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VOL. XIV., No. 12

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## TOPICS OF AN OLD-TIMER

### Some Recollections of St. Patrick's Day Celebrations in Ireland, Canada and the United States.

(Continued from our last.)

The "Irish World" of last week intimated that St. Patrick's Day this year would be celebrated with more banquets than ever before. "The dinner of the Friendly Sons of St. Patrick in New York," it says, "will not alone be to help to keep alive the memory of the Saint who, having carried Christianity into Ireland, sent it from the 'Isle of Saints' through-out Europe. Incidentally it will recall to the minds of Americans the fact that John Barry, of Irish race and heroic mould, was the first Commodore of the American navy, a wonderful fighter and a true patriot. The toast to John Barry will be spoken to at the dinner of the Friendly Sons by Congressman W. Bourke Cockran. Judge Thomas C. O'Sullivan will speak to the toast of 'The Day we Celebrate.' Mayor McClellan, 'The City of New York'; Rear-Admiral Coghlan, 'The Navy'; Congressman McCall, of Massachusetts, 'The United States'; and Thomas A. Daly, of Philadelphia, will reply to 'The Ladies.'"

In Chicago a thousand guests were expected to sit down at the tables of the "Fellowship Club," founded by Mayor Dunne, with the Vice-President of the United States at their head, and no doubt the day was more than duly honored in every city throughout the United States and Canada.

It is interesting and inspiring to read of those celebrations in the past. I remember reading of them as they took place in New York many years ago, when Thomas Addis Emmet, Dr. Sampson, Dr. McNevin, John McKeon and other distinguished stars in the Irish galaxy, were the representatives of the Irish people in New York in the early part of last century. And in later times of "the men of Forty-eight," such as Mitchell, Meagher, McGee and O'Gorman. And there are others on record, equally interesting and inspiring, stretching back to American revolutionary days; and I am happy to present my readers now with a sample of American adhesion to the Irish cause coming from no less a personage than the great George Washington himself, who was enrolled as a member of "The Friendly Sons of St. Patrick" of Philadelphia, in his testy and trying days. And for this I am indebted to my friend, John Hurley of Litchfield, Conn., and received since I began writing these St. Patrick's Day articles.

"There was no St. Patrick's Day during the Revolution that was not in some way honored by the 'Father of his country.' George Washington's esteem for the people of Ireland and for the Irish soldiers in his command is illustrated by his acts and orders on each St. Patrick's Day. Upon the evacuation of Boston by the British March 17, 1776, the Americans marched in and took possession of the city. The countersign authorized by Washington for that day of triumph was 'St. Patrick' and the Brigadier of the day was Gen. John Sullivan. On another St. Patrick's Day, while encamped at Newburg, N.Y., he had the stars and stripes hoisted over his tent, bearing upon one side of the flag the harp and sunburst of Erin, with the motto 'Liberty for Ireland' inscribed thereon.

On St. Patrick's Day, 1780, Washington desired that the celebration of the day should not pass by without having a little rum issued to the troops and thought proper to direct the commissary to send for the hog-

head which the Colonel had purchased and which was already in the vicinity of the camp. While the troops were celebrating the anniversary of St. Patrick in innocent mirth and pastime, he hoped they would not forget their worthy friends in the Kingdom of Ireland, who, with the greatest unanimity, had stepped forward in opposition to the tyranny of Great Britain, and who, like themselves, were determined to die or be free. Brig-Gen. Clinton, Major Edwards and Brig-Major Bryce were the officers of the day, all three supposed to be Irishmen. General Washington congratulated the army on the very interesting proceedings of the Parliament of Ireland (Grattan's Parliament) and of the inhabitants of the country, which had lately been communicated to them. Not only did they appear calculated to remove the heavy and tyrannical oppressions on their trade, but to restore to a brave and generous people their ancient rights and privileges and in their operation to promote the cause of American independence. Desiring to impress on the minds of the army transactions so important in their nature, the General directed that all fatigue and working parties cease to labor on the 17th, a day held in particular regard by the people of that nation, etc."

Washington dined on at least three different occasions with the Friendly Sons of St. Patrick, viz., on St. Patrick's Day, 1782, Jan. 1, 1782, and June 18, 1787.

In 1781 Washington was admitted to membership in the Friendly Sons of St. Patrick, presented on the occasion with an address and the insignia or medal of the organization, when he made the following reply:

George Campbell, Esq., President of the Friendly Sons of St. Patrick, Philadelphia:

Sir,—I accept with singular pleasure the ensign of so worthy a fraternity as that of the Sons of St. Patrick in this city—a society distinguished for the firm adherence of its members to the glorious cause in which we are embarked. Give me leave to assure you, sir, that I shall never cast my eyes upon the badge with which I am honored but with a grateful remembrance of the polite and affectionate manner in which it was presented.

I am, with respect and esteem, Sir, Your most obedient servant,  
 GEORGE WASHINGTON.

A great many of Washington's generals as well as other distinguished men of the revolution belonged to the Friendly Sons of St. Patrick, including the following:

General Daniel Morgan, Brig-Gen. Stephen Moylan, Gen. Henry Knox, Gen. Ed. Hand, Gen. Anthony Wayne, Gen. Walter Stewart, Gen. William Thompson, Gen. Campbell, Gen. Cadwalader, Gen. John Nickson, Brig-Gen. William Maxwell, Gen. John Lamb, Gen. Moultrie, Gen. Morgan Lewis, Gen. John Shee, Brig-Gen. Richard Montgomery, Brig-Gen. Stark, Commodore John Barry, Robert Morris. There were 16 of those revolutionary generals members of the Friendly Sons of St. Patrick.

The present executive of the United States, Theodore Roosevelt, is very friendly to the Sons of St. Patrick, and it is no wonder that his Vice-President, Mr. Fairbanks, should attend the Chicago banquet this year. But it is the first time of which I have any knowledge that a president or vice-president should leave Washington to accept an invitation to attend a St. Patrick's Day banquet in a distant city. In the early days of the Republic the Irish cause found a devoted friend in President John Tyler, who was not only a friend, but an active worker in their cause. Another man of the same politics and an active adherent of the Irish cause was William Henry Seward, Governor of the State of New York, and afterwards Secretary of State under Lincoln. These men were always heard from on such occasions as this.

In recent years a change has taken place in the mode of celebrating St. Patrick's Day. The street parade is not now so much in evidence as formerly. (Continued on page 5.)

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## ENCYCLICAL LETTER

### Of Our Holy Father Pope Pius X., to the French Archbishops, Bishops, Clergy and People.

(Special translation of the Catholic Times.)

Venerable Brethren and well-beloved Sons, health and the Apostolic Benediction.

Our soul is full of painful anxiety and our heart is penetrated by anguish when we turn to you in thought. How could it be otherwise on the day after the promulgation of the law which by breaking violently the secular bonds that bound your nation to the Apostolic See, creates for the Catholic Church in France a situation unworthy of her and forever to be deplored? Undoubtedly an event of the gravest kind, an event which all fair minds must regret, for it is as baleful to civil society as to religion; but an event, which could not surprise anyone who has paid attention to

### THE RELIGIOUS POLICY PURSUED IN FRANCE

of late years. To you, Venerable Brethren, it must certainly have been neither a novelty nor a surprise, witness as you have been of the attacks so numerous and so formidable made one after another by the public authority upon religion. You have seen the sanctity and stability of Christian marriage violated by legislative enactments in formal contradiction to them; the schools and hospitals laicised; clerics hurried away from their studies and from ecclesiastical discipline to be subjected to military service; the religious Congregations dispersed and despoiled, and their members for the most part reduced to extreme destitution. Other legal measures with all of which you are acquainted, followed; the law has been abrogated which ordered public prayers at the beginning of each Parliamentary Session and at the reopening of the courts; the signs of mourning traditional in the Navy on Good Friday have been done away with; the religious character has been effaced from the judicial oath; every act or emblem in any way reminding men of religion has been

### BANISHED BY THE COURTS.

the schools, the Army, the Navy—in a word, from all the public institutions. These measures and others which little by little separated the Church from State were only landmarks set up for the purpose of reaching complete and official separation; their promoters themselves have not hesitated to acknowledge this openly and often. The Apostolic See, on the contrary, has left nothing undone to avert so great a calamity. Whilst on the one hand it ceased not to warn those who were at the head of French affairs and to beg of them on various occasions to weigh well the magnitude of the evils which their policy of separation would unfailingly bring about; on the other it multiplied the striking testimonies of its complacent affection towards France. We had therefore a right to hope from

### THE TIES OF GRATITUDE

which ought to exist that we would be able to prevent these politicians from going down the incline and to lead them to a renunciation of their projects. But attention, good offices, and efforts both on our part and on that of our predecessor all remained without result. And the violence of the enemies of religion succeeded in the end in what they had long been aiming at, to the detriment of your rights as a Catholic nation and of all that prudent thinkers could desire. Accordingly in an hour so grave for the Church, and conscious of Our Apostolic responsibilities, we deem it our duty to raise our voice and to lay open to you, Venerable Brethren, to your clergy, and to your people—to all of you, whom we have ever treated with special tenderness,

but whom at this moment, as is fitting, we love more tenderly than ever. It is an absolutely false contention, a pernicious error, to maintain that it is necessary to separate the State from the Church. For, based on the principle that the State should not recognize any form of religious worship, it is, first of all,

### SERIOUSLY OFFENSIVE TO GOD,

for man's Creator is also the Founder of human societies, and He preserves them in being, just as He sustains us. We owe Him, then, the honor not of private but also of public and social worship. Moreover, this contention is a clear negation of the supernatural order. It limits the action of the State solely to the pursuit of public prosperity during this life, which is only the proximate reason for the existence of political societies, and it does not occupy itself at all with their ultimate reason—the eternal happiness of man when this life is over—treating it as something foreign to itself. And yet the present order of things here below being subordinate to the attainment of this supreme and absolute good, the civil power should not only place no obstacle in the way of that attainment, but should aid us in it. This contention also overthrows

### THE ORDER WISELY ESTABLISHED BY GOD

in the world—an order which requires a harmonious agreement between the two societies. These two societies—the religious and the civil—have the same subjects, although each of them exercises its authority over them in its own sphere. It necessarily follows that there are many matters which the two should look upon as belonging to both their domains. Let harmony cease between Church and State—and from these matters of common jurisdiction easily arise germs of differences which will become acute on both sides; the idea of truth will thereby be disturbed and souls will be filled with great anxiety. Finally, this contention inflicts serious damage on civil society itself, for it cannot prosper or last long when religion has not its place in it—religion, the supreme rule and sovereign mistress when

### THE RIGHTS AND DUTIES OF MAN

are in question. The Sovereign Pontiffs have therefore never ceased, according to times and circumstances, to refute and condemn the doctrine of the separation of Church and State. Notably, our illustrious predecessor Leo XIII., explained several times and splendidly what should be the relations between the two societies. Between them, he said, "there should necessarily be a wise union, a union which may justly be compared to that between the soul and body: 'Quaedam intercedat necesse est ordinata colligatio (inter illas), quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur.'" He adds: "Human societies cannot, without becoming criminal, conduct themselves as if God did not exist or refuse to concern themselves about religion, as if it were an affair that was foreign to them and that could be of no service to them. As to the Church, which has God Himself for its author, to exclude it from the active life of the nation, the laws, the education of the young, and domestic society, is to be guilty of a great and pernicious error: 'Civitates non possunt, citra scelus, gerere se tanquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abicere.'" Ecclesiam vero, quam Deus ipse constituit, ab actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus est perniciosus est error.'" (Encyclical Letter, "Immortale Dei," 1st Nov., 1885). If in separating itself from the Church, a Christian state, of whatever kind, commits

### AN ACT EMINENTLY BALEFUL

and blamable, how much it is to be deplored that France has entered on this path, when of all nations it ought to be the last to do so—France which in the course of ages has been the object of such a great and special predilection on the part of this Apostolic See; France, whose fortune and glory have always been intimately associated with the practice of Christian morals and respect for religion. The same Pontiff, Leo XIII., rightly said: "France should not forget that its Providential destiny has united it to the Holy See by bonds too close and too old to be ever willingly broken. From this union came forth its true greatness and its purest glory. . . . To interfere with this traditional union would be to deprive the nation itself of a part of its moral strength and of its high influence in the world" (Allocation to the French pilgrims, 13th April, 1888). The bonds by which this union was consecrated should have been all the more inviolable inasmuch as they were fortified by the sworn faith of treaties. The Concordat arranged between the Sovereign Pontiff and the French Government, like, for that matter, all treaties concluded between states, was a bilateral contract binding on both sides. The Roman Pontiff on the one hand, and the head of the French nation on the other, solemnly bound themselves, on their own behalf and for their successors, to maintain inviolable the pact that they signed. As a result, the Concordat was governed by the rule of all international treaties, that is to say, the right of nations, and could not at all be annulled on the ground that only one party had entered into the contract. The Holy See has always observed with

### SCRUPULOUS FIDELITY

the engagements to which it has subscribed, and it has at all times demanded that the State should give proof of equal fidelity. That is a truth which no impartial judge can deny. But to-day the State abrogates, by its authority alone, the solemn agreement that it signed. It violates its sworn faith. And to break with the Church, to free itself from its friendship, stopping at nothing, it does not shrink from inflicting on the Apostolic See the outrage which results from that violation of the right of nations, nor from giving a shock to the social and political order, since nothing so much concerns nations for the security, on each side, of their mutual relations as an inviolable fidelity in the sacred respect for treaties. The greatness of the injury done to the Apostolic See through the abrogation of the Concordat by one party is further increased—and in a special manner—when we consider the method in which the State has effected the abrogation. It is a principle admitted without discussion in the law of nations and universally observed by all countries that

### THE RUPTURE OF A TREATY

should be notified beforehand and regularly, in a clear and explicit manner, to the other contracting party by the party which intends to repudiate the treaty. Now, not only was no intimation of this kind made to the Holy See, but no notification whatsoever was given to it on the subject. So that the French Government hesitated not to fail towards the Apostolic See in the ordinary respect and courtesy which nations never neglect even in the case of the smallest States. And its representatives—the representatives of a Catholic nation—feared not to treat with contempt the dignity and power of the Pontiff, Supreme Head of the Church, when they should have had for that power respect superior to that which all other political powers inspire—respect which should have been all the greater inasmuch as that power has, on the one hand, to do with the eternal welfare of souls, and on the other, extends everywhere. If we now examine in itself the law which has been promulgated, we find in it a fresh cause for still more energetically complaining. Since the State in

### BREAKING THE TIES OF THE CONCORDAT

separated itself from the Church, it should, as a natural consequence, have left it its independence and permitted it to enjoy a common right in the liberty which it pretended to grant it. But this is far from being the case. For we discover in the law several exceptional provisions which,

being odiously restrictive, place the Church under the domination of the civil power. As for ourselves, it has been to us a bitter sorrow to see the State thus encroaching upon what should be the exclusive domain of the ecclesiastical power; and we are all the more grieved because, disregarding equity and justice, it has created for the Church of France a situation hard, harassing, and oppressive in respect to the most sacred rights. The provisions of the new law are contrary to the constitution according to which the Church was founded by Jesus Christ. The Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the mystic body of Christ, a body ruled by the pastors and doctors (Ephes. iv., 11, etc.)—a society of men, in whose bosom are leaders having full and perfect power to govern, teach, and judge (Matt. xxviii., 18-20; xvi., 18-19; xviii., 17; Tit. ii., 15; II. Cor., x., 6; xiii., 10, etc.). It follows that the Church is by its essence an unequal society, that is to say, a society comprising two categories of persons.

### THE PASTORS AND THE FLOCK,

those who occupy a rank in the different degrees of the Hierarchy, and the multitude of the Faithful. And these categories are so distinct that in the pastoral body alone reside the right and authority necessary to guide and direct all the members towards the end for which society exists; as to the multitude, its only duty is to allow itself to be led and, as a faithful flock, to follow the pastors. St. Cyprian, martyr, expresses this truth in an admirable manner when he writes: "Our Lord, Whose precepts regulating the episcopal dignity and the mode of life of His Church we ought to revere and observe, says in the Gospel, addressing Peter: Ego dico tibi tu es Petrus, etc. So through the vicissitudes of ages and events the framework of the episcopate and the constitution of the Church are discernible in such a manner that

### THE CHURCH RESTS ON THE BISHOPS

and that all its active life is governed by them." "Dominus Noster, cuius praecepta metueo et servare debemus, Episcopi honorem et Evangelio loquitur et dicit Petro: Ego dico tibi, quia tu es Petrus, etc. . . . Inde per temporum et successionum vicies Episcoporum ordinatio et. . . Ecclesiae ratio decurrit; in Ecclesia super Episcopos constituitur et omnis actus Ecclesiae per eosdem praepositos gubernatur" (St. Cyprian, Epist. xviii. ad xviii.) ad Lapsos II., 1.). St. Cyprian affirms that all that is founded upon a divine law: "divina lege fundatum." Contrary to these principles, the law of separation entrusts the administration and guardianship of public worship, not to the hierarchical body divinely established by the Saviour, but to an association of lay form, a judicial personality, and for all that affects public worship it treats it as alone having civil rights and responsibilities in its eyes. Hence, to this association will belong the use of the churches and sacred edifices; it is this association that will possess

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movable and immovable; it is it that will dispose, though only in a temporary manner. (Continued on page 8.)

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BARNABY RUDGE

—By— CHARLES DICKENS

"I will," she answered, "I desire to bear with me for a moment more. The hand of Him who sets his curse on murder, is heavy on us now. You cannot doubt it. Our son, our innocent boy, on whom His anger fell before his birth, is in this place in peril of his life—brought here by your guilt; yes, by that alone, as Heaven sees and knows, for he has been led astray in the darkness of his intellect, and that is the terrible consequence of your crime."

"If you come, woman-like, to load me with reproaches," he muttered, again endeavoring to break away.

"I do not. I have a different purpose. You must hear it. If not to-night, to-morrow; if not to-morrow, at another time. You must hear it. Husband, escape is hopeless—impossible."

"You tell me so, do you?" he said, raising his manacled hand, and shaking it. "You!"

"Yes," she said, with indescribable earnestness. "But why?"

"To make me easy in this jail. To make the time 'twixt this and death pass pleasantly. For my good—yes, for my good, of course," he said, grinding his teeth, and smiling at her with a livid face.

"Not to load you with reproaches," she replied; "not to aggravate the tortures and miseries of your condition, not to give you one hard word, but to restore you to peace and hope. Husband, dear husband, if you will but confess this dreadful crime; if you will but implore forgiveness of Heaven and of those whom you have wronged on earth; if you will dismiss these vain uneasy thoughts, which never can be realized, and will rely on penitence and on the truth, I promise you, in the great name of the Creator, whose image you have defaced, that He will comfort and console you. And for myself," she cried, clasping her hands, and looking upward, "I swear before Him, as He knows my heart and reads it now, that from that hour I will love and cherish you as I did of old and watch you night and day in the short interval that will remain to us, and soothe you with my truest love and duty, and pray with you that one threatening judgment may be arrested, and that our boy may be spared to bless God, in his poor way, in the free air and light."

He fell back and gazed at her while she poured out these words, as though he were for a moment awed by her manner, and knew not what to do. But anger and fear soon got the mastery of him, and he spurred her from him.

"Begone!" he cried. "Leave me, you plot, do you! You plot to get speech with me, and let them know I am the man they say I am. A curse on you and on your boy!"

"On him the curse has already fallen," she replied, wringing her hands. "Let it fall heavier. Let it fall on one and all. I hate you both. The worst has come to me. The only comfort that I seek or I can have, will be the knowledge that it comes to you. Now go!"

She would have urged him gently, even then, but he menaced her with his chain.

duct, came back contented, observing to all his friends that he had got off very well with a reprimand, and repeating with huge satisfaction his memorable defence before the Council, "that such was his temerity, he thought death would have been his portion."

On that night, too, more of the scattered remnants of the mob were traced to their lurking-places, and taken; and in the hospitals, and deep among the ruins they had made, and in the ditches, and the fields, many unshrouded wretches lay dead, envied by those who had been active in the disturbances, and who pilloved their doomed heads in the temporary jails.

And in the Tower, in a dreary room whose thick stone walls shut out the hum of life, and made a stillness which the records left by former prisoners with those silent witnesses seemed to deepen and intensify; remorseful for every act that had been done by every man among the cruel crowd; finding amidst such reflections, little comfort in fanaticism, or in his fancied call, sat the unhappy author of all—Lord George Gordon.

He had been made prisoner that evening. "If you are sure it's me you want," he said to the officer who waited outside with the warrant for his arrest on a charge of high treason, "I am ready to accompany you"—which he did without resistance. He was conducted first before the Privy Council, and afterwards to the Horse Guards, and then was taken by way of Westminster Bridge, and back over London Bridge (for the purpose of avoiding the main streets), to the Tower, under the strongest guard ever known to enter its gates with a single prisoner.

Of all his forty thousand men, not one remained to bear him company. Friends, dependents, followers,—none were there. His fawning secretary had played the traitor, and he whose weakness had been goaded and urged on by so many for their own purposes, was desolate and alone.

Mr. Dennis, having been made prisoner late in the evening, was removed to a neighboring round-house for that night, and carried before a justice for examination on the next day, Saturday. The charges against him being numerous and weighty, and it being in particular proved, by the testimony of Gabriel Varden, that he had shown a special desire to take his life, he was committed for trial. Moreover, he was honored with the distinction of being considered a chief among the insurgents, and received from the magistrate's lips the complimentary assurance that he was in a position of imminent danger, and would do well to prepare himself for the worst.

To say that Mr. Dennis' modesty was not somewhat startled by these honors, or that he was altogether prepared for so flattering a reception, would be to claim for him a greater amount of stoical philosophy than even he possessed. Indeed this gentleman's stoicism was of that not uncommon kind, which enables a man to bear with exemplary fortitude the afflictions of his friends, but renders him, by way of counterpoise, rather selfish and sensitive in respect of any that happen to befall himself. It is therefore no disparagement to the great officer in question to state, that he was at first very much alarmed, and that he betrayed divers emotions of fear until his reasoning powers came to his relief, and set before him a more hopeful prospect.

In proportion as Mr. Dennis exercised these intellectual qualities with which he was gifted, in reviewing his best chances of coming off handsomely, and with small personal inconvenience, his spirits rose, and his confidence increased. When he remembered the great estimation in which his office was held, and the constant demand for his services, when he thought himself how the Statute Book regarded him as a kind of Universal Medicine applicable to men, women and children of every age and variety of criminal constitution, and

how high he stood in his official capacity, in the favor of the Crown and both Houses of Parliament, the King, the Bank of England, and the Judges of the law; when he recollected that whatever ministry was in or out, he remained their peculiar pet and panacea, and that for his sake England stood single and conspicuous among the civilized nations of the earth; when he called these things to mind and dwelt upon them, he felt certain that the national gratitude must relieve him from the consequences of his late proceedings, and would certainly restore him to his old place in the happy social system.

With these crumbs, or as one may say, with these whole loaves of comfort to regale upon, Mr. Dennis took his place among the escort that awaited him, and repaired to jail with a manly indifference. Arriving at Newgate, where some of the rascal cells had been hastily fitted up for the safe-keeping of rioters, he was warmly received by the turnkeys, as an unusual and interesting case, which agreeably relieved their monotonous duties. In this spirit, he was fettered with great care, and conveyed into the interior of the prison.

"Brother," cried the handman, as following an officer, he traversed under these novel circumstances the remains of passages which he was well acquainted, "am I going to be along with anybody?"

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of my limbs. I'm quite an old man. Don't hurt me!"

He whined out the last three words in such piteous accents that Hugh, who had dragged away the chair, and aimed a blow at him with it, checked himself and bade him get up.

"I'll get up certainly, brother," cried Dennis, anxious to propitiate him by any means in his power, "I'll comply with any request of yours, I am sure. There—I'm up now. What can I do for you? Only say the word and I'll do it."

"What can you do for me?" cried Hugh, clutching him by the collar with both hands, and shaking him as he were bent on stopping his breath by that means. "What have you done for me?"

"The best. The best that could be done," returned the hangman.

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"If it wasn't for the comfort it is to me to see you here," he muttered, "I'd have crushed your head against it; I would."

It was some time before Dennis had breath enough to speak, but as soon as he could resume his propitiatory strain, he did so.

DOES YOUR HEAD Feel As Though It Was Being Hammered?

As Though It Would Crack Open? As Though A Million Sparks Were Flying Out of Your Eyes? Horrible Sickness of Your Stomach? Then You Have Sick Headache!

BURDOCK BLOOD BITTERS

will afford relief from headaches no matter whether sick, nervous, spasmodic, periodical or bilious. It cures by removing the cause.

of my limbs. I'm quite an old man. Don't hurt me!"

He whined out the last three words in such piteous accents that Hugh, who had dragged away the chair, and aimed a blow at him with it, checked himself and bade him get up.

"I'll get up certainly, brother," cried Dennis, anxious to propitiate him by any means in his power, "I'll comply with any request of yours, I am sure. There—I'm up now. What can I do for you? Only say the word and I'll do it."

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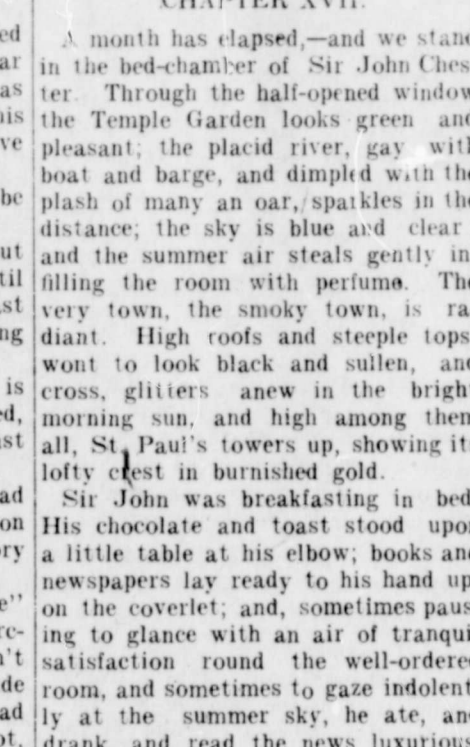
HOW TO Build a Warm Home

Wooden frame work, covered with METAL SHEETS of imitation stone or brick, make a house that is warmer in winter and cooler in summer, than stone or brick.

With metal walls, ceilings and shutters—the house will be dampproof and fireproof—and far cheaper in the end than any other building material.

If you intend to build, let us send our illustrated catalogue of sheet metal material for interior and exterior work.

It's FREE if you state what you have in mind and mention this paper.



THE METAL SHINGLE & SIDING CO. Limited Preston Ont.

CHAPTER XVII.

A month has elapsed, and we stand in the bed-chamber of Sir John Chester. Through the half-opened window the Temple Garden looks green and pleasant; the placid river, gay with boat and barge, and dimpled with the splash of many an oar, sparkles in the distance; the sky is blue and clear; and the summer air steals gently in, filling the room with perfume.

The cheerful influence of the morning seemed to have some effect, even upon his equable temper. His manner was unusually gay; his smile more placid and agreeable than usual; his voice more clear and pleasant. He laid down the newspaper he had been reading, leaned back upon his pillow with the air of one who resigned himself to a train of charming recollections, and after a pause, soliloquized as follows:

"And my friend, the centaur, goes the way of his mamma! I am not surprised. And his mysterious friend Mr. Dennis, likewise! I am not surprised. And my old postman, the exceedingly free-and-easy young madman of Chigwell! I am quite rejoiced. It's the very best thing that could possibly happen to him."

After delivering himself of these remarks, he fell again into his smiling train of reflection, from which he roused himself at length to finish his chocolate, which was getting cold, and ring the bell for more.

The new supply arriving, he took the cup from his servant's hand, and saying, with a charming affability, "I am obliged to you, Peak," dismissed



Plain Tips 15c Per Box

THIRD MONTH 31 DAYS March S. JOSEPH 1906. Calendar table with days of month, days of week, and colors of vestments. Includes Lent, Easter, and Annunciation of B. V. Mary.

VESTMENTS FOR EASTER - LARGEST STOCK IN ONTARIO. W. E. BLAKE Write for prices. 123 Church St., Toronto



.....The HOME CIRCLE

HINTS ON ETIQUETTE.

A wedding present, no matter how trifling, should be courteously acknowledged. A lady need not invite her escort into the house when the hour is late, he, on his part, should wait until the door opens, and she is safe inside, before saying good-night.

TO PARENTS AND TEACHERS.

Let the child choose his ideals from the many that are presented to him. Boys and girls saturated with low literature form low ideas, which cling to them through life.

MEXICAN MAXIMS.

It is better to go around than to fall down. Expressing the fact that it is often better to avoid a difficulty than to try to overcome it.

Brain and Nerves DEPENDENT ON CERTAIN ELEMENTS OF NATURE, WHICH ARE FOUND IN Dr. Chase's NERVE FOOD

The Christian Scientists are right enough when they claim that the mind influences the body. Worry, excessive mental toil and strong emotions consume nervous energy at an enormous rate.

Expressing the fact that we all have a share in our neighbor's good fortune.

After the child is drowned cover up the well. The Mexican way of saying "After the horse is stolen, lock the stable." With one hand wash the other and with both the face. The Mexican way of saying, "You tickle me and I'll tickle you."

MATER DOLOROSA.

Thou saint of the singing sainted throng, Mother of mothers, and girgin thou, With the pity of Christ in thy human eyes,

PHYSICAL HARMONY.

The necessity of relative harmony throughout the entire physical system cannot be too strongly urged. Herein lies the chief secret of health and long life.

THE GIRL WHO WORKS.

God bless the girl who works! She is brave and true and noble! She is not too proud to earn her own living or ashamed to be caught at her daily task.

CHILDREN'S CORNER

THE WASP AND THE BEE.

A wasp met a bee that was buzzing by. He said, "Little cousin, can you tell me why You are loved so much better by people than I?"

THE SILVER WATCH.

Albert, a poor student, once spent a night in a mill. A bench in the lower room served him for a bed.

A BUSY DAY.

My papa has a little sign, Printed in black and gray; It's only just a single line "This is My Busy Day!"

CURE THE MOST EXTREME CASES

STONE IN THE KIDNEYS CANNOT STAND BEFORE DODD'S KIDNEY PILLS.

Mr. S. A. Cassidy, of Ottawa, Permanently cured after years of suffering by the Great Canadian Kidney Remedy.

WHEN THEY LOVE YOU SO.

One time I'm awful sick in bed, An' sometimes I'm delirious, 'Cuz I got fever in my head;

FOOD FOR SQUIRRELS.

Most people who park the grey squirrels in the big parks fail to realize that it is no kindness to give these pretty little animals such soft shell nuts as almonds, peanuts and chestnuts.

CARDINAL MANNING AND THE JEWS.

Noting the fact that the Archbishop of San Francisco has contributed liberally to the fund for the relief of the Jews in Russia, the Lamp (Protestant Episcopal) of Garrison, N.Y., says:

GRECIAN DOLLS.

The first dolls of which there is any knowledge were found among the treasures unearthed from the ruins of Babylon. They were small figures in terra cotta and ivory, beautifully carved, and must have been fascinating playthings for the little asylum children.

USED MEN AT THE OFFICE WOMEN IN THE HOME CHILDREN AT SCHOOL.

Every day in the week and every week in the year men, women and children feel all used up and tired out. The strain of business, the care of home and social life and the task of study cause terrible suffering from heart and nerve troubles.

Milburn's Heart and Nerve Pills

are indicated for all diseases arising from a weak and debilitated condition of the heart or of the nerve centres. Mrs. Thos. Hall, Keldon, Ont., writes: "For the past two or three years I have been troubled with nervousness and heart failure, and the doctors failed to give me any relief."

GOOD MUSIC.

Good music is a powerful tonic to many people, especially those suffering from melancholia. It lifts them out of their solemn moods, dispels gloom and despondency, kills discouraged feelings and gives new hope, new life and new vigor.

HOW EDITORS GET RICH.

After a good deal of study and work we have at last figured out why so many country editors get rich. Here is the secret of success.

REMEMBER THAT ALL THIS WORLD CAN BESTOW WILL BE ASSURED BY SEEKING, AS GOD INTENDED WE SHOULD SEEK, THE KINGDOM OF GOD.

Remember that all this world can bestow will be assured by seeking, as God intended we should seek, the kingdom of God. For to seek the kingdom of God consistently, it is as necessary to be industrious as it is to be prayerful, and industry will bring all in the way of worldly wealth that your capability can accumulate.

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One time I'm awful sick in bed, An' sometimes I'm delirious, 'Cuz I got fever in my head; An' when I'm th' most serious, My pa, he sits beside of me

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The little girls of Syria had mechanical dolls. The arms and legs were moved by pulling strings much after the fashion of jumping jacks.

The dolls the classic Greek children played with were made of wax and clay decorated with bright colors. One kind had movable limbs and its clothes were made to take off and put on. Every doll had a bed of its own.

A GIRL'S A.B.C.

I will be: Amiable always. Beautiful as possible. Charitable to everybody. Dutiful to myself. Earnest in the right things. Friendly in disposition. Generous to all need.

HOW EDITORS GET RICH.

After a good deal of study and work we have at last figured out why so many country editors get rich. Here is the secret of success. A child is born in the neighborhood, the attending physician gets \$10; the editor gives the loud-lunged youngster and the "happy parents" a send-off and gets \$0.

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dinal-Archbishop's silver jubilee they presented to his eminence an illuminated address gratefully acknowledging his services to the Jewish race.

It is also worth remembering that in the days of medieval history the Jews found in the Popes their best protectors. It is asserted that the Jews were never persecuted in Rome as long as the temporal power was wielded from the Vatican, and many of St. Peter's successors advanced Hebrews, persecuted everywhere else, to positions of trust and emolument.

A GENTLEMAN.

"Are 'ay biscuits light, John?" asks the charming young wife. As she smiles on her husband; and he, With emphasis, answers, "They're lovely, my life. As light as the foam on the sea."

"Is the steak cooked to suit you?" she gently inquires;

And he says, as he smilingly nods, "It might have cooked at celestial fires. And is tender enough for the gods." "And the coffee; that pleases you, too does it, dear?" She asked, overjoyed with his praise.

THE GREAT BED OF WARE.

In Shakespeare's "Twelfth Night" Sir Toby Belch urges Sir Andrew Aguecheek to pen a challenge and to put in it "as many lies as will lie in the sheet of paper, although the sheet were big enough for the bed of Ware."

GOOD WORK OF THE CAN. MFERS. ASSOCIATION.

Starting very small a few years ago, they are now a strong force in business. They advocate the preference of local products, providing the quality equals any imported goods.

HOW CAN I LEARN THE RULES OF THE HOUSE?

"How can I learn the rules of the House?" was the question put by an Irish member of Parliament to Mr. Parnell. "By breaking them," replied the uncrowned King of Ireland. The rules that for centuries have regulated the proceedings of the British House of Commons are both perplexing and amusing.

NORWAY IS THE ONLY MONARCHY IN EUROPE WITHOUT A NOBILITY OR A COURT, IN THE SENSE OF A ROYAL PALACE SURROUNDED BY COURTIERS AND COURTY ACCESORIES.

Norway is the only monarchy in Europe without a nobility or a court, in the sense of a royal palace surrounded by courtiers and courtly accessories. Norway got rid of her nobility almost a century ago.

"A GRAND MEDICINE" IS THE ENCONIUM OFFER PASSED ON BICKLE'S ANTI-CONSUMPTIVE SYRUP, AND WHEN THE RESULTS FROM ITS USE ARE CONSIDERED, AS BORNE OUT BY MANY PERSONS WHO HAVE EMPLOYED IT IN STOPPING COUGHS AND ERADICATING COLDS, IT IS MORE THAN GRAND.

"A Grand Medicine" is the encomium offered passed on Bickle's Anti-Consumptive Syrup, and when the results from its use are considered, as borne out by many persons who have employed it in stopping coughs and eradicating colds, it is more than grand. Kept in the house it is always at hand and it has no equal as a ready remedy. If you have not tried it, do so at once.

Try Again for Health Gin Pills Will Cure You OR MONEY REFUNDED

If you have wasted money on doctors, and taken medicine after medicine, without relief, of course you are discouraged. But don't give up. There is one cure—certain and sure—that will make your kidneys well and strong.



The Catholic Register

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TORONTO, MARCH 22, 1906.

SUM OF CATHOLIC EDUCATIONAL CLAIM.

A pastoral letter of the Archbishop of Westminster on the question of Catholic Education in England, has been issued, and no document that has yet come under our notice, places in a clearer light the justice of the settlement of the late school question in the new provinces of the West, enacted by Sir Wilfrid Laurier's Government a year ago.

The present Ministry declare that it is their earnest desire to arrive at a definite, permanent, and just settlement of the difficulties which have hampered and retarded the educational progress of the country for so many years, and to redress and remove all grievances connected therewith.

Humanitarian Absolutism. How far democratic absolutism will go is not so evident as in a few years is likely. But its trend is clear and the direction in which it turns. Weather signs come principally from the West. So is it in this case.

gated as satisfying the average Englishman, we understand that it is now suggested that it should be imposed by statute on all the public Elementary Schools in the country; in other words, that it should be permanently established and endowed. In the eyes of Catholics this would be the establishment and endowment of Protestantism in its simplest form, and would constitute an education not in conformity with, but in direct antagonism to their conscientious religious convictions.

A Catholic education implies three things—Catholic schools, Catholic teachers, effective Catholic oversight of all that pertains to religious teaching and influence. First, Catholic schools, that is schools in which, as in a Catholic home, all the surroundings shall be such as to keep alive the religious influence, which is an essential part of Catholic life and practice; where, in a word, there can be no doubt at first sight, even to the casual visitor, that the school is intended for and frequented by Catholic children.

Secondly, Catholic Teachers. To a very large extent teachers, in dealing with children of the class needing elementary schools, have to take the place of parents. As we have said elsewhere, "Circumstances are such at the present day that many parents are unable from want of time or lack of capacity, and too often from neglect and indifference, to provide adequately for the education of their children."

HUMANITARIAN ABSOLUTISM.

How far democratic absolutism will go is not so evident as in a few years is likely. But its trend is clear and the direction in which it turns. Weather signs come principally from the West. So is it in this case. The other day a member of the Iowa legislature, Dr. Gregory, a physician, introduced a bill requiring all physicians to take human life in which there is great suffering and death is certain to result and also to prevent the rearing of children who are hideously deformed or hopelessly idiotic.

responsibility? Many things are done in the name of liberty. Things are in a bad way when murder is one of them. The halls of freedom must be nearly the home of slaves when an intelligent legislator boasts that within twenty years the measure he advocates will be on the statute book. They will its page be crimson with the blood of the innocent, and within the hall of the legislature cruel murder will take its seat. The excuse that such practices take place now in large centres does not justify those who are guilty, nor would it make an act of legislation right. Such deeds are murder, no matter by whom committed—and their cry rises to heaven for vengeance. It is worthy of notice that this is not the only attempt of the kind made by false humanitarianism. Not long ago a measure was introduced into another state legislature providing that chronic sufferers and incurables could have the way and gate of death made easy, speedy and open for them.

THE AMERICAN WOMAN.

A writer in one of the magazines lately wrote a critique—and not a very gallant one—upon the American woman. By American, taking the smaller part for the whole, he meant the women of the United States. Canadians are thus saved from the rather severe judgment passed upon the daughters of the neighboring Republic. The American woman is not womanly—at least so claims this critic. She is not a woman; she commands man. "She lives so that she can have a good time; she lives for sensations. Her interest lies not in man. She wants to be alone." She dabbles in all manners of studies from botany to Buddhism, and from physiology to the philosophy. Well built and handsome, she is fair, but without dignity or refinement. She has no passion, no sentiment. "To her, home and husband are nothing, and her child—her own creation—very little."

His Majesty the King of Spain

There is an article in Everybody's Magazine for February with the above title by Vance Thompson. It is not an attempt to estimate the character of the King of Spain, nor to prophesy what will be the future of the country under his reign, but the article is chiefly made up of anecdotes about a young man who has been much in the public eye lately. Alfonso XIII. was born of the widowed Marie-Christine on the seventeenth of May, 1886, and, according to the article, immediately after birth he was carried into the great hall of the palace on a gold dish, there to be viewed by the councillors and representatives of the kingdom, and the ambassadors from all the courts of Europe. It is the opinion of Mr. Thompson that in Spain nine men in every ten are republicans, but that sympathy for the little baby king has disarmed the enemies of the monarchy. When one year old he presided at the opening session of the Cortes, and at two years old he gave a garden party to 12,000 school children. It is chronicled that his mother called him "Bubi," as many another mother has called the pride of her heart before and since, and his earliest years were a good deal like those of other children on whose life or death does not hang the hopes and fears of millions of people. He early commenced to learn the trade of a king. In addition to the studies that many little boys of good family take up early in life, Alfonso was taught statecraft and soldiering, and our author says "The little king had no time to get into mischief." When the king was ten years of age Mr. Thompson saw him in company with his mother at San Sebastian and the picture he draws is not attractive. "The recollection I have is that of a small and taciturn boy—an ugly, sad little boy—standing by his mother's side. He was dressed in a sailor suit, and with his long legs, his close-clipped hair, and lank face, was as dreary-

looking a little king as you can imagine." The article speaks of the popularity gained by Alfonso with his subjects because he goes about among them freely and familiarly. At Barcelona, which is a hot-bed of anarchism, he went into the workmen's quarters unguarded, and thereby won the cheers of those who before were sullen and discontented. The king's health has improved and he is now a good swordsman, a first-rate shot and is the owner of fifteen automobiles. We know from newspaper reports that the King of Spain has placed his own and the lives of his companions in danger many times by his desire for speed in riding his automobiles, and in that he resembles many a young man who has plenty of money and has not a firm, restraining hand on him.

THE THEATRE.

In matters social it is very difficult to lay down a universal proposition approving or disapproving of any source of pleasure. Especially is this true about the stage. The theatre is not absolutely bad, but it is far from being a place for habitual unrestricted attendance. What might be harmless is too frequently poisonous, and what ought to be elevating is more often degrading. Instead of being a school of virtue the theatre is a haunt in which art throws a halo about passion and vice. Managers claim that the public want the unrestrained play and even worse; they do not appreciate other plays of a higher class. So much the worse for the public. Then the managers give what the public want. That is no excuse. If people want poison it is no reason why physicians should deal it out unreservedly. We do not agree with the idea. It is our opinion that if good plays were put upon the boards without all the extravagant paraphernalia and expensive representation now in use, and moderate prices charged, they would wear longest and have the best run. Plays are too sensational, wardrobes too utterly expensive, and prices beyond ordinary reach. As a consequence families either remain away or attend a theatre where their taste suffers. Of late there has been an attempt at a compromise. Scriptural subjects have been taken to form the base. This is wrong—and what is a worse feature is the introduction of unwarranted circumstances, so that the whole is rather a travesty than the true recital of a sacred event or biography. Such a compromise is given in a play called "The Shepherd King." This will offend reverent ears and will not satisfy morbid taste. It may be that some fortunate manager will prepare a play upon such lines which will not harshly grate upon the feelings of religious people, but which will present with fair reality other lands and sacred scenes endeared to the Christian world by the memories of four thousand years. Public taste is not yet so vitiated that such a play would not prove successful, and instructive, and refining. The fact is that not long ago in Toronto we had one of the Middle Age plays, "Every Man," which was full of religious teaching and which was certainly not a financial failure. The theatre needs to get back to greater simplicity, to a higher class of subjects, and drop the combine.

Another Interested in the Young Men. Dear Sir,—Your editorial under the heading of "Deputations Wanted," which appeared in your issue of the 1st inst., was a timely and thoughtful article, and I hope may be the means of moving somebody to take action in the matter suggested.

You strike the nail squarely on the head when you say, "There is no system in our branch of education. It begins and ends at the parochial school. It opens at the primer and closes at the fourth book." Well, the question arises, what are we going to do about it? Is it not time that some well defined action was taken to remedy this serious state of affairs? Some organization should be effected to put our claim in a tangible and forcible way before the proper authorities. In the same issue of the "Register" appears another timely article under the heading, "To save our young men" and signed "One Interested." Both these articles point in the same direction, that is to the want of schools for Catholic boys after they pass the Entrance examinations. "One Interested," with a good deal of force and reason, shows that parents of the boys are much at fault for the looseness and apathy shown by many of our so-called Catholic young men and boys, in the cause of Church and religion. This, no doubt, is true, as is easily proved by the fact that in many so-called Catholic homes whilst the dime novel and yellow journal may be in evidence, there is neither Catholic paper nor Catholic book to be seen! But while this no doubt is true, it is no excuse why Catholics should not be fairly dealt with in the matter of higher education and given institutions where their children may be trained under the guidance and control of the authorities of the Church. This seems to be the point at issue, and upon this all-important point somebody should get busy without further delay, and I hope the articles I refer to may set the ball rolling. Now, without wishing to prolong the discussion or taking up too much of your valuable space, I, in common with "One Interested," deeply deplore the want of a right spirit amongst so many of our Catholic young men. In every congregation it is noticeable how many young men shirk every little duty with which they should be intimately associated in Paris; work. They will join no Catholic society for the reason that they would thus be obliged to live up to the discipline of the Church—the very thing they wish to avoid. They will assist at no Catholic entertainment, while a mis-

show may always look with confidence for liberal patronage from that quarter. They may go to Mass, but if they do they plainly exhibit their impatience and are frequently seen making their exit before the last Gospel is read. And worse than all, they are too frequently the cause of grave scandal by their names appearing on the lists of "Drunk and Disorderly" in the public courts. Well, the only remedy for all this is right-train,ing, both at home and at school, and anything that can be done in this direction should be the great aim of every Catholic in the land.

Yours truly, THOMAS HANLEY. Port Arthur, March 6, 1906.

KENNEDY SHORTHAND SCHOOL. A large percentage of our students are University graduates, who are securing a thorough stenographic training as the best means of making their education commercially useful and remunerative. A visit to our school will prove most interesting. 9 Adelaide Street East TORONTO

Spring Term Opens April 2nd. ELLIOTT Business College. TORONTO, ONT. This school stands to-day before the public with a clean-cut record for work done and success achieved. It has surpassed all previous records in attendance, placing graduates in positions and doing good work. Enter now and be ready to accept a good position in the fall. College open entire year. Our circulars are free. W. J. Elliott, Principal. COR. YONGE and ALEXANDRA STS.

THE UNDERWOOD TYPEWRITER. WRITING IN SIGHT. Strong, Durable, and Most Widely Used. UNITED TYPEWRITER CO. Limited. All makes rented and sold on instalment.

EASTER LILY FOR EASTER SUNDAY. Send 10 Cents. Will send you 1 Easter Lily Bulb, 1 Tulip Bulb, 1 Gladiolus, 1 Clematis vine, 1 Oxalis also 100 different kinds of fresh, sweet grown seeds, including Pansies, Petunias, Phlox, Aster, Stock, Sweet Peas, Cosmos, Balsam, Nasturtium, Morning Glories, Verbenas, Portulaca. This fine collection of seeds and Bulbs for 10c. in Silver or 2c. in Stamp. American Seed Co. Maiden, Mass.

DRESS WELL. First, then talk business and you'll get a hearing. Don't buy expensive new suits—let me redeem your old ones. FOUNTAIN, "My Valet" Cleaner and Repairer of Clothing. 30 Adelaide West. Tel. Main 3074.

A TRIUMPH OF ART. In laundry work is what everyone calls the output of this establishment—shirts, collars, cuffs and all else washed without tearing, fraying, ripping off of buttons; starching not too little or too much, ironing without scorching, or otherwise ruining of everything in a man's wardrobe that ought to go into the tub. If your friends can't tell you about our work; phone us. We'll call for and deliver the goods and our way of doing up things will tell for itself.

New Method Laundry Limited. 187-189 Parliament St. TORONTO. PHONE—MAIN 4546 and MAIN 3289.



WEEKLY SUMMARY

Hon. McKenzie Bowell has again assumed the Conservative leadership in the Canadian Senate.

The Dominion liner "Kensington," with 1,500 Salvation Army immigrants, arrived recently at Halifax.

In the British House of Commons on the 13th inst., on a division, the Protectionists were defeated by a vote of 474 to 98.

The Dominion Parliament is now in session at Ottawa. On Monday week the address passed the House after a debate covering a wide range.

The Dominion parliamentary estimates for nine months ending March 31, 1906, were brought down on Monday, March 12, and amount to sixty-eight millions of dollars.

By a great mine disaster 1,000 men lost their lives at Lens in northern France. Seventeen men who undertook to rescue the bodies never returned.

M. Sarrien is the name of the new French Premier, who has formed a Cabinet. He is a moderate Republican. He was a candidate for the presidency at the late election.

A dispute between the Ames-Holden Shoe Company of Montreal and the leather cutters employed by them, has been settled by arbitration, Archbishop Bruchesi being the arbitrator.

After the ceremony of conversion Princess Ena expressed herself as very happy at her conversion, declaring that she experienced veritable faith and submission to Catholic doctrine.

The steamer Macassa from Hamilton broke her way through eight inches of ice to her slip in Toronto harbor on Saturday, March 10, making the earliest arrival in Toronto ever known.

The American Society of Equity is an organization of farmers with headquarters in Indianapolis. Its object is to withhold the sale of their grain until the price reaches \$1.00 a bushel.

An expert from Detroit has examined the rails of the Toronto Street Railway Co. and declares them in a very bad condition. Twenty-five miles of the track are said to be utterly worn out.

For the first fourteen years of her life Princess Ena was brought up entirely at the Court of her grandmother, Queen Victoria. At the death of the Queen her mother, Princess Henry, withdrew to the Isle of Wight.

The Yorkshire "Daily Observer," referring to Charles Devlin, M.P. for Galway (a Canadian) says he is generally recognized as one of the most intellectual and witty members of the Irish National Party in parliament.

The Rev. Father Patrick J. Kearney, for 27 years pastor of the Immaculate Conception Catholic church, at Fulton, N.Y., died in that place on Monday, March 12th. He was born in Ireland and was 64 years of age.

Most Rev. William H. O'Connell recently appointed co-adjutor Archbishop of Boston, arrived recently from Naples. Speaking of his recent trip to Japan, the prelate expressed himself as charmed with the Japanese and their country.

Thomas E. McKenna, managing editor of the "Rocky Mountain News," an Irish Canadian, died in Denver, Col., on the 10th inst. He was a former secretary and manager of the Shamrock Lacrosse team of Montreal, where he was born.

Susan B. Anthony, the renowned woman suffragist, died at Rochester, N.Y., early on Tuesday morning, March 13. Heart failure, induced by pneumonia, is what she died of. She had been before the public for at least half a century.

Miss Margaret Anglin, our own Toronto star, will be one of the first of the "independent" stars to invade the west. She is soon to visit the Pacific coast, where she is a great favorite.

The prompt and generous response made on behalf of a memorial fund to the late Dr. Wallace is deserving of all praise and greatly redounds to the credit of the citizens of Toronto. It is thought \$10,000 will be raised for the benefit of the deceased physician's family.

The late British Premier, Mr. Bal-

four, who has been ill, returned to parliament on the 13th and assumed the leadership of the Conservatives. He was heartily welcomed on all sides. The Irish members saluted him with the cry of "Welcome, little stranger."

Mr. Thomas X. Messner of Formosa, Ont., a pioneer and leading business man of Bruce County, who was noted for his charities and donations for religious purposes, died on the 10th inst., at his home, greatly regretted. Mrs. Dr. J. J. Cassidy of Toronto is a niece of the deceased gentleman.

The killing of so many people called Moros, in the Philippines, by the United States army, seems to us discreditable to American arms. Women and children were not spared. Was there no other possible way of bringing those poor, ignorant people to terms except by shooting them down?

President James M. Lynch, and First Vice-President John W. Hayes, have been re-elected by the International Typographical Union. Secretary-Treasurer J. W. Bramwood has also been re-elected. They have no opposition, but the voting will go on in the different towns and cities until the third Wednesday in May.

The Vatican has been following the French cabinet crisis with the keenest interest, but its solution is considered to complete the disaster to the Catholic Church in France. "We have fallen from the frying pan into the fire," exclaimed a prominent prelate when speaking of the present condition of things.

The United States Supreme Court has given a decision regarding street car lines in Chicago to the effect that the companies have no rights at all on the North Side and that others are subject to purchase. This is a victory for Mayor Dunne and municipal ownership. The various franchises are considered worth \$90,000,000.

Archbishop Quigley is undertaking great works in Chicago. A new Jesuit university is to be established in the north side of the city; a new cathedral is to be built in Austin, on the far west side; and a new hospital is to be established in Oak Park, a suburban town, adjoining the city on the west side.

Said James T. McQuaide, formerly of Pittsburg, and now manager of the National Conduit and Cable Company, who lives at 325 Central Park, New York, when granted an application to set aside the decree of separation granted to his wife: "If wealthy a man can never be happy. If I were a poor man undoubtedly I would be happily married."

A Nebraska boy fourteen years of age noticed a broken rail on the Union Pacific line and ran three miles through a snow storm to the next station to notify the engineer of a train nearly due. He was not one second too soon. He saved the train and the lives of many passengers. The railroad company will issue to the boy a life pass on the entire system.

A fact which goes to show the absence of civilization yet in the world—the absence of common honesty and the spirit of justice—is the maintenance of great armaments among the nations. The speech of Mr. Haldane, the Minister of War, in introducing the army estimates in the British House of Commons, showed that \$150,000,000 or \$58,740,000 more money, was needed for the national defenses this year than ten years ago. This is mostly due to the war in South Africa, which was a war of aggression and therefore a crime and a curse.

Dowie's sun is set and he has been read out of Zion. In a sermon of great dramatic power which abounded in emotional climaxes and impassioned appeals for popular confirmation, John Alexander Dowie was read out of Zion the Sunday before last, by General Overseer Sullivan, who constitutes himself his successor. Dowie's absolutism appears to be done. Not a dissenting voice was heard.

Archbishop Ireland of St. Paul sailed from New York last Thursday week for Havre, and has been specially invited by Cardinal Richard, Archbishop of Paris, at the suggestion of the Pope himself, to address a solemn gathering of all the French Cardinals, archbishops and bishops. This ecclesiastical assembly is in the nature of a general council of the French Church, and has been summoned to discuss the new situation in France.

Reports have reached the Vatican that nearly all the nineteen new French Bishops consecrated by the Pope last month, received great ovations from the Catholics of their dioceses on their return to France. None of the new bishops was able to use the episcopal residence in his diocese, as a government agent had taken possession of the mansion in each cathedral city. Since the publication of the encyclical regarding the situation in France, the Vatican has been flooded with letters and telegrams from prominent French Catholics congratulating the Pope for his attitude on the matter.

lating the Pope for his attitude on the matter.

A contributor to the "Evening Mail" of Halifax wrote about the Archbishop's death: "Alas, it is but too true. Our great Archbishop taken from us in the midst of his life-work and labors. As I write I can see the window in the Archbishop's house, all alight with the great presence that has entered in, and think of him lying there in the stillness of death—called home by his Master suddenly, out of the storm and stress of life into the great calmness and peace of eternity. How it strikes one to-night, as the storm and wind rage and toss outside, and rattle the window panes—but within all is calm."

The Monks of St. Bernard are sorely in need and may have to give up their hospice. In the work of rescue the monks employ all the latest modern conveniences. They use automobiles and have huts situated at the most perilous spots along the pass. The traveller who enters one of these huts will find food, drink and a couch to rest upon. There is also a telephone connecting each hut with the hospice. Dogs have been taught to run to the telephone number when it is called out by the brother on duty. In the course of a year 25,000 persons stay at the hospice. Not more than 2,000 of these pay anything. The expenses range from \$6,000 to \$10,000 a year, while the revenue from travellers does not exceed \$200 a year.

There is a great deal of crime beyond control in Chicago at present, and the people are greatly aroused over it. There are over 8,400 saloons in the city and it is thought the crime is largely due to the saloons. The city council has just raised the saloon licenses from \$500 to \$1,000 per annum in order to provide revenue for paying a greatly increased police force. There are 2,500 policemen on duty now, but they are incapable of coping with the volume of crime; so the City Council has decided to add 1,200 men to the force and provide 100 mounted men, to be distributed in various parts of the city. The city elections take place the first Tuesday in April and the saloonkeepers are going to put up a strong fight against those Aldermen who voted for the increase. So the situation is considerably complicated.

The little frontier towns of the far north in Canada have one great advantage over similar towns in the United States. In Canada the law follows the people. The mounted police are always on the ground with the first settlers. When a crime is committed the police spare no pains to bring the offender to justice. Last year a murder was committed by an Indian some thousand odd miles north of the American boundary. In the spring when the Indians came down to the nearest Hudson Bay post with their furs, they reported the matter; from there the report was sent down to Kenora and in turn the mounted police at Regina were notified. A police party was sent out in the unexplored wilds and after a six weeks' trip in dog sleds and with snow shoes they found the murderer and brought him and a number of witnesses down to civilization to appear before the bar of justice. A party of the mounted police is now quartered at Herschel Island in the far-off Arctic Sea, keeping order among the American whalers and the Eskimo. Criminals are relentlessly hunted down. There is but small chance of escape for those who commit a desperate crime.

TOPICS OF AN OLD-TIMER (Continued from page 1.)

erly and bids fair to disappear altogether. In Chicago, which is one of the greatest centres of the Irish people in the United States, it has been dropped. Military displays were prominent features in those parades. Two of the State militia regiments in Chicago are mostly composed of Irish companies and always turned out when requested, but they are no longer required. Several things have conspired to bring the parade into disfavor—the cost, the usually bad weather, and the bad taste of the thing. Dinners, balls and concerts, exercises more intellectual and artistic, have taken their place. In New York, when D'Arcy McGee was editing the "American Celt" in that city, he was opposed to "draggle tail processions through equinoctial mud" as he characterized them.

I remember when there was a contest over this very same matter in Toronto. The Young Men's St. Patrick's Society declared against a parade, but the Hibernian Benevolent Society favored it and made extensive arrangements to have it. It was when His Grace, J. J. Lynch, was Bishop, and both sides sought his influence. I believe the Hibernians won, but the parade was not what it used to be at other times. It was thought by some that if the Catholics dropped their parade the Orangemen might do so too; but not they.

The parades I have seen in Chicago were very striking, having many features. The military display was always effective. The civic societies were very numerous, the parochial schools were many, the temperance societies too. Individuals desirous of making a display would have their carriages and coaches and tally-ho coaches were always a feature. Banners were carried on floats and if the day was fine, which was seldom the case, the parade would be very effective. Of course the usual dinners, dances and concerts followed in the evening.

Nowhere that I ever saw, was St. Patrick's Day honored as it was in San Francisco. Like New York and Chicago, the Irish are a power in San Francisco. And what is different from any place else, the weather favored them there. The "rainy sea-

son" is always over by the seventeenth of March in California, and the day is observed with the pomp and panoply that is due to it. But it is not for its out-door display alone that the day is remarkable in California, more especially in San Francisco. Art and intellect are called in to requisition there, as well as military display. The daily papers for several days before the seventeenth advertise the parade, the route of the procession, the different bodies that are assigned to it; also the artistic and literary exercises that take place in some large hall. When the different societies meet for the making of the arrangements there is competition in the selection of the orator of the day, the poet of the day, as well as the declaimer of the day. There are literary and artistic exercises in the afternoon, and while the parade is on the march the literary exercises are going on in some large hall, and the best talent then in the city is pressed into service. The usual dinners, concerts and balls follow in the evening. Of course the usual church services, Mass and a panegyric take place in the morning. Nowhere is there so beautiful and artistic a display and so talented an aggregation as there is in San Francisco, or that the Irish people might be proud of. WILLIAM HALLEY.

Ald. Kelly of Peterborough Dead

Alderman Kelly died at his residence, 352 Simcoe street, on March 17th. Deceased was a native of Peterborough, aged 53 years. Alderman Kelly was a successful dry goods merchant, and from 1880 to 1895 he was a member of the Town Council and in 1900 he was elected to the City Council. He was held in high esteem. He leaves a widow and nine children. R. I. P.

Ireland Turned the Corner

London, March 18.—John Redmond, addressing a St. Patrick's Day demonstration at Manchester to-day, made the most hopeful speech yet heard from an Irish leader. He said he believed that Ireland had turned the corner, that the record of the last elections would never be reversed, and that England in future would give to Ireland all that she could reasonably expect or demand. The Government would be given time to fulfil the pledges contained in the King's speech with confidence, and the Nationalists would not contemplate the possibility of rising in which they would be forced to turn their weapons upon the Government as they had turned them upon previous Governments.

Death of Mrs. Margaret Shearn

Margaret Shearn, wife of James Shearn, who predeceased her one year and ten months ago, was born in Dublin, Ireland, in 1850. In June, 1873, she married James Shearn of the English Navy and came to Canada and settled in Oshawa, where she has since resided until the time of her death, which took place on March 8th inst., after a short illness of three days, and although she suffered very much, she bore it with Christian patience to the end. She was a most devout member of St. Gregory's Roman Catholic Church and the League of the Sacred Heart and other societies of the Church will miss one of the best workers. She was highly prized for her Christian deportment and charitable intentions.

She leaves a family of seven children, Mrs. Norman Hinds of Toronto; the Misses May and Maillie at home; Benjamin, James, Michael and Lester at home. The funeral took place on Saturday morning from St. Gregory's Church.

Requiem Mass was sung by Rev. Father Sheridan and Rev. Father O'Mally officiated at the grave. R.I.P.

Death of Francis Messner

Mr. Francis X. Messner, a prominent Catholic and earnest advocate of education, died at Formosa, Ont., on March 10th. Mr. Messner was also a prominent Liberal and at one time received the unanimous nomination in East Bruce for the House of Commons, which honor, however, he declined. Deceased was an uncle of Mrs. (Dr.) J. J. Cassidy of Toronto. R. I. P.

Funeral of Archbishop O'Brien

The funeral of the late Archbishop O'Brien was one of the largest and most imposing ever seen in Halifax. The streets through which the procession passed were crowded. Flags were flying at half-mast from all public buildings as well as from numerous private places. The gathering of clergy participating in the ceremonies was one of the largest ever seen in the Maritime provinces, and included many prelates of distinction. Among those present were: Mgr. Sbarretti, apostolic delegate; Archbishop Duhamel, of Ottawa; Mgr. Racicot, co-adjutor bishop of Montreal; Archbishop Bruchesi, Montreal; Bishop Casry, St. John; Bishop Cameron, Antigonish; Bishop McDonald, Charlottetown; Rev. Dr. Morrison, V.G., Charlottetown.

Pontifical Mass was celebrated by the archbishop of Ottawa, and the funeral oration was given by Rev. Dr. Morrison, V.G., Charlottetown. Following the mass was the ceremony of absolution pronounced by Mgr. Sbarretti. At the conclusion of the ceremonies in the cathedral shortly after noon the casket containing the remains of the prelate was removed from the catafalque and conveyed down the centre aisle to the main entrance and placed in the purple draped hearse, drawn by four black horses. The drivers of the hearse were in fawn uniforms. The cortege then formed up, and proceeded to the Holy Cross cemetery, the clergy chanting on the way.

Message of Princess Ena to the Pope

On the day of receiving her First Communion, Princess Ena sent the following message to the Pope: "At the moment of entering the Apostolic Roman Catholic Church, I devote humbly to thank your Holiness for all your fatherly goodness to me. I also wish to offer myself, with all my heart, as your most devoted and loyal daughter. Asking again your prayer and your apostolic blessing.—Victoria Eugenie."

EDUCATIONAL.

The Spring Term in the well-known Elliott Business College of Toronto, opens April 2nd, and many new students will be enrolled on that day. The Elliott College is a wide-awake and result-producing school and pupils feel thoroughly at home in this "Hive of Industry."

St. Peter's T.A.S., Peterborough

To celebrate Ireland's festival day the T.A.S. of Peterborough gave a magnificent presentation of the Colleen Bawn, the city turning out en masse, irrespective of country or creed, to witness the performance. They were well repaid, the affair being reported a magnificent success.

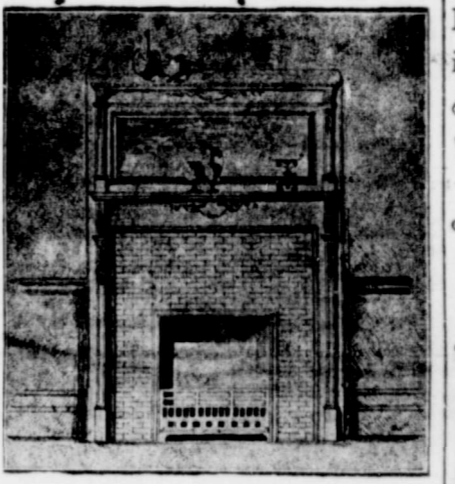
Christian Brother Accidentally Killed

Brother Peter (John O'Leary) of the Christian Brothers, and instructor of the Catholic Protector for Boys, near Norristown, Pa., was killed by a freight train on the Pennsylvania railroad, March 17th. The deceased Brother is thought to have been confused owing to the shrill blasts from the whistle of a locomotive.

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MOTHER, SISTER AND BROTHER

Died of Consumption, but this Linden lady used Psychine and is strong and well

"My mother, brother and sister died of consumption," says Ella M. Cove, of Linden, N.S., "and I myself suffered for two years from a distressing cough and weak lungs. I suppose I inherited a tendency in this direction?"

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THE BOUNTY OF HIS HONOR

"An' did I never tell you about his honor's bounty? 'Tis a story will do you good to listen to."

"My husband was just dead, and of course the new widow and her three boys were the talk of the place. I just sat with my back to the world, an' told them to let me alone. They did the day he was buried. But the next they came rushin' in an' callin' out to me."

"Janie," they said, "there'll be something fine now for you an' the dear boys. Lord Holton has sent for you!"

"I thought 'tis myself with the three orphans that should be glad to hear Lord Holton's sent for me. I cleared 'em all out of the place an' washed an' dressed 'em all up beautiful. My eldest was just reaching twelve, an' three finer boys never brought tears to a widowed mother's eyes. I put on the best they had, an' I made the best of myself, too. You should 'a' heard them whin out. I matched, sendin' the two youngest before me an' holdin' the eldest by the shoulder."

"Sure, then, Janie," they said, "ye'll never go like that! His Honor will never believe ye're in want if ye go like that."

"An' I says: 'Let me alone. I'll go to the best of the circumstances my husband's left me in; an' if his honor'll not give me anything for bein' respectable, he'll never give me anything for bein' in rags.'"

"When we got to the big house I was told that Lord Holton was sittin' with the board in the town hall, an' I was to go up to him there."

"Thank ye," said I, "I can wait his honor's leisure."

"Oh, but it's there he wants to see you," they said.

"I had me own thoughts, but I said never another word, but took the children to the town hall."

"Wan of the gentlemen asked me what I had come up to the board of guardians for. For the minute I could no more find me tongue than if it weren't in me mouth at all."

"As soon as I could speak I said: 'I came because his honor, Lord Holton, sent for me.'"

"Lord Holton was standing handy all the time. Says he: 'I did send for you, Janie, when I heard of your loss.'"

"God bless your honor," I says, "for that attention to my husband's widow.'"

"Well, Janie," he says, "an' now tell me what you stand most in need of.'"

"The grace of God, your honor," I says, "that's what I stand most in need of.'"

"An' didn't I speak the truth? I wasn't going duking here, an' scrapin' there, an' sayin' 'Please, your honor, I'm a poor widow woman that'll be thankful for anything for me poor starved orphans.' Not I."

"So his honor gives a pleasant smile round to the other gentlemen, an' then he says:

"An' what besides, Janie?"

"Whoever has that wants little besides, your honor," I said.

"Then what are you here for?" wan gentleman says sharp to me.

"'I'm here, sir,' says I, 'because his honor sent for me.'"

"'Yes,' he says, 'an' so I did, Janie, an' now let's come to the point. What can be done for you?'"

"'How can I advise your honor?'" I says.

"'He turned to the gentlemen beside him, says a word or two, an' then 'ems to me."

"'The fact is, Janie, I knew your husband well, and, knowing your circumstances, I have agreed with the board that you shall be relieved of all expenses for a month. You and your children shall go into the house for that time.'"

"I couldn't look at him, an' I couldn't speak. I laid hold of me dear boy's shoulder, an' my eyes swelled, an' all the room looked like a big pudding with the men's faces for plums. Speak I couldn't. At last Lord Holton says:

"'Well, Janie, will that do?'"

"I had to speak then."

"'Your honor,' I says, 'I'm much obliged to you for your kindness, an' I'm grieved to deny you any favor you may ask me, but I promised my husband on his dying bed I'd never desert his children till they were old enough to earn their own living, an' I never will. So, with all thanks to your honor, I can't go into the house, for lose sight of these children while they are children. I won't, not a day your honor—no, not an hour!'"

"I leaned on the child, tremblin' and pantin', I could speak now, an' look them in the face, too. An' was I not pleased when Lord Holton thumps his fist down on the table, an' says he:

"'Upon my honor, gentlemen,' he says, 'this little Irish widow is a credit to her country. The board will surely do her justice.'"

"An' he speaks a bit with two of the gentlemen, an' then turns round to me again an' says:

"'Janie, the board will allow you two shillings a week for two months, and longer if you should require it.'"

"'I thank your honor,'" I says, 'but beggin' your honor's pardon, I must decline to accept the board's kindness.'"

"'But now, really, Janie,' he says, 'ain't you rather unreasonable? If you don't want help, why did you come?'"

"'I looked up at him, an' says:

"'Your honor sent for me.'"

"'Yes,' he says, 'I did, for any good that I might be able to do here, Janie, I wanted to do for your husband's sake.'"

"'Then,' says I, 'I thank your honor for the same. But if I may make bold to speak, I should wish, without disrespect to the gentlemen of the board o' guardians of the workhouse, to remind your honor that there's some difference between a poor widow with her affliction heavy on her heart, being sent for by a private gentleman who knew her husband and was grieved for her loss. There's a difference, your honor, between that, an' bein' called on to appear in public when she'd rather hide her head from every eye. Yet, your honor,' I says, 'as I am here, widow as I am, let me tell you, with all respect to the gentlemen an' your lordship, help from the parish is just the last thing I can take. When my husband met and married me I had neither beauty, money, nor manners. He was not live your honor, but he was a gentleman compared to me. His ways were above me, an' I never could please him. Yet he was the best husband that ever lived, an' many's the time I've prayed to the Lord and the Blessed Virgin that the day might come when I might find some way for me hands to do me heart's wish, an' that was to work with all me might for him. I never could. I was just the roughest of the rough; it was all tryin' an' pullin' the wrong way from the first to the last.'"

"'But my chance has come now. 'Tis come the cruelest way, it could come, but I'm going to use it, an' not grieve. I couldn't do as he wanted. But I can work for his children, I can feed them; I can keep them independent of every one but their own poor widowed mother, an' I will. No board o' guardians—savin' your presence, gentlemen—shall come between me an' that welcome work.'"

"'An' when I had said my say, fool that I was, I bursted out cryin'."

"'What do you think his lordship done? Down comes his fist on the table again, an' says he:

"'Upon my honor,' he says, 'I've never seen such a case. Upon my honor,' says he, 'Janie Riley, I'll give you two shillings a week out of my own pocket as long as I live!'"

"'An' to the last day of his life he did it. Ah, an' it kept me head above water many a time when I must 'a' gone to the bottom of trouble but for his honor's bounty. For eighteen years it was sent me regular. Then his honor died, an' although the children were grown up an' married I felt the difference."

"'I have one more thing to tell you, not about his honor's self, but just so much light to his memory:

"'One day I've been a telling Father Malone all I've just told you, an' he says to me:

"'Janie, does the present Lord Holton know this?'"

"'Ah, your reverence, it matters little,' I says, 'whether he knows or not. New lords ain't like old lords.'"

"'But Father Malone being a self-willed kind of gentleman, he insisted on my applyin' in the same way for my allowance. I laughed at myself when I went to the old place just to satisfy his reverence."

"'Ah, but he had the laugh on his side, I can tell you, when one night I ran into him with a letter in my hand an' my money an' a promise from the new lord that I was to have it while I lived!'"

"'There, Janie,' says his reverence, 'you see new lords may be as good as old. I thought,' says he, 'that there wasn't an end yet of his honor's bounty.'"

The Bridge of St. Martin

(By Frank W. Munson.)

No one who has visited Toledo can ever forget the grand old bridge of St. Martin. There is something about it—whether it be the delicacy of its ornamentation, or the grace of its lines, or its very environment, I know not—which secures it an abiding memory. But very few of the many who cherish the recollection are aware of the curious legend which tradition has woven about it. About the middle of the fourteenth century the sturdy old Spanish tower was laid siege to by Don Enrique de

Suffered Terrible Agony

FROM PAIN ACROSS HIS KIDNEYS.

DOAN'S KIDNEY PILLS CURED HIM.

Read the words of praise, Mr. M. A. McInnis, Marlon Bridge, N.S., has for Doan's Kidney Pills. (He writes us): "For the past three years I have suffered terrible agony from pain across my kidneys. I was so bad I could not stand on my feet, but could get no relief. On the advice of a friend, I procured a box of your reliable, life-giving remedy (Doan's Kidney Pills), and to my surprise and delight, I immediately got better. In my opinion Doan's Kidney Pills have no equal for any form of kidney trouble. Doan's Kidney Pills are 50 cents per box or three boxes for \$1.25. Can be procured at all druggists or will be mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont. Do not accept a spurious substitute but get the real Doan's."

Trasmare. Its people, loyal to a sovereign whose misdeeds had merited him the surname of "the Cruel," offered an obstinate resistance. There was no dearth of provisions; water was abundant. Whatever harm resulted from the fire of the enemy's catapults was easily repaired. On the whole, the good people of Toledo were not greatly inconvenienced by the siege.

On his part, however, the besieger was not without certain inconveniences. Not only had his efforts to storm the city been vain, but the beleaguered had frequently made successful sorties over the bridge of St. Martin. The gates would suddenly open, a troop of knights would gallop over, spreading havoc among the tents of the enemy. Don Enrique determined to pluck the thorn from his side and burn the bridge.

He therefore had a large quantity of wood placed on the approach, and applied the torch. Great was the consternation and chagrin in Toledo. The glare of the flames lighted up the broad Tagus and the ancient palace of Don Rodrigo. Great tongues of flame could be seen for miles. While the army of Don Enrique cheered and made merry, the angry Toledans hurled defiance across the lighted waters. Thousands gathered along the walls and in the streets. In every corner, groups of infuriated citizens discussed the fire. Was not that bridge the pride of the city? Had not this Don Enrique cut down their famous grove of cigarrales to set their bridge ablaze? Their indignation, however, led them no further than to make so determined a resistance that the siege was raised.

As soon as the enemy had departed a movement was set on foot to replace the bridge. The supervision of the work was entrusted to Don Pedro Tenorio, the Cardinal Archbishop, who determined that the new bridge should, if possible, surpass the old one. Accordingly, he made it known throughout the world that the people of Toledo sought an architect who would rebuild the bridge of St. Martin.

Many famous architects submitted plans for the new bridge. The Cardinal, however, found none of these satisfactory. Wonderful as many of them were, not one was to his ideal. He had almost despaired of ever finding a suitable plan, when one day a man named Juan de Arebalo was ushered into his presence. Juan told the Cardinal that he was an architect and had a plan for the new bridge.

"But, my good man," said the Cardinal, "who are you? The greatest architects in the world have failed to satisfy me. What can you do?"

"My Lord Cardinal," replied Juan, "it is true I am unknown. In my younger days I was a soldier in Italy but ill-health forced me to give up my military career. I then studied architecture. No great buildings proclaim my genius. Surely, though, Your Eminence can look at my plans."

More from charity than anything else, the Cardinal took the plans and unrolled them upon his table. To his unspeakable surprise, they were just what he wanted! Nay, they even surpassed his greatest expectations! Turning to the trembling architect, he said: "My man, is this design yours?"

"Yes, Your Eminence. It is my poor work. I have toiled over it for years."

"If I were to give you the contract what forfeit would you make me if you fail?"

"My Lord Cardinal, I will forfeit my life. When the wooden braces are taken away, I will stand on the keystone of the bridge. Should it fall I will perish with it."

"Very well, Juan de Arebalo, on that condition you may build the bridge."

Day after day the work on the bridge progressed. Great stones were put in place, skilled carvers ornamented them. On Sundays and holidays the Toledans would walk down to look at the new bridge and marvel at its beauty.

"It is a wonderful bridge," one would say.

"Yes," spoke up another, "and it was designed by a poor man." Great plans were made for the open-

ing of the new bridge. The Archbishop was to bless it on the feast of St. Martin. On the eve of the feast Juan de Arebalo returned to his home looking most discouraged. Perceiving that some great anxiety oppressed him, his wife, Catherine, sought to cheer him. Her efforts were useless. At length Juan said, "Wife, don't bother me, for to-morrow I must die."

"Die!" cried she, and she threw herself in tears at his feet. Her sobbing was heart-rending.

"Yes, I must die; I have agreed to forfeit my life if the bridge fails. I have just discovered that I have made a mistake in my calculations, and that the bridge must fall. I will perish with it."

The poor wife moaned and tore her hair. Finally Juan arose and went to his bed. After some time Catherine threw a mantilla over her head and stole forth into the still night. Arriving at the bridge, she gathered some loose boards, arranged them under the wooden supports of the bridge, set them on fire and fled. In a short time the Toledo was aroused by the loud clamor of fire bells. Startled voices cried that the bridge was burning. When the crowd arrived at the river bank the flames were beyond control. One by one the great supports gave away, and finally, with an awful crash, the whole bridge sank into the river. Juan, Catherine and the Archbishop stood by and watched the ruin of all their hopes. Everyone attributed the collapse to the irregular way in which the supports were removed.

The next day the Archbishop inaugurated a movement to rebuild the bridge. The people gave eager support, and Juan directed the work. The following eve of St. Martin the new bridge was blessed.

The Methodist Mayor and Sister Mary Ann

In the Jacksonville, Fla., Metropolitan we find a report of a charming ceremony that will give pleasure to Catholics everywhere. The ceremony was the presentation of a horse and buggy to Sister Mary Ann, of St. Mary's Home for Orphan Children, by Hon. George M. Nolan, Mayor of Jacksonville, who is a Methodist. "A few days prior to Christmas," says the "Metropolis," "Mayor Nolan made an appeal for funds to purchase this outfit for this noble woman, whose life has been devoted to charitable work. Every cent raised for this purpose was either sent to the Mayor or the 'Metropolis,' and a sufficient amount was reached to make the purchase. "The first large subscription came from C. O. Livingston, who donated \$25, and the day following Miss Helen Coachman, the daughter of W. W. Coachman, called at the 'Metropolis' and left the same amount for the purpose. This was encouraging to the Mayor, who took hold of the movement with a determination to make it a success. "The Mayor presented the Sister with the horse and phaeton in front of the Exposition Building. Sister Mary Ann was deeply touched and Mayor Nolan also was overcome, and could make no presentation speech. The Mayor, after endeavoring to talk, handed Sister Mary Ann the following letter: "Sister Mary Ann: Your name is a household word in Jacksonville. Every one who knows you loves you, and those who know you best love you best. I present you herewith a horse and phaeton, with harness. I know that the accumulated weight of years presses heavily upon you, and I wish to lessen for you the care and weariness of walking. I do humbly trust that this gift from the citizens of Jacksonville may prove a blessing, and for the humble part that I have taken in the matter let me ask that sometimes you may whisper my name in your prayers, for I am sure that purer invocations never gathered around the brighter throne of grace. "Yours very truly, "GEORGE M. NOLAN, Mayor. "The horse was named 'Judge Nolan,' and will be called Judge. The phaeton was donated by Mrs. R. V. Covington, the harness by McMurray & Baker, and Cohen Brothers donated a beautiful and expensive laprobe. "With commendable generosity, the livery stables of the city have decided to care for Sister Mary Ann's horse and phaeton free of cost." In a letter thanking all concerned in the gift, the Sisters of St. Joseph, in charge of St. Mary's Home, say: "In her rounds among the poor and afflicted, this dear Sister regards neither time nor fatigue, and at her age it is difficult to travel as she does from house to house without a conveyance, thus using up her strength, which should be preserved to enable her to further for years to come the spiritual and temporal welfare of the poor and afflicted."

What Lemons Are Good For

1. Give hot lemonade at bedtime to cure a cold.  
2. Bake a lemon, take out the inside and mix with sugar to make a thick syrup. Keep it warm, and take a teaspoonful frequently to drive away a cough.  
3. Lemon juice is good to rub on the hands and face at bedtime to remove tan and clear the complexion, but dilute it with water, else it will darken the skin.  
4. Lemon juice will quickly remove stains from the hands.  
5. A glass of lemonade taken every morning will sometimes prevent bilious attacks.  
6. Lemon juice is more wholesome than vinegar when used in salads, sauces, etc.  
7. A slice of lemon bound on a corn at night will remove the soreness.  
8. Don't waste the lemon rind. A little of it grated when fresh, and added to apple pie or apple sauce is an improvement. The rind of a fresh lemon grated and added to bread pudding will make a different dish of it.  
9. Lemons may be kept nice and fresh for a long time if placed in a jar of water; but the water should be changed every day.

FATHER KOENIG'S NERVE TONIC

A Result Of La Grippe. 1 RIVERVIEW, N.B., CAN.

As is well known, the Hawaiian Islands are assigned to the care of a Missionary Society, the Picpus Fathers, and the leper settlement of Molokai is one of their missions, whereto Father Conrardy was a volunteer. To equip himself for further work among the lepers Father Conrardy entered the Portland (Ore.) Medical College, followed the full course of four years study, and was graduated a fullfledged M.D. in 1906. Father Conrardy, or Doctor Conrardy, is a physician of both body and soul, and made his way to Canton, China, to put himself at the disposition of Bishop Chausse, the Vicar Apostolic. But the times were not favorable, the country was disturbed by war and its consequences, there was a poor outlook for change in the condition of that most unfortunate class of beings, the lepers. Means were wanting to maintain the one little existing establishment on an island close to Canton.

But the present Bishop, Monsignor Merel, has taken up the work again. Availing himself of Father Conrardy's good will, he has authorized him to lecture, to solicit contributions, and to work up interest in behalf of the thousands of abandoned victims of this dread disease in the province of Canton. During the past year Father Conrardy has lectured in many places in Belgium and collected several thousand dollars, but he still lacks a great deal of what is needed to put the work on a good footing and to continue it successfully in the future.

Mrs. Mary Goodine, of U. Kingsclear, N.B., Can. writes: Pastor Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody.

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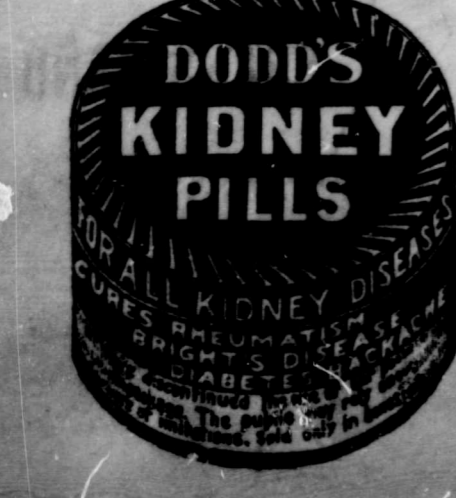
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ARCHBISHOP IRELAND

The universal interest which the name of Archbishop Ireland inspires will make the following "kech taken from the Western Watchman, a reading of more than ordinary pleasure: "The watchwords of the age are reason, education, liberty, the amelioration of the masses." In this ringing utterance Archbishop Ireland declares himself and the work of his life. From the inland city where he has lived for more than forty years, he has reached forth and made his influence felt at the seat of the papal power itself; and what his strong personality stands for is to be found nowhere else in the world. A true and earnest Catholic, preserving within himself the spiritual life of the early Church, he is a man among men, and is welcome in all councils of every denomination, whether two or three are gathered together and the spirit of truth is there. In 1849, Richard Ireland, a carpenter, came from Ireland with his wife and family. A boy of 11 was in the group, and after remaining in Fort Dearborn, now Chicago, for three years, they moved to St. Paul, at that time a bleak little trading post on the very outer edge of civilization. Here the boy donned the robe of an acolyte, then he attracted the attention of the Bishop, who sent him to be educated in France. Four busy, happy years were spent at Meximeux and four at Var, after which he returned to St. Paul and was ordained a priest in 1861. The next year he went into the army as chaplain and was at the battle of Corinth. He is an honored member of the Loyal Legion, of whose gatherings his good stories and genial personality form a notable part. He was later made Bishop, and in 1888 Archbishop of St. Paul. The magnificent pageantry and organized power of the Church form a background which invests all its prelates with romantic interest, and against which a strong personality paints itself in subtle values. Yet a man successful in diplomacy may be much more than a diplomat, a man with the spirit of God in his heart be much more than a priest. Such is John Ireland, whose name well suits the broad and sweeping outlines of his mental and physical expression. The Archbishop is a man of average height, powerfully built, with a profile which is often spoken of as resembling that of Dante. He has a massive head and a penetrating gray eye, direct as an eagle's, but changing and becoming gentle with his mood. One cannot imagine that Dante once in all his life could throw back his head and laugh with the hearty human gesture of the Archbishop, whose sense of humor is abundant. He is very accessible to the poor, never too busy with matters of state to be interested like Lydgate in the affairs of John and Elizabeth, and above all things he is practical in his methods of aiding them. He is a robust and virile man among men, a reminder in his person of the time when the Church's ministers were "representatives, not of religion only and the claims of God, but of moral order, of the rights of conscience and the sympathies of men, of the bonds of authority of human society—the only trusted guides of life." The strength of the man lies in absolute sincerity. He is ambitious—can hardly understand any one who is not; he is certainly a statesman of admitted power, and has scored many a quiet triumph on his diplomatic missions. These, however, are never undertaken for his own glory, but because he has some deep purpose at heart. It is the ring of sincerity that makes his eloquence convincing; his gestures are awkward, his voice is at times almost harsh and discordant, his delivery monotonous; but his words strike home because they are spoken in the desire of good. As early as 1869 he organized the first Catholic total abstinence society, and has been a persistent advocate of temperance all his life. At all public meetings and banquets the Archbishop with his fund of humor is a welcome guest; but his glass remains untouched by his side. His most distinguishing characteristic is probably a sort of sublimated common sense. It is this which enables him to see that the power of the Church in this land lies in her ability to realize that all life is progression and that she must keep up with the march. He sees things in the large, takes very little account of individuals, forgets a favor and an injury with equal readiness, not because he is Napoleonic in the scope of his vision, which sees legions to go here and to go there, not the men which compose them. Like William Norris, he is "strangely incurious of the individuals," and could work "with any one sympathetic to him or not, as long as they helped along the work in hand." It is related of him that after a mission in Rome in which he was eminently successful, he was known to have two men to dine with him who had been sent as delegates to oppose him. When he was asked if they had not been a part of the committee, he replied, "Very likely, very likely, I dare say they were." One of his most sacred and unshakable beliefs is his belief in the right of personal liberty. Many times he has been asked to use his influence in some political movement or other where his power would be felt, and he has plainly refused because it would be interfering with personal liberty. There is nothing petty or small about him, he has as little time for personal animosities as for the acquisition of personal possessions. He has an income of about \$6,000 a year, but his personal expenses are very small indeed. His tastes are simple almost to frugality and accord well with the purity of his life. He has been feted in many countries and he has received the most distinguished courtesy from courts and kings. A reception was given

him in London, at which every Catholic peer in Great Britain was present, many coming from Scotland and Ireland to do him honor; yet he is as simple as a child in his appreciation of a word from the heart; and when he can forget his cares for a moment, the spirit of youth looks from his eyes. He is conscious of his relation to his Church, but all unconscious of what he means to the outside world. He says with a faraway look, "How many a man has ploughed through the waves and they have closed behind him, and that is all of it?" At a critical time of friction between the French republic and the Papal powers, the Pope requested Archbishop Ireland to go to Paris. He expressed himself unwilling to go as an envoy, but desirous to go as a priest if he could do any good. So he went to the Grand Hotel and wrote his name as John Ireland. He was assigned to a room on the fifth floor, not large, but "good enough," he said, "good enough." A French dignitary soon appeared inquiring for the Archbishop, and he was told that there was no such person there. On looking over the register, the name was found. The visitor being announced, the Archbishop requested that he be asked upstairs, and when he arrived at the room, he raised his hands in horror, exclaiming, "Mon Dieu! To think of an Archbishop being housed like this!" The result of the visit was that a meeting was held, at which twenty-five hundred persons were present and ten thousand were turned away. As the Archbishop spoke he felt his fluency in the French language returning to him after twenty-five years, and his rapid eloquence surprised his hearers and held them. At the end he was at a loss how to close, when, catching sight of the French and American flags draped together at the end of the room, he turned toward them and addressed them in an impassioned burst which carried all before it. Afterward he heard a French priest say: "What if a French prelate had addressed the flag of the republic?" His mission was most successful, and the Holy Father thanked him personally for the service that he rendered. To his personal magnetism and breadth of sympathy the Archbishop owes much of his power. He is received at the Union League club in St. Paul by a mixed assembly of capitalists, both Protestant and Catholic, and is in sympathy with them all. He goes to a meeting of the old Sixty-ninth regiment, and is equally at home there. He does not like to be called "Your Grace"; to be addressed as Archbishop pleases him better. He likes to meet men of all classes, and his personal magnetism and his democracy go hand in hand. His true catholicity of spirit prevents denominational differences between the Church and those of different creeds. At one time a pavilion was built in St. Paul and a prize fight scandalized the Protestant citizens, who endeavored to suppress the objectionable sport. The Archbishop gave them his best assistance and full support. He is absolutely fearless, and always on the side of law and order and the improvement of social conditions. At the memorial service to the Episcopal Bishop Gilbert of St. Paul he agreed to speak. When the time came, he was not able to be present, but he sent a priest to read the very beautiful address he had prepared, to the great satisfaction of all present. At one meeting where he spoke, the opening prayer was made by a Methodist layman. He gives forth no uncertain sound, but opposes openly where he is not able to agree. At one time it was suggested in St. Paul that he speak with a few men of other creeds on the question of the public schools. He assented to this, and said: "I want Christian men, not infidels and not too many ministers." About sixty men were invited to the house of a prominent business man, and forty-five of them were present. They were of all denominations. Presbyterians, Episcopalians, Baptists, Catholics and others. One very narrow Presbyterian minister combated the Archbishop with "distressing plainness of speech, but this was received with gentle equanimity, and an entire evening was passed in discussing with the utmost candor on both sides the relation of Church and school. It is a matter of history that the Archbishop has favored the modification of existing conditions, and given the frank expression of his opinion in public speech. He is first and last a loyal American of the Americans. On one occasion he was very earnest in explaining to the Pope that certain things which concerned the Latin Americans could not possibly apply to the whole nation, and he expressed himself roundly to convince the Holy Father of the diversity of our needs and obligations. In the treatment of criminals he begs to remember that when self-respect is gone, the cornerstone of all virtue is removed. It is to the end of saving the Irish people who come to these shores and who, in tenement-house life, fall a prey to their own temperamental qualities, that he has established the Irish colonies in Graceville and St. Paul. In 1876 he bought thousands of acres of land to be devoted to this purpose, and the experiment has been in the main a successful one. There is no doubt that the Pope recognizes the importance of Archbishop Ireland's relation toward the

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English-speaking world, and especially toward this Republic, and his impress on the future will undoubtedly prove the sagacity of the Archbishop more and more.

Certain learned savans of Europe have been doing a lot of criticizing of American women and their extravagances lately. Only the other day a German professor lectured in London on this subject and predicted that the women of America by their extravagance and their mode of life, would ruin their country just as Greece was ruined. Mrs. Potter Palmer of Chicago was among those present, and resented the speaker's attack by getting up and attempting to leave. She was retained by one of her London friends. The Chicago Chronicle, however, says the charge is difficult to disprove and proceeds to give a large number of circumstances in proof. They are really astounding.

"The landless man for the landless land" is the great slogan of the Salvation Army to-day. A few years ago only one of its main theories, it is now among the most practical work done by the Salvationists for the good of mankind and particularly in relieving poverty and distress in the centers of population all over the civilized world.

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In and Around Toronto

ST. PATRICK'S DAY.

The annual feast of Erip's Patron Saint was celebrated in Toronto with even more than the usual fervor...

HIBERNIANS' CONCERT.

The annual concert at Massey Hall on St. Patrick's night, under the direction of the Ancient Order of Hibernians, proved in every way a magnificent success...

piano solos and duets, together with speeches on Ireland was presented. The latter especially were very interesting...

Encouraging and complimentary addresses were made by Messrs. A. Heron, F. Walsh, Loftus and Callaghan...

MEETING OF C.Y.L.L.A.

The annual St. Patrick's Day meeting of the Catholic Young Ladies' Literary Association was held at the home of Mrs. Murphy, Queen St. W.

Those present were then invited to the dining room, which proved to be a real spot in Ireland. A cluster of green flags mingled with the lights from the ceiling...

DRAMATIC AND MUSICAL ENTERTAINMENT.

The students of St. Michael's College gave a dramatic and musical entertainment on the eve of St. Patrick's Day...

CONCERT OF I.C.B.U.

The programme presented under the auspices of the I.C.B.U., at St. Andrew's Hall on St. Patrick's night, was pronounced by all an unqualified success...

AT ST. MARY'S.

Any function or ceremony at St. Mary's never fails to carry with it a certain amount of inspiration...

ENTERTAINMENT AT DE LA SALLE.

In the spirit of the time the boys of De La Salle Institute gave a very interesting exhibition and entertainment on Friday afternoon...

gin and spread of the devotion of the Forty Hours. At the close of the Mass the usual procession of the Blessed Sacrament took place...

ST. HELEN'S.

On last Sunday afternoon a special meeting of the St. John Berchman's Sanctuary Society took place in the St. Helen's School...

CONDOLANCE TO MRS. WALLACE AND FAMILY.

At the last meeting of St. Peter's Court 1510, C.O.F., the following resolution was passed:

DEATH OF JOHN HERBERT.

On Wednesday, March 14th, the death took place of Mr. John Herbert of 22 Robinson street. Deceased who was 67 years of age...

AT THE HOUSE OF PROVIDENCE.

At the House of Providence the Forty Hours closed on the Feast of St. Patrick.

FEAST OF THE ANNUNCIATION.

Sunday next, the 25th March, the Feast of the Annunciation will be celebrated.

CANADIAN CATHOLIC UNION.

At the regular meeting of the above held on Monday last, Rev. Father Canning delivered an interesting address on education...

FEAST OF ST. JOSEPH.

The Feast of St. Joseph was solemnized at the last Masses on Sunday. It was particularly marked by the members of St. Joseph's Community...

"Shamrock" is the Arabian word for clover.

How Albani's Flowers Came to St. Francis

One of the sweetest of women came forward smiling and bowing, as the representative of the Catholic Register entered Albani's room...

"It is very kind of you, Madame, to give me a few minutes when your time is so occupied," said the caller, for Albani was to leave the city in a few hours...

"That is very kind," the little Madame remarked, and then the time was all too short for the conversation that followed...

"Oh, the dears!" she said enthusiastically, meaning of course the people of Toronto. "They made me sing a good deal," smilingly...

"Yes, Madame, and you sing grandly. I have heard all the singers, but you come before all others. Patti is beautiful, but you are grand. Last night when you sang 'Crossing the Bar,' you made me cry...

"It is beautiful," she answered, "to be so appreciated, so understood." She then broke out into praise of the words of Tennyson...

"And the 'Ave Maria,'" the visitor remarked; "I was glad you sang that." "Yes," she answered, "I always love the 'Ave Maria,' I am always interested, too, in Gounod's music...

"Did you like the chorus that sang with you?" was the next question. "Yes," they sang well. And that beautiful hall! I love to sing in it."

Looking at the card upon which the address was written, she read it and said: "Yes, I'll send them there." And thus it happened that on the day following, which was St. Patrick's Day, a floral harp which chanced to be amongst the tributes offered by Toronto to Canada's Albani, stood on a pedestal in the sanctuary of the pretty Church of St. Francis...

in a thousand different ways. Thus, amongst other things, it has not been content with tearing away from that Church the religious Orders, its precious auxiliaries in the sacred ministry, in teaching, in education...

PARALYSING ITS ACTION. in a thousand different ways. Thus, amongst other things, it has not been content with tearing away from that Church the religious Orders...

Office hours 10 A.M. to 5 P.M. Evening Appointments made. MRS. K. HURLEY, O.R. Graduate New York University of Optometry



BREAD is never better than the flour it is made of. Often it is not nearly so good, but that is the fault of the bread-maker.

Without good flour, good bread is impossible, no matter how skilfully it is handled.

Now, good bread must be good to eat, as well as good to see or to taste. Good-to-eat bread is bread that nourishes.

In the matter of nutriment,

Royal Household Flour

is supreme. It represents the best that is in the wheat, ground to a snowy whiteness and purified by electricity.

It produces bread that is light, easy to digest and best of all—nutritious. Ogilvie's Royal Household is to be had at all grocers.



Ogilvie Flour Mills Co., Ltd. Montreal. "Ogilvie's Book for a Cook," contains 180 pages of excellent recipes, some never published before. Your grocer can tell you how to get it FREE.

ENCYCLICAL LETTER

(Continued from page 1.)

ary manner, of the bishoprics, presbyteries, and seminaries; it is it, in fine, that will administer the goods, regulate the collections, and receive the alms and bequests destined for religious worship...

CONTRARY TO ITS RIGHTS

and its divine constitution, without taking into account the fact that the law on this point has not been drawn up in clear and precise terms...

HAMPERS THE PREACHING OF FAITH

and Catholic morality and decrees against the clergy an exceptional and severely penal regime: when it sanctions these and a number of other similar arrangements, in which arbitrary action can easily be exerted...

PARALYSING ITS ACTION

in a thousand different ways. Thus, amongst other things, it has not been content with tearing away from that Church the religious Orders, its precious auxiliaries in the sacred ministry, in teaching, in education...

donors and testators. It is likewise a source of the utmost sorrow to us that, despising all rights, the law declares all

THE ECCLESIASTICAL EDIFICES

anterior to the Concordat to be the property of the State, of the Departments or of the Communes. And if the law grants the indefinite and free use of them to the associations of worship, it surrounds this concession by many and such great reservations...

A PARTIAL COMPENSATION

to the Church whose property the State had appropriated during the first Revolution. On the other hand, when in the same Concordat, and for the love of peace, the Roman Pontiff pledged himself in his own name and in the name of his successors not to trouble the holders of the property that had been thus taken from the Church...

(Concluded in next issue.)

Enormous crowds greeted King Edward's recent visit to France, and cheered him vociferously.

Municipal ownership in England is so far advanced that freight carrying over municipal tramways is proposed.

Advertisement for MAISON JULES & CHARLES hair goods, listing various styles like 'Natural Wavy', 'Straight', 'Only Manufactured of the best Imported European Hair', and 'Grey Hair Restorer'.

Advertisement for 'NO MAN NEED SUFFER RUPTURE ONE MINUTE MORE' by The Lyon Manufacturing Co., 435 Yonge St., Toronto. Includes details about the product and contact information.