the little capital his father had given him to get out with, and, increase of funds bringing increased opportunities, this was in turn quadrupled, till at last Frederick was a millionaire with a good prospect of growing still richer. Frederick married a Miss McCormick, whose father had also prospered in an inn, at the bar of which her mother dispensed cheer when there was a rush of custom or her husband was short-handed.

Miss McCormick made it a condition of her acceptance of Frederick that he should translate his name into English, which he willingly did, and "the Castles" began life in a house that would have been a castle to the parents of either at the time of their marriage. But Mrs. Castle was ambitious; she had persuaded her husband into building the finest house in the town by the time her oldest daughter was lengthening her frocks, and her carriage surpassed anything upon wheels in the young Western city with which the family had grown in size and splendor.

There were four Castle children, all girls, to the regret of both father and mother, and Mrs. Castle was engrossed in "doing her best by them." Rather to the neglect of their father, they went to a convent school, but some frequented by pupils the majority of whom were the children of people who, like the Castles, had risen to wealth at a dizzy pace. Unfortunately the Castle girls absorbed more of the teaching of their mates than of their religious; their school-days were brief at best, and they escaped into gayety long before they were supposed to "come out."

At first Frederick Castle enjoyed the pace at which he was living; he liked to see his wife and daughters more gorgeous than other men's feminine appointments, and he took pride in inviting his acquaintances to dinner and to the theatre, and in their getting elsewhere. But as years went on the charm of novelty was lost, the zest of the pleasure of earlier years faded, and he began to question the value of the game as compared to the expense of the candle. His thoughts turned in his splendid home wherein this wife and children were in full career social distinction, and in which he was growing lonely with advancing years, back to that first, humble home over the parental butcher shop, where he and the other children had gathered around the kerosene lamp to play games in the winter evenings, and where the atmosphere was full of simple kindness, affection and piety. His little mother used always to remove the red cloth with the green figures before they began their games, he recalled with a smile. Ah that dear little, brown, devoted, cheery mother! She would have made a home out of the poorest dwelling, but they were not poor; there was always enough for all, though they lived economically. He felt quite sure that his critical girls, rather given to fault-finding with the cook, had never relished anything in their pampered lives as he had the kummet bread, and the red apples, with the slice of harmless beer from his father's cask.

When, after the youngest girl was ten years old, and the Castles had ceased to look for more heirs to their accumulating wealth, another girl was born. The fruit of her father's fondly turning back in thought to his humble beginnings showed itself in her name, Heretofore Mr. Castle had acquiesced in his wife's selections of such names as Inez, Madeleine, Hortense, but he claimed the right to name the little late-comer, and she was christened Hedwig, after the little German grandmother for whom her son was sighing.

Whether it was that they are right who claim people are affected by the name they bear, or whether the baby Hedwig felt that influence of another's mind of which we hear so much nowadays, and was formed by her father's trend of thought, none can say, but it is certain that she grew into a nut-brown baby, totally unlike her predecessors, and a reproduction in miniature of her grandmother Schlosser. She was compact and round, merry, yet grave, independent, yet docile, entirely sensible from the first, and, unlike her sisters, when the time came for her to go to school, she turned her square, little

back on the "smart set," devoted herself to her books, and grew so sweetly cheerfully pious under the nuns' training that she was like a wholesome, little oasis in the feverish atmosphere in which she lived. She was her father's idol and constant companion. As time went on, and her mother was occupied marrying Inez and Madeleine early and brilliantly, and getting Hortense launched, Hedwig was left to go her ways, and they ran always by her father's side. Frederick Castle died when "his little girl," as he always called her, as if he had but one daughter, was twelve years old. The family was plunged into the deepest mourning, and Mrs. Castle sincerely regretted the kind husband who had gratified every whim and made her what she was. But she was shrewd enough to have seen that she was not the ideal he had dreamed of, and that Hedwig was the one thing on earth he really loved, and the knowledge tempered her grief.

Two years was quite long enough to postpone Madeleine's marriage—the other girls had been settled earlier—and the Castles emerged, more gorgeous than ever, from their seclusion for the wedding.

Her last grown daughter disposed of, Mrs. Castle turned her attention to her neglected youngest, but it was too late.

Hedwig, though most sweet and obedient, was utterly unbendable to the family mould. At eighteen she refused to come out, because, she said, she was not educated, she must study hard for at least five or six years more. She was not a pretty girl, to her mother's eyes, judging her by the standard of her sisters' red cheeks, flashing eyes and tall figures, but there were many who would have disagreed with her. Still Mrs. Castle was fully convinced that little brown Hedwig was her ugly duckling, and she almost despaired of marrying her well. Hedwig had low tastes, the mother confided to her intimate friends; she even suspected her of encouraging the medical student who was reading nights, and acting as clerk in the drug store by day. "Fancy! A Castle marrying a drug clerk!" she cried. But when she repeated this exclamation to Hedwig the little brown maid only laughed. "I'm not really a Castle, only a little Schlosser, you know, mamma," she said. "And don't forget the inn and the butcher shop on which we are founded. Besides, I'm not going to marry any one, nor think of it, for ever so long, for things I don't know are legion."

At last, however, Hedwig had an admirer, and what an admirer! Mrs. Castle was in raptures, alternated with furious uneasiness as to Hedwig's behavior. One of the first families of the city—the actual first of first being in the estimation of that florid lady, Mrs. Castle, her own—one of the first families had imported into "their midst" a count, a real, live French count, poor, of course, but that only proved him genuine. Mrs. Castle had a vague idea that the French aristocracy had been impoverished in blood and purse by the Revolution, and though there was a daughter near Hedwig's age in the family introducing him, he had from the first no eyes save for Hedwig. Mrs. Castle indignantly spurned Inez's suggestion that Hedwig's fortune was the larger, adding at once that "it did not matter in any case; she guessed they could afford him enough to buy back his estates."

Hedwig was suddenly exalted to an importance greater than any of her sisters had ever attained in their mother's eyes, but Hedwig was behaving badly, her mother moaned to her eldest daughter; she was so eccentric, and so like her father's poor relations. Long custom had made Mrs. Castle feel thoroughly aristocratic, and she had fully persuaded herself that she had married beneath her.

Hedwig laughed at the count, at his beautiful manners, at his estates, even in ruins, at his title—still worse, at his love for her. "He's a humbug, dear mamma; can't you see it?" she cried. "I am certain he's hoping to fool us into admiration and almsgiving, and I believe he's of a still older race than he claims to be, and his true title is Count Fake." Mrs. Castle was furious; the count's charms were dazzling to her, and she suspected there was more in the young doctor's affair than she knew, else how could Hedwig, fancy free, resist this delightful stranger? She controlled her wrath as best she could, fearing to lose all hold of her daughter if she opposed her, for with all her amiability little brown Hedwig was a determined young person.

The count had not declared himself, another source of anxiety to this fond mother; she felt sure she was growing thin under her burdens.

"All my daughters have been to Europe except Hedwig," she said one day artlessly.

"I hope to take her next year, and give her the advantages of travel."

"Mademoiselle Hedwig cannot be more charming, madame. But will you not permit me to hope that I may take her, me, to the home of my ancestors, to la belle France?" said the count, lowering his voice to express the depth of his desire.

Mrs. Castle trembled with joy. At last it had come! "You are all I could desire, dear count," she said, extending her hand to seal the compact.

Mrs. Castle left her daughter and her mature lover alone that evening, but she dared not ask Hedwig the result of their interview before she slept, lest what the girl had to tell her might banish sleep.

Hedwig went out early, taking her breakfast alone, so that her mother had no chance to interrogate her in the morning; she argued ill from this, and was feeling very dependent when the footman announced the count to her at the unseemly hour of half-past ten. He entered, bowing with the grace Mrs. Castle characterized as peculiarly his own, and bending over her hand presented her with a monstrous bouquet.

"Madame, I am so happy," he said.

Mrs. Castle gasped with relief. "Then Hedwig has—"

"Refuse me!" he cried rapturously. "I have done what I felt my devoir, et now, now am I free to love."

This was neither clear nor flattering, and bewildered, poor Mrs. Castle waited to be enlightened.

"It is you, you mature, beautiful, you angel lady that I love, and not ze young girl who like ze seed to rose beside you. Be my countless, most charming, loveliest of ladies! Always, from ze premiere moment zat I see you, I love you. Do not say zat I must die, for if you refuse me I will blow out my briars wis ze coal-gas, as in Paris. Tou your fille I would not die, but for you — ah, ciel!" He threw up hands and eyes to express the impossibility of expression.

Mrs. Castle had listened to these words with contending emotions, which left her red and apoplectic. Triumphant delight mastered the others at the end, and she gave the count both her hands with a murmur of bashful affection that would have done credit to a maid of sixteen. The count kissed her on the forehead with an ardent respect which charmed her. "Leave me now, my dear count," the widow murmured. "You will dine here to-night."

As soon as her unlooked-for lover had departed Mrs. Castle rallied her fainting strength and ordered the carriage. There was no need for any one to know that Hedwig had been first chosen—Mrs. Castle was not clear in her mind why this had been so, since it was the mother the count had always preferred—but there must not be a moment lost in acquainting her friends of the fact that she, born Maegie McCormick of the highway house, was about to become a countess.

"Drive to Mrs. Henryton, Peter," she said, entering the carriage. "I'll tell her as a secret, and it will be all over town to-night," she thought.

Hedwig and her mother met at lunch, the latter flushed and hilarious, the former hesitating and regretful. "Have you been out, mamma?" she asked.

"Yes," replied her mother. "Then you heard, I suppose, about the count? You needn't wait, Jenny," Hedwig added to the maid. "I don't want to say I told you so, but aren't you glad I never trusted him?"

"What do you mean?" demanded her mother sharply. "Then you didn't hear?" said Hedwig. "He has been arrested. He was valet in a wealthy New York family, and he absconded with jewels. His real name is Jules Marceau."

Mrs. Castle stared at her daughter in stony silence a moment, then she uttered a shriek.

"I promised to marry him this morning, and I've been announcing it to my friends," she screamed.

"You, mamma! Why, I refused him last night! How can—" But the entrance of the alarmed servants stopped Hedwig's exclamations, and her poor mother required all the attention they could give her to the exclusion of the count for a half hour.

"I shall go to Europe next week, Hedwig; make your arrangements," said Mrs. Castle from her shaded chamber, to which she had retired from the world, mortified, humbled, angry.

"If you please, mamma, I'd rather stay here," said Hedwig meekly. "I'll go to one of my sisters, please. I think, if you don't mind, I'll marry Doctor Tom, for I love him, and he loves me, and there never was a better fellow."

"I don't care what you do," her mother said pettishly. "You never were like a daughter of mine, and I suppose you won't be guided by me now. Such a marriage will cut you off from the world."

Hedwig longed to say that on the whole it had been best that she had not been guided by her mother, but she refrained, and only said gently: "Tom is a gentleman, mamma, and is going to be a great physician; I don't see why that is not a good marriage — hot that I care for that part of it, though."

"No; you never had a particle of ambition. Marry him, if you like, and live in wienerswurst, like the grandmother you were named after."

Hedwig kissed her, remembering how disgraced she felt herself in the eyes of her little world, and pardoning her unkindness.

"Thank you, mamma, for saying yes," she said happily. "I love Tom as you must have loved my dear father when you married him. And as to wienerswurst, we shall not be reduced to that, you know, for Tom has a practice, and papa gave me enough in my own right to buy porterhouse steaks, and even allow for mushroom-sauce."

So Mrs. Castle sailed away to Europe to hide the proud head she had heaped ridicule upon, and little brown Hedwig watched her sail away, leaning on the arm of the man she looked with all the true soul that had never been sullied by the false standards of the Castle household.

AN ANTI-CATHOLIC CRUSADE

American Government Officials Still Prosecuting It in the Philippines.

Washington dispatches expose some remarkable doings of United States Government officials in the Philippines. N. C. Comfort, who is described as "special disbursing officer of the United States Treasury at Manila," has sent out for public distribution a pamphlet entitled, "Protestantism in the Philippines: Its Relation to the State, to the Roman Catholic Church and to the People," by George F. Pentecost, D.D., LL.D., preached in Manila, P.I., Sunday evening, December 21, 1902.

This pamphlet appears to be a tissue of libels against the Catholic Church. The following are extracts: "Except through their own ignorance and superstition, no priest or friar has now the right to come between the individual soul and God."

"The Roman Catholic Church is a close corporation consisting of the Pope (the so-called Head of the Church), the Cardinals, Archbishops, Bishops and priests. These and these only constitute the Church. The so-called laity or common people not in the priesthood are the mere subjects and beneficiaries of the Church entirely dependent upon the priesthood for any and all spiritual benefit."

"As a matter of fact the Church of Rome by her unauthorized sacerdotal priesthood and so-called sacraments shuts rather than opens the door to God and salvation."

"The doctrine of the Romish Church which teaches that a human and sinful priest is the confessor and absolver of other sinners is not only an impertinent intrusion, but a blasphemous usurpation of the Divine prerogative. * * * The priests of the Roman Church have made their confessional not a means of grace, but an instrument of spiritual oppression, slavery and torture unspokeable."

"In these islands within less than a decade the noblest and greatest citizen this people has ever produced was shot to death by the authority of the Roman Church for daring to teach and plead for civil and religious liberty for his country and countrymen."

"Governor Kamp, speaking to me of the Igarotes, said with some enthusiasm that they were the finest people in Luzon, and mainly, said he, 'because they have never been corrupted by Christianity.' I ventured to suggest an amendment to his criticism by saying, 'You mean by that they have never been oppressed and debased by a corrupt Christianity.' 'Well,' he said, 'put it in your own way.'"

"The Roman Church claims the right of adding to or taking from the word of God at its pleasure. * * * It has therefore at all ages deprived the people of the written or printed word of God and forbidden under pain of discipline any of its subjects to read the Bible. * * *"

"Protestants teach the people to worship God in their own tongue and out of their own hearts. Romanists teach the people to worship God in an unknown tongue and in a dead language, and only through the mediation of a priest. In these islands where God has so strangely brought us this holy day is * * * entirely disregarded and desecrated by the vast majority of Americans, from the highest officials down to the most godless and abandoned of our peoples."

REMARKABLE ANTI-CATHOLIC WILL.

London, April.—A question that arose over the remarkable will of the late Lady Llanover has been decided in the Appeal Court.

Her Ladyship was a strong Protestant, and her daughter, Mrs. Herbert, is a Roman Catholic.

The great object Lady Llanover sought to attain in the will was that no Roman Catholic should have control over her extensive estates.

All servants and agents on the Welsh property were to speak the Welsh language, and none of them were to be Roman Catholics.

Annuitants to grandchildren and other relatives were made conditional on the recipient being a "Protestant Tractarian Christian."

As for Mrs. Herbert, she was permitted during her life at any time to reside at any of the three Welsh mansions, or at the London residence in Stanhope street, Mayfair. While she so resided the trustees were to provide £80 a week for servants' wages and other outgoings.

The trustees claimed recently that Mrs. Herbert were not a "tenant for life" of the residences, but on a license, though a compulsory licensee, from the trustees. Their lordships decided against this view. It makes considerable difference in Mrs. Herbert's rights of use of the houses.

How beautiful are the smiles of innocent cottage home throughout the thies of love, how sweet the solace of friendship, how lovely the tears of affection!

SIGNS OF SPRING.

(Mary Austin in April St. Nicholas.)

Cream-cups, butter-cups, Dandelions and sedges; Blackbirds in the poplar row, Sparrows in the hedger; Fruit-buds in the orchard Swelling with the rain;

All the closed pasture-lands Growing green again. Poppies on the river-bluff Soon will wake from sleeping; Home along the foothills Woolly clouds a-creeping.

COMBES FEARS VIOLENT RESISTANCE.

Paris, April 3.—Premier Combes, answering an interpellation of M. Ruelle (Liberal Republican) in the Chamber of Deputies to-day, as to why he did not intend to accompany President Loubet on the latter's coming trip to Algeria, said the real reason was the threatening, violent attitude of the congregations. He added that there was no mistaking the manner in which the friends of the congregations and the congregations themselves had received the action of the Chamber in voting to expel the latter from France. They were openly talking of violent resistance. Under such circumstances the leaders of the Left party had requested him not to absent himself from Paris. It was with great regret that he gave up the pleasure of accompanying the President, but he regarded it as being his duty to do so.

The Church of the English Passionist Father, in the Avenue Hoche, was among those visited to-day by police agents, who served the Passionists with a notice to disband. Since they learned that the efforts of the British Ambassador, Sir Edmund Monson, and the United States Ambassador, Gen. Porter, would not prevent the Chamber's action in ordering the expulsion of the Passionists, with the rest of the religious orders, the Passionist Fathers arranged to turn over their affairs to secular priests, who will continue to conduct the church. The members of the order are leaving the country or are retiring to private life. The Marists, Dominicans, Capuchins, Barnabites, Franciscans, Redemptorists, Oratorians and Brothers of the Sacred Heart and of the Holy Cross also have been notified to disband. Many of the latter are going to America.

Reports from various parts of the country give particulars of the active steps being taken to disband the religious congregations. The courts are appointing liquidators to take charge of the effects of the orders. No disturbances have yet occurred. The branch of the Benedictine Order at Douai, Department of the Nord, has secured 24 hours grace, the head of the order having left to confer with the British Ambassador at Paris, as the members of the establishment at Douai are mostly Englishmen. The deaf and dumb asylum maintained by the monks of the Grand Chartreuse Monastery has been taken possession of by a receiver appointed by the Grenoble court. All the novices have departed and only a few monks now remain in the monastery.

SHOCKING "SOCIETY" ORGIES.

A Cincinnati Function That Was Indecent and Irreligious.

The Federation of Catholic societies in the United States has taken cognizance of a shameful "society" debauch, the particulars of which were published in the Cincinnati newspapers in the ordinary way as news. A rich resident gave a party in his own house. The ushers were dressed in the garb of Sisters of Charity and took part in unbecoming dances. Many prominent officials of the city were present as guests. The Catholic protest says:

"Resolved, That in common with all decent citizens, we regard with horror and detestation the gross insults offered to religion in debasing to vile purposes the garb of an order which represents to people of all religious denominations all that is pure and noble and self-sacrificing in womanhood."

"Resolved, That this dragging into the mire of a common debauch that which is associated with our holy religion and is revered as sacred not by Catholics alone, but by all people who have a sense of the pure, the noble and the virtuous, calls for the most severe condemnation not alone on our part as Catholics, but on the part of all men of refinement and delicacy of feeling."

"Resolved, That we profoundly deplore a condition of affairs in our city government which permits such orgies as this to be held in our community, no matter who the host may be or what guests are present, and we view with special alarm the prospect of our municipal affairs or any department thereof being handled, guided or guarded by any who would countenance by their presence or complicity an outrage upon religion and common decency."

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Children's Corner

SPRING ACTIVITIES.

(Nature and Science in St. Nicholas.)

In that part of the year which we call spring, and which is a preface or preparer for the warm weather, we may almost everywhere observe a starting into activity—a getting ready for summer. This is especially true in April. At the farm-house in the fields, in the meadows, in the swamps, everything is preparing for warm weather. The barn has been dear to sheep, calves, cattle, horses during the winter, but now their attention is turning toward the life of outdoors. And there is a gladness about it, a gladness that is shared by all creatures, from fowls to horses. The young folks on the farm share in this.

Having things out of doors are becoming joyous, too. Everything in the fields is glad, from the hyla, our "preacher of spring," to the bluebird, the "angel of spring." But it is the flicker that is most clamorous in his happiness. The hyla chatters with a shrill voice; the bluebird—what does he have to say on the subject? Some one has translated it, Tru-el-y, truly, and here is here.

A TRUE STORY.

Elsie C. Cranz's story of "The Little Brown Pitcher," in the April St. Nicholas, is a true incident of the Austro-Prussian War of 1866, and the little hero of the tale was the writer's father, Karlchen, the Lieber Mutter, and the two big brothers, saved slowly, carefully, at the cost of much sacrifice, filling the little brown pitcher that Karlchen might go to college. The General Von Moltke and his staff came riding by and levied on the little farm for the feeding of the troops.

In the meantime von Moltke, at the head of his staff, had approached. Turning to Karl, he said: "Well, my boy, dost thou go to college?" "Alas, no!" replied Karl. "I was to have gone in the harvest month, but now what shall I do? Your soldiers take the cattle, and what has been saved for me must go to buy more."

"Will not give willingly to the army, lad?" "Yes, but—how long have I wanted to go!"

"Thou shalt go, my boy." Then, calling to one of his officers: "Lieutenant von Hohenwald make a list of what is taken here, and the value of each thing, and when the war is over, you, boy, or your mother, must present this to the Kronprinz in Berlin and receive full payment."

Poor Karl said nothing. All hope of college had flown; for who would believe that the great Kronprinz would be bothered with the troubles and losses of the farmers who had been robbed by his soldiers?

Karl's mother took the paper, folded it, and sorrowfully dropped it in the little brown pitcher.

Six weeks went by; the little brown pitcher was empty now, save for von Hohenwald's forgotten receipt; but news had come that the Austrians had been severely defeated at Sadowa and peace had been declared! And one glorious day came a letter signed "General von Moltke, per von Hohenwald," asking why the claim of Frau Lisbeth Gronig had not been presented to the Kronprinz, and saying that if presented in two weeks it would be paid immediately.

Frau Gronig hastened to Berlin; the claim was presented, and, when she returned, the little brown pitcher was again heavy, for she had received a liberal price for everything.

And Karl went to college in the harvest month.

EGGED THE ACTORS

The actors in the musical farce, "McFadden's Row of Flats," which has been playing at the New Star Theatre, New York, were driven off the stage last Thursday night by some 200 Irishmen who hurled several bushels of rotten eggs and decayed vegetables at them. The storm of missiles was accompanied by yells of derision from the Irishmen, whose ire had been roused by the caricature of their race, which is the principal feature of the play.

The rotten-egging of "McFadden's Row of Flats" had been carefully planned by members of the Clan-na-Gael and the Ancient Order of Hibernians, reinforced by members of the Greater New York Irish Athletic Association. Four arrests were made. There was great excitement in the house when the eggs began to fly from the hands of 200 Irishmen in the main body of the house, who, at a given signal, rose and hurled eggs and bad vegetables at Mary Donahue, who plays Mrs. Murphy; Arthur Whitelaw, who plays Tim McFadden, a ward politician, and James Brady, who plays Kerrigan, an Irish policeman.

Miss Donahue dodged about wildly for a moment as she saw the eggs and vegetables coming from all parts of the house, but Whitelaw quickly grabbed her hand and led her off the stage. Brady led the donkey off. The excitement in the house was tremendous. Women were screaming and men trying to climb over the backs of their seats. At this juncture, Miss Donahue and Whitelaw came back on the stage and began to shout their lines at each other. The greatest excitement was in the gallery, where

just before the egg throwing a man had accidentally set fire to his coat pocket by igniting a match. The smell of the burning cloth and the yells of fire set the people fighting each other in the aisles.

The ushers stopped the rush in a few minutes. Meanwhile the 200 Irishmen, having done their work, tried to leave the theatre in a body and in the fighting that followed the police, who were summoned, were forced to make four arrests.

James and William Bradley, the subway contractors, hailed some of the prisoners and there was a score of other bondsmen about, including a number of well-known Irishmen. Peter Lennon, vice-president of the Clan-na-Gael in this country; Major Edward T. McChrystal, formerly of the Sixty-ninth Regiment, who is vice-president of the county organization of the Ancient Order of Hibernians; Peter J. Conway, president of the Greater New York Irish Athletic Association; ex-Alderman Tom Campbell, Alderman John J. Cobby and a number of others were on hand to help out those who got into trouble.

James J. Briarty, a foreman for the Bradleys, who declared that he was one of the leaders of the egg-throwing crowd, and several others, gave a reporter a statement to the effect that "McFadden's Row of Flats" and all similar plays would be mobbed here and all over the country. Wherever plays of this kind appear, they said, they would be driven out by Clan-na-Gael and kindred societies which have taken up the work through their national organizations.

Philadelphia, Pa., March 30. — The tuneful melody of "Oh, Mr. Dooley," as sung by Arthur Whitelaw in "McFadden's Row of Flats," failed to please a large crowd of Irishmen who attended the performance at the People's Theatre last evening, and they showed their indignation by bombarding the actors of the company with rotten eggs and torpedoes.

A riot followed and continued for a quarter of an hour, when squads of police arrived and put an end to the disturbance. Eight of the men, were arrested by the police. The egg-throwing began in the middle of the first act.

"We, the members of the Carleton County Board, A.O.H., desire to tender you our appreciation of the work you have done for the good of the order since its inception in Ottawa.

"Only a few short years ago the fortunes of the order were at the lowest ebb. The question of the dissolution of one division was proposed and would have been carried had it not been for your zeal and patriotism.

"With untiring energy you have worked in season and out of season to build up the order, and the proud position we now occupy is largely due to the energy you displayed and the enthusiasm you inspired in others to propagate the principles we all cherish.

"Among the works of which you have borne the lion's share we may enumerate the St. Patrick's Day procession, the musical and literary evenings enjoyed by the society, the introduction of teaching Irish history in the schools, and the activity of the society in the solution of the social and national questions of the day.

"In every work for church and country you have unselfishly done your duty, and in recognition of your services we ask your acceptance of this emblem of our order as a slight token of the esteem in which you are held by the A.O.H. of the Capital, and as a souvenir which may in future days remind you of your happy connection with the order.

"With true fraternal spirit we subscribe ourselves, A. Freeland, S. P., W. G. Teaffe, Secretary."

The recipient replied most happily an eloquent speech; after which an impromptu programme was carried out. Among those who contributed were Dr. Freeland, Messrs. Jas. and J. Murphy, McCann, Bergin and R. Tobin. Those on the platform included Dr. Freeland, W. G. Teaffe, John Hanlon, Peter O'Donnell, Phil O'Meara and Rev. Fathers Sherry and Kirwin.

UNVEILING OF THE BOURGET STATUE.

A Montreal despatch says: The largest re-union of the clergy ever held in the diocese of Montreal, according to the announcement made Tuesday, will take place in this city on St. Jean Baptiste Day, June 24, when the unveiling of the monument of His Grace, the late Bishop Bourget, will be held. In conjunction with the unveiling an impressive religious ceremony will be held, and it is intended that all the priests who have been ordained or who have served in this diocese, shall be present.

The ceremony will be presided over by His Grace Archbishop Bruchesi, assisted by the Bishops of the surrounding dioceses, many of whom served in this district under the direction of Bishop Bourget. Coming as it does, during the week in which it is proposed to get as many of the French-Canadian as possible to return from the Eastern States to see the progress made in Canada, it is expected that the event will be just as great a public as a religious one.

Work on the erection of the large stone pedestal will be started at once. The statue, which is the work of Mr. Philippe Hebert, arrived some time ago. It is said to be an excellent likeness of the late Bishop.

HONORED BY HIBERNIANS.

The Ottawa Free Press reports a pleasing feature of the meeting of Division No. 2, Ancient Order of Hibernians in St. Patrick's Hall recently, was a presentation by the members of the County Board to the past county president, Mr. James Bennett.

He was given a handsome golden emblem of the order, accompanied by a well-worded address, beautifully engraved and framed, as a token of appreciation for the valuable services he has rendered to the order in Ottawa. Dr. Freeland, the president, read the address, and Mr. John Hanlon presented the emblem. The address was as follows:

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DIOCESE OF PETERBOROUGH.

Dedication of St. Mary's Church at Loring, Ont.

(Special for The Catholic Register.) Rt. Rev. Dr. O'Connor, Bishop of Peterborough, left his episcopal city Wednesday morning, last week, and arrived at Trout Creek same evening, and on Friday morning proceeded to Loring, a 42-mile journey, accompanied by Father Kelly and Mr. John Kyle.

The Bishop and party reached Loring same evening at sunset and were entertained at the Lake View Hotel during their stay. The following morning at 9 a.m. His Lordship celebrated Holy Mass, preached and carefully examined the candidates preparing for the Sacrament of Confirmation.

Sunday morning, March 15th, the beloved Bishop again celebrated Mass at 8 a.m., administered Holy Communion to thirty-five persons and preached an interesting sermon on the Gospel of the day.

At ten o'clock previous to the commencement of the dedication ceremonies, His Lordship explained the mystical meaning of its every part, dwelling especially on the use of the Altar, proving the continuance of a Sacrifice in the new law and alluding on the fact that the August and Adorable Sacrifice of the Altar is the essential difference between the worship of Catholics and non-Catholics.

The Church was unable to contain all who thronged there, Catholics and Protestants alike, to listen to the words of the venerable Bishop. At

the conclusion of the explanation of the ceremonies, the procession formed, headed by the Cross-bearer and acolytes, proceeded around the outer walls, which the Bishop blessed, then as they entered the central doorway, the voices of the choir rang out in the inspiring words of "Unfold ye Portals." The procession advanced to the Sanctuary, where the Litany of the Saints were chanted and prayers were offered by the Bishop. While the assistants were reciting the Psalms, His Lordship sprinkled the interior walls with Holy Water and blessed the main Altar and Tabernacle.

The dedicatory ceremonies being finished, Rev. Father Kelly, P.P. Trout Creek, commenced High Mass Coram Episcopo. The Choir of St. Mary's executed the singing ably assisted by Miss Mary A. Barrett, organist. St. Heart Church, Trout Creek. After the Gospel His Lordship ascended the pulpit and preached an eloquent discourse on the "Necessity of Using the Great Means of Salvation." Prayers and the worthy reception of the Sacraments of Penance and the worthy reception of the Holy Eucharist. At the conclusion of his sermon the Bishop read report of receipts and expenditures of the new church and took occasion to thank the non-Catholics who contributed generously towards the building of the beautiful church.

When Mass was concluded His Lordship addressed the candidates for Confirmation and then Confirmed them. At 4 p.m. the congregation again assembled for Vespers. His Lordship again preached and brought the glorious day for the good Catholics of Loring and vicinity to a close by Benediction of the Most Holy Sacrament.

St. Mary's Church is a frame structure 26x40, costing in cash one thousand dollars, besides the material and work given gratis.

Considering the means of the people it is wonderful that such a nice church could have been erected by the willing hands of the people of Loring with little debt remaining. His Lordship expressed the delight it gave him to find them so willing to make sacrifices for the honor of God and the salvation of their immortal souls. Bishop O'Connor's visit to Loring will be long remembered and the prayers of his loyal spiritual children will ascend to heaven and ask God to spare him many years to wield the pastoral staff of the Diocese of Peterborough.

A BONAPARTE WINS LAETARE MEDAL.

The Hon. Charles J. Bonaparte, lawyer and philanthropist, of Baltimore, Md., is this year the recipient of a gift that carries with it the highest honor which Notre Dame University can confer. This unique expression of esteem is known as the Laetare medal, and is bestowed annually on some lay Catholic who has rendered special service to religion and humanity.

The Catholic Church uses every means to foster and reward virtue. One of her choicest distinctions for a Catholic layman or woman is the "Golden Rose" which the Pope bestows from time to time on the European whom he deems the most deserving. "The Golden Rose" is blessed on the mid-Sunday of Lent, and its formal conferring is accompanied by a benediction which in early times was conveyed in the following beautiful words: "Receive from our hands this rose, beloved son, who, according to the world, art noble, valiant and endowed with great prowess, that you may be still more ennobled by every virtue from Christ, as a rose planted near the stream of many waters, and may this grace be bestowed on you in the overflowing clemency of Him who liveth and reigneth, world without end. Amen."

Charles J. Bonaparte, the second son of Jerome Napoleon Bonaparte and Susan May Williams, was born in Baltimore, Md., June 9, 1851. He received his early education at a boarding school and later prepared himself under private tutors for Harvard University, which he entered as a junior and from which he was graduated in the art course in 1871. He pursued his studies there for one year as a resident graduate, and in 1874 concluded his law course at the same university. Besides the degrees conferred by Harvard, he is a doctor of laws of St. Mary's College and Hobart College. In September, 1874, he was admitted to the bar of Maryland in the Circuit Court of Howard Co. He was married September 1, 1875, to Ellen Channing Day, daughter of Thomas Day, of Hartford, Conn., and has since resided in Baltimore City, where he has practised his profession.

Throughout his active career he has been prominently identified in public movements and charitable organizations. At present he is one of the trustees of the Cathedral of Baltimore.

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Gross Assets.....\$769,918 75
An increase of
Premium Income...\$139,282 45 \$24,173 45
Interest Income... 19,721 61 5,690 21
Net Assets..... 477,302 88 76,989 11
Reserve..... 399,928 83 74,800 01
Insurance in force, 4,439,756 50 422,734 31

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Finest work and best design at lowest price. Granite and Marble Monuments. We are the largest Manufacturers in the Dominion.
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Croup and Bronchitis

Are usually diseases of childhood and are the dread of every mother's heart. Towards night the hoarseness comes and the hollow, croupy chest cough gives warning of troubles that are

SUDDEN AND DREADFULLY FATAL

In results and can only be cured by prompt and thorough treatment.

MRS. ILER SAVED HER BOY'S LIFE

When baby awakens at night with the dry, harsh, croupy cough it strikes terror to mother's heart, for she knows that unless she can bring relief to the child suffocation may soon end all suffering. In most cases there is no time to send for the doctor or even to go for medicine, and hence the wisdom of keeping at hand a bottle of Dr. Chase's Syrup of Linseed and Turpentine, mother's favorite remedy for croup, bronchitis, whooping cough and all forms of throat and lung troubles.



While bronchitis may not be so sudden and fatal in results as croup it tends to become chronic and appear again and again until the bronchial tubes and lungs become diseased and invite consumption or pneumonia.

MRS. EUGENE ILER, King St. Truro, N.S., states:—"From an infant one of my children was troubled with bronchitis, and the least cold would aggravate the trouble. We could not get anything to help him and were often greatly alarmed. Hearing of Dr. Chase's Syrup of Linseed and Turpentine as a treatment for bronchitis we used it, and are glad to state that it effected a complete cure. If any of the children take a cold or cough I give this medicine, and have never known it fail to bring relief.

"I was troubled a great deal from sick headaches caused by indigestion, and was cured by Dr. Chase's Kidney-Liver Pills. I have great faith in Dr. Chase's Remedies and can recommend them to others."

Mr. Wm. McGee, 49 Wright Ave., Toronto, states:—"There is no remedy in my opinion that can act more promptly than Dr. Chase's Syrup of Linseed and Turpentine. It cured my son of croup, absolutely, in one night. We gave him a dose when he was black in the face with choking. It gave him instant relief. During the night he took several doses and in the morning woke up bright, perfectly well, and cheerful. I must say it is a wonderful medicine."

Dr. Chase's Syrup of Linseed and Turpentine

Is not a mere cough mixture but a thorough and far-reaching treatment which allays inflammation of the respiratory organs, aids expectoration, loosens the cough and absolutely cures colds and similar ailments. On account of its enormous sale Dr. Chase's Syrup of Linseed and Turpentine

Has Many Imitations.

Insist on seeing portrait and signature of Dr. A. W. Chase on the bottle you buy. 25 cents a bottle; family size, three times as much, 60 cents. At all dealers, or EDMANSON, BATES & CO., Toronto.

Sunlight Soap will not burn the nap off woollens nor the surface off linens.



Ask for the Octagon Mark.

EASTER.

Bright, bright was the orb that illumined the morn When Christ, our Redeemer, arose Triumphant o'er death, from where, tortur'd and torn, His body was laid in repose.

White robed were the angels who watched through the gloom, While dark, sable night spread its pall; But when, inecorrupt, He arose from the tomb There flash'd a bright halo o'er all.

Then came holy women, ere sunlight appear'd, To anoint His dear body, alone; No one will be nigh for to open, they fear'd, The sepulchre sealed with a stone.

They found that the task had already been done— The body they looked for in vain— They have taken Him away," cried in anguish each one, "Where shall we Our Lord find again?"

Then heard they an angel, who stood by the spot Where the body of Jesus had laid, Say, "He whom you seek has arisen. Fear not; All now is fulfilled that He said."

Quick hasten'd they back, all their fear thus reliev'd, The faithful disciples to seek; Then Peter and John went, and all then believ'd, Save Thomas, whose faith was still weak.

Forty days did He stay, to confirm them anew, Whom He sent to all nations to preach, In a halo of glory then passed out of view, Having taught all He came for to teach.

Many ages have passed since that first Easter morn When Christ proved His power from above, And for past and for present, for those yet unborn, Redemption was won by His love. M. C. O'DONNELL, Toronto, April 9, 1903.

MYSTERIES OF CLAIRVOYANCE.

We are indebted to a clergyman of the diocese of Omaha (says the St. Louis Review) for the following communication:

Some four years ago, in a sisters' academy at Omaha, there was a normally developed pupil, who, when blindfolded, was a pretty good clairvoyante. Archbishop Ireland, at that time a guest at the institution, mistaking the girl, who appeared at an entertainment, tested her ability. Leaving the audience, he went through a few apartments to a distant room. Finding there an atlas, he concentrated his mind on an odd island in the middle of the book, noting well the name, place and page. Returning to where the blindfolded girl was, she took him by the hand and led him to the room whence he had come. He purposely tried to pull her in a wrong direction, in order to mislead her, but she insisted. Arriving in the room, she found the atlas, and turning the leaves, put her finger exactly on the name the Archbishop had in his mind. As soon as he got distracted or purposely thought of something else, and did not concentrate his mind on the subject, the girl seemed to lose the track. He could not explain what enabled her to do such strange things.

Some school sisters in Wisconsin had a similar experience. Among others they had a sister who never ached for needlework or music. By accident she lost her eyesight, and as she was a good clairvoyante, she could perform the finest embroidery and became a teacher of music.

No doubt there is as much fraud in clairvoyance productions as in hypnotism, and often a sinister power has something to do with it; but the above illustrations go to show that some individuals possess a natural and so far unexplained clairvoyant power.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

FLORIDA THE EASTER LAND

Sketch of Its Past and Present

"The realm of flowers, a perfumed land, Girt by the sea, by the soft winds fanned; Ravaged by war in the years grown old, Its former glory a tale long told."

Such is the Easter country of America. Such is that part of the present United States which was first known to the Old World, and first seen by a white man on a bright Easter Sunday nearly four hundred years ago.

It was fitting that Florida should thus be discovered on such a joyous festival; no other part of the country is equipped to preserve so well the memory of such a day, no other State could remain practically all the year round so fitting a monument to the general joyousness, the brilliancy of verdure and the garlanded festivities which we associate with this day of the resurrection of Our Lord.

John Ponce de Leon, that gay cavalier, found indeed the one place in the Western hemisphere most likely to contain the fountain of which he had long dreamed when, after a disagreeable voyage, he saw the coast of Florida. When he made out long, bright stretches of white beach fading away in the distance to the north and south, and beheld the low hills behind with their fresh foliage of spring he must indeed have thought that he had come to El Dorado.

It was a most appropriate and picturesque discovery for such a land. Here was a sturdy warrior, famed for his skill in arms, cruising about on a mission not only of peace and good will, but with health and pleasure for its end. There were no sad tales of oppression and cruelty behind this band; they were not driven forth from their fatherland by tyranny; they were not to retrieve shattered fortunes or lost honor in a new land, but with light hearts they sought the realms of milk and honey, of gold and silver, and the fountain of eternal youth.

Ponce de Leon was a "gentleman," and a soldier of fortune of much renown in Spain. He came out with Columbus on his second voyage, having been recommended to the discoverer by King Ferdinand on account of his intrepid valor and achievements in the war against the Moors. Upon reaching the new country he soon gave evidence that his liege had chosen well. His military experience and bravery proved invaluable to Columbus in his difficulties with the aborigines. To reward him, therefore, he was made lieutenant-governor of Hispaniola, or Hayti, as it is now called. His new duties were not very burdensome, and having seen a beautiful island some leagues distant he found leisure to fit out a small fleet and capture it. Calling it Porto Rico, he had himself made governor thereof.

Ponce de Leon's term as governor was quite in keeping with the rest of his life; on every side he was surrounded by luxuries and gaiety. He strutted on a comic opera stage, all gilt and tinsel and spectacular at every move. What could be more Gilbertian, for instance, than his persuading the natives in a long, solemn harangue that he and his men were supernatural beings, immortal, and safe from any onslaughts that could be made upon them? We can almost see him striding up and down near the footlights, singing it, with the chorus grouped properly on either side coming in at the right times with, "We are supernatural." There was one wily old chief, however, who was not easily fooled. He must have come in on a free ticket or have been a critic, for at any rate one day, when they were fording a stream, he caught one of Ponce's chorists, and held him under the water until he stopped kicking. Then, with profuse apologies for the "accident," he bore him to the shore and watched for three days and nights to see if he would wake up. When he did not, he made a decision about the gay band which was had for them, and he and his friends started in to clean them out. Ponce fought them well, but was soon removed from duty by his friend the King.

He went back to Hispaniola. Life there was a burden, and immediately he set out to conquer new fields; he had heard of the fountain of youth from the poor, benighted Porto Ricans, and when time began to hang heavy he fitted out a caravan of three ships and set sail to discover his "Bimini."

To stand in St. Augustine to-day and look about one, at the beautiful stretches of shell road outside the ancient city, and to gaze with wonder at the narrow streets and the old coquina houses everywhere, and perhaps to see a very pretty little park with green hedges and very well-kept shrubbery and the palm trees planted so obviously in regular order, and looming up beyond it a wonderful modern hotel, with towers and red-tiled roofs, so big that you gasp, one tries to imagine exactly what this

city owes to the days of Ponce de Leon. Probably the only glory that now remains for the discoverer is the mere fact of having discovered. Ponce de Leon was not careful to build up anything that might endure to be a respectable ruin for the occasional restorer. He was too bent on the fountain that would bring him all temporal blessings, and after several months spent in desultory wanderings he left the land almost as he had found it.

For those that came after de Leon Florida waited to derive any direct benefits from the sixteenth century. De Leon opened the way and his imitators crowded closely on his heels, all of them on some errand more or less fantastic. The majority may have given up the idea of the fountain, but there was not one who did not come seeking gold, and precious souvenirs. Miguelo, de Cordova, Alaminos, de Navaraz, de Soto, de Luna, and several more beside, followed one another with great rapidity. Yet little was accomplished until about 1562, when France and Spain together endeavored to effect a settlement on the eastern coast. From France came Ribault and from Spain Menendez. In the bitter struggle between these two and their desperate methods of warfare Menendez was the most successful, and when he finally decided that he had been victorious, all the Frenchmen in sight were dead.

He butchered all captives. Then about five years later another Frenchman came along and very cleverly got the Indians to take a hand in the struggle, and they soon had avenged the massacre of the French. Menendez was the practical founder of St. Augustine, and has left his mementoes, which the modern voyager for the fountain of youth can behold for himself. There is the old city gateway, built by the men who fought with him in 1565. It is all that remains of a very wonderful fortification which stretched entirely across the small peninsula upon which St. Augustine is built, and is one of the few things in the quaint old city whose associations stretch back into past.

The old gateway once marked the extreme northern end of the little city, but now has fallen quite a little inside the border, and bids soon to be father still. When the visitor first sees it he is apt to be disappointed, especially if he has become familiar with it from very striking pictures in the guide books or from ambitious water colors which represent the old ruin silhouetted against a sky beautiful with pink and golden sunset. It strikes one at first as being quite small, and entirely out of proportion with its surroundings. One is walking down George street, when behold, two stone pillars, with dwelling houses towering over them. When one tries to look back into the city and picture to himself the beautiful sunset that he saw in the picture book, his vision will be obstructed by the so hotels beyond and his eye will be so charmed with dwelling houses towering over them he will soon forget about the forlorn little gateway.

This relic, as well as most of the others of this quaint old town, is now perhaps more associated in the mind of the average tourist with a certain stratum of literature which was formed about twenty years ago than with the legends. The old gateway and Fort Marion reappear to the eye as the locale for some of Constance Fenimore Woolson's stories rather than as the spots where Menendez and his men fought and hung their foes. The coquina, and the weeds, and the shrubbery growing all round, look entirely too scenic and too peaceful.

The most magnificent things about St. Augustine to-day are the hotels. They simply cannot be described. It is enough to say that they are about the finest in the world, that they look as if they belonged to Spain itself, and that it takes a powerful income to stand against the onslaughts of their comforts. Other ancient landmarks are the sea wall, Fort Marion and the Cathedral. This latter is typical of the Catholic faith, which has always prevailed in Florida, despite its many years of bloodshed, and its numerous and varying wars. Undoubtedly the present structure belongs to that class of relics which are generally known as "restored." The original was built in 1791, and so was comparatively modern when the relics of 1565 or even 1680 are taken into consideration. It was not the first Catholic chapel on the peninsula. The site has always been devoted to Catholic worship and before the Cathedral was built, various chapels occupied the ground. In 1887 there was a disastrous fire in St. Augustine and the old cathedral was destroyed. Parts of the tower and all of the bells were saved, and these now adorn the new edifice, which is an exact counterpart of the old building. One of the bells bears the date "1682," and is consequently not only the oldest bell in the country, but shows that there was a Catholic chapel in St. Augustine within a few years after it was settled.

The Catholic history of Florida covers as long a period as the story of its discovery. With nearly every expedition that came from Spain were priests who looked after the welfare of the sailors and many who remained behind to convert the natives, but their efforts were unavailing, and every one who attempted evangelization was massacred. In 1546, a special expedition went to Florida, led by the Dominican fathers Antonio de Montesinos and Las Casas. This met with moderate success, and in a certain measure restored peace and est-

ablished friendly relations with the Indians. Father Luis Cancer de Barbastro was especially fortunate, and by his mild way won the entire Indian province. It had been styled "Tierra de Guerra" (the land of war), but under him became known as "Vera Pax" (true peace). Menendez was sent by the King of Spain to prevent the Protestants of France from gaining a foothold in the land, and his expedition was blessed by the Pope. His methods were being strongly condemned by some historians, but John Gilmary Shea, in his contribution to Winsor's "Narrative and Critical History of America," wisely points out that the country was in a state of war, and that it had long been the custom between the two combatants that were engaged in it to make their tactics as relentless as possible. Neither side asked or gave quarter.

Florida has had a tempestuous career, but seems now to have settled down to a long life of ease and pleasure.—Boston Republic.

And this completes stage number three, which would set all the world of breakfast-food eaters agog. But the serious affair of fortune would be the fourth stage. I should stand or fall by that. Here it is, only you are to suppose it bursting on the world in half-page displayed advertisements in every daily newspaper.

English Oak is strength and substance. It is stouter and lasts longer than any other wood. There is more strength in an Oak than in an Oak or an Oak. Then why not EAT OAKS?

YOUR BREAKFAST does not satisfy you. Why? Because your day's work is built on your breakfast, and you cannot safely build on sand— you must use timber. All breakfast foods except ours are like sand; they support energy for an hour or two and then Sink Away, leaving a sudden vacancy and weakness. But Oaken timber does not sink, and we have invented a new Food that has all the supporting strength of the stoutest timber. Try it. It will support you.

PILGRIM OAKS is a pure breakfast food, prepared, under medical supervision, from the hearts of sound English forest oaks, cut with silver saws. In breakfast loaves, ready to serve, 2s 0d per dozen. In faggots for children and invalids, 1s 0d per dozen. No Cooking, No Milk, No Condiments. JUST OAKS. "A log or faggot of Pilgrim Oaks, with a teaspoonful of clear spring water, makes a delicious breakfast."—"Stethoscope."

Suggestions for a Short Spring Course of Lectures. (To be delivered before any audience of sufficiently advanced Socialistic views.) Lecture I.—Shakespeare as the True Socialist should see him. Synopsis of Lecture: 1. Fundamental Maxim of Society—"All Men are, or ought to be, born equal." 2. First commandment of the Social Decalogue: "Thou shalt not excel thy fellows," who who violates this law an enemy to the commonwealth and a breaker of the Social Bond. 3. The pre-eminence of Shakespeare plainly established by existence of such works as "Hamlet," "Macbeth," etc., etc. 4. The generally accepted estimate of Shakespeare a mistaken one, and founded on a false conception of merit. 5. Shakespeare in his true light as the Arch-"Out-Topper," and enemy of the community. 6. Final verdict upon Shakespeare—Anathema Meridiana.

Lecture II.—Wordsworth and His Work as the outcome of a Crying Injustice. Synopsis: 1. The natural beauties of the Lake District the chief inspiration of Wordsworth. Probable arrest of his poetic development had his surroundings been those of the Black Country. 2. The inequality in the beauty of natural surroundings a glaring injustice. 3. Suggestions for remedying: (a) Total number of natural beauties of England counted and classified; thus: number of mountains, number of lakes, of trees, of meadows, and so on, ascertained. (b) Average number of natural beauties as ascertained, e.g., one hill, one lake, forty trees, one-fourth of an acre meadow-land, and so on. (c) Funds supplied from Imperial Treasury to carry out transference of natural features from one part of England to another, thus making the scenery for each square mile uniform.

Mountains displaced by dynamite, solid matter conveyed by a nationalized railroad, water by canals and pipes. (d) Expense a drain on Treasury, but justice thereby done to all citizens in all parts of England; to be done by the Marriage of King Coquetus and the Beggar-Maid, no pleasing incident, but an act of the highest justice. Synopsis.—I. Beauty of Beggar-Maid apparently the sole reason of King Coquetus's choice. 2. Plain or even equipt-eyed beggar-maid just as worthy of promotion to rank of Queen, hence injustice of marriage. 3. Suggestions for removal of inequality of beauty in Society. (a) All women to be placed by Local Commissioners in five classes of descending values of beauty, A, B, C, D, E—C representing the average. (b) All female dress to consist of uniforms designed by members of the Royal Academy, and arranged in ascending values of beauty, a, b, c, d, e—e representing the average. (c) Women compelled by law to wear the uniform of the class corresponding to their own; thus, women of class A (beautiful) to wear uniforms of class e (highly becoming).—"Punch."

It does not say An Evroir. Grimes—You bet your life money talks. Ukerdek—What did it ever say to you? Grimes—"Tag."

Without Dodd's Dyspepsia Tablets—Mrs. Thos. Board of Glen Williams, Speaks from Her Own Experience. "I think I could not live without Dodd's Dyspepsia Tablets." These are the words Mrs. Thos. Board, of Glen Williams, Ont., uses in speaking of the relief she has felt through the use of these Dyspepsia banishers. Mrs. Board knows what Dyspepsia means through bitter experience. She can tell all about the depression, the discomfited, the aches, the pains that accompany this most dreaded of all chronic complaints. That's why she is so enthusiastic over Dodd's Dyspepsia Tablets. She has proved that Dodd's Dyspepsia Tablets are a specific for all forms of indigestion and Dyspepsia, a safeguard against the disease itself and consequently against those other terrible and fatal diseases, such as Appendicitis, that medical authorities now declare spring from indigestion. Mrs. Board has learned the truth of the statement, "If you want to be well and to feel well you must keep the stomach well." She has learned also that Dodd's Dyspepsia Tablets will keep the stomach well. Mrs. Board is one of many. You cannot find a Dyspeptic who has used Dodd's Dyspepsia Tablets.

COULDN'T LIVE Without Dodd's Dyspepsia Tablets—Mrs. Thos. Board of Glen Williams, Speaks from Her Own Experience.

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The Breakfast Food P.a.g.

Discussing the breakfast food p.a.g. a writer in an English exchange says:

Since I began to write this article I have invented a new food, or rather, the name of one, which is the only important thing. Of course you must understand that I would use about one part of sawdust to a thousand of ordinary nutritious substance. Now observe how it is advertised, and agree with me that the game is really one of the imagination. Indeed, in the breakfast food craze I see the one path to fortune left open to the craftsman of pure letters.

First, I would take large plain spaces of newspaper and boarding with the words "Watch this space for the new Breakfast Food" printed in a field of white. Stage number one: the imagination is awakened. Second, I would, retaining the same space, substitute for the printed words a bold picture of a growing oak tree. Stage number two: curiosity is excited. Third, I would take away my oak tree, and in type of simple boldness announce:

PILGRIM OAKS. That's All.

And this completes stage number three, which would set all the world of breakfast-food eaters agog. But the serious affair of fortune would be the fourth stage. I should stand or fall by that. Here it is, only you are to suppose it bursting on the world in half-page displayed advertisements in every daily newspaper.

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Suggestions for a Short Spring Course of Lectures.

(To be delivered before any audience of sufficiently advanced Socialistic views.) Lecture I.—Shakespeare as the True Socialist should see him. Synopsis of Lecture: 1. Fundamental Maxim of Society—"All Men are, or ought to be, born equal." 2. First commandment of the Social Decalogue: "Thou shalt not excel thy fellows," who who violates this law an enemy to the commonwealth and a breaker of the Social Bond. 3. The pre-eminence of Shakespeare plainly established by existence of such works as "Hamlet," "Macbeth," etc., etc. 4. The generally accepted estimate of Shakespeare a mistaken one, and founded on a false conception of merit. 5. Shakespeare in his true light as the Arch-"Out-Topper," and enemy of the community. 6. Final verdict upon Shakespeare—Anathema Meridiana.

Lecture II.—Wordsworth and His Work as the outcome of a Crying Injustice. Synopsis: 1. The natural beauties of the Lake District the chief inspiration of Wordsworth. Probable arrest of his poetic development had his surroundings been those of the Black Country. 2. The inequality in the beauty of natural surroundings a glaring injustice. 3. Suggestions for remedying: (a) Total number of natural beauties of England counted and classified; thus: number of mountains, number of lakes, of trees, of meadows, and so on, ascertained. (b) Average number of natural beauties as ascertained, e.g., one hill, one lake, forty trees, one-fourth of an acre meadow-land, and so on. (c) Funds supplied from Imperial Treasury to carry out transference of natural features from one part of England to another, thus making the scenery for each square mile uniform.

Mountains displaced by dynamite, solid matter conveyed by a nationalized railroad, water by canals and pipes. (d) Expense a drain on Treasury, but justice thereby done to all citizens in all parts of England; to be done by the Marriage of King Coquetus and the Beggar-Maid, no pleasing incident, but an act of the highest justice. Synopsis.—I. Beauty of Beggar-Maid apparently the sole reason of King Coquetus's choice. 2. Plain or even equipt-eyed beggar-maid just as worthy of promotion to rank of Queen, hence injustice of marriage. 3. Suggestions for removal of inequality of beauty in Society. (a) All women to be placed by Local Commissioners in five classes of descending values of beauty, A, B, C, D, E—C representing the average. (b) All female dress to consist of uniforms designed by members of the Royal Academy, and arranged in ascending values of beauty, a, b, c, d, e—e representing the average. (c) Women compelled by law to wear the uniform of the class corresponding to their own; thus, women of class A (beautiful) to wear uniforms of class e (highly becoming).—"Punch."

It does not say An Evroir. Grimes—You bet your life money talks. Ukerdek—What did it ever say to you? Grimes—"Tag."

Without Dodd's Dyspepsia Tablets—Mrs. Thos. Board of Glen Williams, Speaks from Her Own Experience.

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FIGHTING IN MOROCCO.

Reports of Rebel Victory at a Frana.

Madrid, April 8.—It is announced in a despatch received here from Melilla, Morocco, that 4,000 insurgent Moors recently attacked and surrounded the fortress of Frajana, and that Muley Amrani, the Sultan's uncle, has fled to Melilla, the garrison of which has been ordered to be in readiness for all emergencies. A despatch from Tangier says 180 men have been killed in a tribal fight in the Ujda district. Tangier, Morocco, April 8.—The Sultan's brother, Mula, has been proclaimed Sultan of Morocco by the Rif tribes.

THE MARKET REPORTS.

An Improvement in Live Stock—The Grain Trade—Latest Quotations.

Tuesday Evening, April 7. Toronto St. Lawrence Market.

There was not much doing at St. Lawrence Market this morning, receipts in all lines being light. The grain receipts amounted to 23 bushels. Wheat—One hundred bushels of white sold in easier at 72c per bushel, and 100 bushels of good soft steady 68c. Dressed Hogs—The market is reported firmer. Light-weights are quoted at \$4.00 and heavy at \$3.75. Butter—Trade was quiet, there being many farmers in. Quotations are steady at 12c to 13c for pound rolls and 10c to 11c per lb for large. Eggs—The market is steady at 12c to 14c per dozen for quality steady 12c. Hay—Timothy is quoted steady at \$12 to \$13 per ton, and mixed or clover \$8 to \$9. Straw—There was none on the market. Quotations are steady at \$7.50 to \$8.50 per ton.

Toronto Live Stock.

There was a fairly brisk trade in all lines at the Toronto Cattle Market this morning. The demand for cattle was good, and as the run was not heavy, everything was sold, and prices were steady, with the last day's quotations. About the only change in price was a drop of 12 1/2c per cwt in the price of dressed hogs. Most of the cattle offered were of very fair quality, and the large number of the car lots were made up of mixed butchers' and exporters. The total run amounted to 50 cars, including 211 cattle, 648 sheep, 217 hogs and 538 calves. Export Cattle—There is the usual amount of space offered, and export cattle, especially good ones, are in demand. To-day's offerings were mostly composed of car lots of mixed butchers' and exporters, there being few straight lots of exporters on the market. The run was about sufficient to fill the demand, and everything was sold. Prices continued about steady, with choice cattle selling from \$4.50 to \$4.75 per cwt, and medium to good at \$4 to \$4.25. One lot of good steers sold at \$4.85. Butcher Cattle—There was a fair demand for all the cattle, and the market rather light run everything was sold before the market's close. Prices continued about steady for all grades, and quotations are unchanged. Choice stock sold at \$4.10 to \$4.50 per cwt, and medium to good sold at \$3.50 to \$4.00. Four car lots of mixed butchers' and exporters brought about \$3.65 to \$3.80, and rough to common about \$3 to \$3.25. The demand for this kind of cattle continues good, with not much stock offering. Prices for feed cattle are about steady, and those for stockers are about 25c per cwt. Milk Cows—There were not many good cows offering, and quotations remain steady at \$8 to \$9 each. Good cows continue in good demand. Calves—There was a very heavy run of calves, but nearly all were of poor quality and too young. Trade was fairly good, and the market is quoted steady. Sheep and Lambs—There was a fair run of offerings, and trade was brisk. Sheep were steady, and lambs were somewhat dull. Quotations are unchanged all round. Hogs—Hog prices declined 12 1/2c per cwt. Pigs are quoted at \$6.12 1/2 per cwt, and lights and fats at \$5.

East Buffalo Cattle Market.

Chicago, April 7.—Cattle—Receipts light, steady. Veals—Receipts, 125 head; steady, tops \$3.25 to \$3.50; common to good, \$3 to \$3.10. Hogs—Receipts, 4,100 head; fairly active; pigs, 10c to 15c lower, others steady; heavy, \$7.75 to \$7.90; bulk, \$7.85; mixed, \$7.55 to \$7.65; Yorkers, \$7.40 to \$7.50; pigs, \$7.10 to \$7.20; roughs, \$6.75 to \$7.25; light to good, \$5.50 to \$6.00; western, \$7.75 to \$7.85; a few at \$7.90; ewes, \$6 to \$6.50; sheep, top mixed, \$6.25 to \$6.50; culs to good, \$5.25 to \$5.50.

Chicago Live Stock.

Chicago, April 7.—Cattle—Receipts, 4,000; steady good to prime steers, \$3.90 to \$4.75; stockers and feeders, \$3 to \$4.75; cows, \$1.80 to \$4.25; heifers, \$2.50 to \$4.25; calves, \$1.50 to \$2.50; bulls, \$2.50 to \$4.25; calves, \$1.50 to \$2.50; mixed, \$7.55 to \$7.65; Yorkers, \$7.40 to \$7.50; pigs, \$7.10 to \$7.20; roughs, \$6.75 to \$7.25; light to good, \$5.50 to \$6.00; western, \$7.75 to \$7.85; a few at \$7.90; ewes, \$6 to \$6.50; sheep, top mixed, \$6.25 to \$6.50; culs to good, \$5.25 to \$5.50.

Leading Wheat Markets.

Closing previous day. Closing to-day. Cash. May. Cash. May. Chicago, Apr. 7, 72 1/2 72 1/2 72 1/2 72 1/2. Toledo, Apr. 7, 73 1/2 73 1/2 73 1/2 73 1/2. Minneapolis, Apr. 7, 74 1/2 74 1/2 74 1/2 74 1/2. Duluth, Apr. 7, 75 1/2 75 1/2 75 1/2 75 1/2. Do No. 1 not., Apr. 7, 76 1/2 76 1/2 76 1/2 76 1/2. Milwaukee, Apr. 7, 77 1/2 77 1/2 77 1/2 77 1/2. Detroit, Apr. 7, 78 1/2 78 1/2 78 1/2 78 1/2. St. Louis, Apr. 7, 79 1/2 79 1/2 79 1/2 79 1/2.

British Markets.

Liverpool, April 7.—Opening—Wheat, spot quiet; No. 1 standard California, per cental, 68 1/2 to 69 1/2; Walla, 68 1/2 to 69 1/2; No. 2 red winter, 68 1/2 to 69 1/2; No. 1 northern Manitoba, 68 1/2 to 69 1/2; futures quiet; May, 68 1/2 to 69 1/2; July, 68 1/2 to 69 1/2. Corn, spot quiet; mixed American, per cental, 24 1/2 to 25 1/2; futures quiet; May, 24 1/2 to 25 1/2; July, 24 1/2 to 25 1/2. Flour, Minneapolis, 28 1/2 to 29 1/2. Liverpool—Close—Wheat, spot quiet; No. 1 standard California, per cental, 68 1/2 to 69 1/2; Walla, 68 1/2 to 69 1/2; No. 2 red winter, 68 1/2 to 69 1/2; No. 1 northern Manitoba, 68 1/2 to 69 1/2; futures quiet; May, 68 1/2 to 69 1/2; July, 68 1/2 to 69 1/2. Corn, spot quiet; mixed American, per cental, 24 1/2 to 25 1/2; futures quiet; May, 24 1/2 to 25 1/2; July, 24 1/2 to 25 1/2. Flour, Minneapolis, 28 1/2 to 29 1/2.

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 2 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

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

HOMESTEAD DUTIES

Under the present law homestead duties must be performed in one of the following ways, namely:

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

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

JAMES A. SMART, Deputy-Minister of the Interior.