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# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest .- BALMEZ.

109 Yonge Street TORONNO.

Vol. IX.—No. 40.

### TORONTO, TRURSDAY, OCTOBER 3, 1901.

### PRICE FIVE CENTS:

#### DEATH OF MOTHER BERNARD (Specially Written for the Register,)

Almost within sound of the glad Jubilee or Fiftieth Anniversary of the Foundation of the Community of St. Joseph in Toronto, Mother Mary Bernard Dinan, the link between the present and the past of the congregation the sole curious the congregation, the sole survivor of the four co-foundresses of the Order in Canada, died suddenly, of angina pectoris, in the Sacred Heart Orphanage, Sunnyside, on Monday, the 20th inst., at 9.30 p.m. Her death came as a shock not alone to the Community whose joyful Jubilee Symphonies are changed to notes of mourning, but to the Catholic population at large

MOTHER BERNARD'S RELIGI-

OUS LIFE. The history of Mother Bernard's religious life is the history of the Community of St. Joseph in Canada. She was the youngest member of the little colony of four religious women who in the early days of October, 1851, left the great neighboring Republic to come to establish their Community on alien soil. Ostensibly from the States, they were, with one exception, not Americans. The Mother Superior of the little band first saw the light in beautiful France, sunny Lyons cradled her; Western Canada, even our own Queen City, was to be her tomb. Another claimed the Fatherland for her childhood's home; the Prussian and Bohemian forests were no strange places to the little German maid, who later with her French traveling companion was destined to lie in "God's Acre" at Toronto. Both were quietly to sleep together un-der the shadow of our beloved Maple before Sedan was fought and lost, leaving to a conquered nation its legacy of death and hate and shame. Even had they lived to see the disastrous war of 1871, it would not have severed hearts that religious ties had bound so closely. Together they would have knelt und offered heir petitions for German Uhlan and French Chasseur; together or they would have implored mercy for Land vehr and Gendarme. But the future was hidden from their ken and perhaps when the sad war was over and the German Eagle was over and the German Eagle soared triumphant over the pros-trate Lilies of France, two saints in Heaven were pleading for souls irrespective of country, friend or foe. Such were the two senior members of the Congregation; the definition of the Congregation; the third Sister was an American, a Quakeress who had been vouch-safed the gift of faith and in gratitude for that pearl of great price, had sacrificed her all at the Shrine of Religion. Born in New Jersey, she left the home of her birth to become a contract in birth to become a stranger in a strange land, to teach its children loyalty

#### to God, sovereign and country. THE LAST OF THE BAND.

And last, the sole survivor, until one short week ago, of the little group, the one for whom iresh tears are falling and hearts are sor-rowing to-day, the holy subject of

DINEEN'S

their course during those long fifty years; season followed season in the flight of time, still the brave pioneer steadily kept at her post, faithfully working for the Master, faithfully working for the Master, faithfully teaching and caring the little ones of the Flock, garnering rich treasures for the heavenly granaries, waiting for the summons of the King. It came, the sweet summons, suddenly, unexpected — it found her with hands full ready to receive the Crown. She who had given herself to God in her bright young girlhood, when but nineteen summers had passed over her brow, she whose soul had heard the mystic words "Hearken my Daugh er, and incline thy ear, and forget thy people and thy Father's house," she who had generously, lovingly, ardently followed the Divine Call; surely she met Him with all the wealth of His love, Divine and human. Her lamp years; season followed season in the who loved and esteemed the de-parted religious for her excellent qualities of head and heart, her magnificent generosity and noble spirit of self-sacrifice. love, Divine and human. Her lamp was lighted when the Bridegroom called, and although no annointing words were said over her, no parting Absolution blessed her; she had banqueted that last morning of her life on the Bread of Angels, her Divine Spouse had fed her with His own most Precious Body and Blood; the Sacramental words of Absolution had been pronounced over her; and can we doubt that our Blessed Lady, whose Altar she had visited but one half-hour be-fore her sudden dissolution, St. Joseph, the loved patron, whose aid she had invoked in that last Community exercise, the nightly prayer, can we doubt that Mary and Joseph bore her pure spirit to the Throne of the Eternal and placed in the Everlasting Arms of the Almighty Father, her whose soul was defended in the last dread combat by while heart of the second combat he whole heart of the second combat her whole se was detended in the last dread combat by whole hosts of heaven-ly spirits, the Guardian Angels of those little ones who for half a century in Academy, School and Orphanage, had received from her a mother's love and tender care; can we doubt that those Blessed Ones we doubt that those messed ones surrounded and sustained her ere her spiritual daughters could reach her couch of death, or be sure that that expiring moan was indeed her last. Thus departed in blessedness the last member of that little cosmopolitan congregation that since has multiplied its members a hun-dredfold and has reaped such a harvest of good during the lifty years of its existence in Canada. The deaths of Mother Bernard's three companions were similarly holy RECALLED.

our obitary sketch, the dear Island Honor of saints and scholar

with the warm fresh faith of her Celtic ancestors to implant the

same in the hearts of Canadian children. Sun and moon and stars

of Heaven harmoniously kept on their course during those long fifty

ohe came

### MOTHER DELPHINE'S DEATH

The Mother Superior, known in Religion as Reverend Mother Mary Delphine, in the world as Mile. Marie Antoinette Pontboune, died a martyr of charity in 1856. She and her sister, Mother Fabronia Fontbonne, were two of the six Sisters who left Lyons in 1836, at the call of Bishop Rosati of St. the call of Bishop Rosati of St. Louis, to found the first American Convent of St. Joseph. After laboring with great success for some years, Mother Delphine was transferred to Philadelphia, where the young Community had been earlier. young Community had been estab-lished in 1847, at the earnest re-quest of the kight Reverend Francis P. Fenwick. Having accom-plished her mission there, she was plished her mission there, she was ordered by her Superiors to Torronto to establish the Canadian houses of the Order; she obeyed, and after five years of hero'c labor and iffering, was called to her reward in the forty-second year of her age, and the twenty-fifth of her religious life. It may interest the friends of the Community to know that Mother Delphine was the niece of Rev. Mother St. John Fontbonne, re-joundress of the Community of St. Joseph, after the French Revolution. after the French Revolution.

MOTHER ST. JOHN SAVED FROM THE GUILLOTINE. The life of Mother St. Join, The life of Mother St. Jo. 1, as also the life of her successor in office, Virginia Tezenas du Montcel, or Rev. Mother M. of the Sacred Heart, has "seen admirably written by the Abue Rivaux, author of "Cours d'Histoire Ecclesiastique." In a masterly manner he records the history of the Congregation from its foundation in gregation from its foundation in 1650 until the death of Mother St.

John in 1843. From it we learn that the venerable Mother was one of the French Religious who lay in the Prison Saint-Didier awaiting execution and whom the fall of Botheristra. the night before the Robespierre the night before the date fixed for their death saved from the guillotine. Her Rosary, which solaced her during her pris- Bishop de Charbonnel, who had ur nard; he zealous, holy members of on hours, was brought to Canada gently invited them to Canada, those three Communities continue by her niece, Res. Mother Delphine, welcomed them with all the her work of education and charity

### Community of St. Joseph's Bereaved

Death of Mother Bernard in Toronto and Mother Austin in Peterborough --- Two Noble Women

John's biographer likewise records that about three months after her precious death, one of her spiritual daughters went to the Venerable Cure of Ars to request him to offer some Masses for the repose of her soul. But the saintly priest refused, saying, "Your Reverend Mother de a not need them; she is, high in glory. I know to " high in glory. I know it."

#### FOUNDRESS OF HAMILTON COMMUNITY.

Mother Martha Bunning, the German Sister before mentioned, died in 1868. In 1852 she had founded the Hamilton Community; later on had opened houses in the States afterwards returned to Toronto, where ten days later she died; her Mother Delphine's. Sr. Alphonsus Margery, the convert Quakeress al-ready named and after whom on ready named and after whom on account of her zeul for education; the first city separate school in charge of the Sisters was named, labored for a time in Toronto; afterwards was sent by her Superitors to assist in the Hamilton schools; she died in that city, 1855, and was buried under St. Mary's Cathedral.

### AT REST. Mc her Bernard's remains were

interred, Monday, the 23rd inst., by the side of Mother Delphiae in

St. Joseph's Plot, St. Michael's Cemetery. There, after nearly

St. Joseph's Plot, St. Michael's Cemetery. There, after nearly fifty years of separation, they are re-united, at last, so near the golden October days that she had been looking forward to with glad expectancy. Had she lived but one fortnight longer she would have celebrated the fiftieth anniversary, of her coming to Toronto. Among the mourners who assemble at Sunnvside to assist at her obsequies, there was but one who had witnessed her coming half a cenwitnessed her coming half a cen-tury ago, name'y, Remy Elmsley, Esq., of "Barnstable," Elmsley Place. As a little child he had accompanied his father, the late Hon. Captain Elmsley, who with the late Dr. King and other repre-sentative Catholics of the city, waited at Toronto Harbor to welcome the coming Religious. What feeling must have welled within him as memory recalled that 7th of October, 1851, when the little group of four unpretentious women first touched Canadian soil; how like and yet unlike the hazy autumn day that saw the sainted Mother's arrival and that which witnessed her interment in the tomb. As he gazed upon her bier reverently borne from out the beautiful grounds of Sunnyside; along the pebbly shore laved by the bright waters of the lake; up the quiet ayenue and park crescent in the direction of his own beautiful northern home; under the mighty archway erected to wel-come the heir-apparent and his Royal Consort; past the magnificent conventual pile in St. Alban's street and Surrey place forming the Motherhouse, Convent and Academy of St. Joseph, whose site his own revered father had do-nated to the Community; out of the sound of its tolling bells, pealing a sad requiem for her who had helped to rear it's stately halls: past its grassy lawns and flower past its grassy lawns and flower-ing gardens; on again through the busy streets, onward to the ceme-tery gates—how he must have re-called that scene of fifty years ago when full of life and vigor and strength she came to our young city bringing joys to the souls of many! Then as now Nature's beauties were unchanged; the same blue Canadian sky bent over them. blue Canadian sky bent over them, the same bright wavelets kissed the shore, the same luminouslytinted autumn leaves were even as they were half a century before; but the great city had changed. The Toronto of 1851 was not the Toronto of 1901. It had not then the teeming population it now con-tains; nor had the many modern appliances and conveniences that would have made easier the Com-

who bequeathed it to Mother Bernard; it is now in possession of the poverty of the diocese was such Motherhouse. Toronto. Mother St. John's biographer likewise records that about three months after her statute of the citizens of Toronto, which was a statute of the citizens of Toronto, which was a statute of the citizens of the contractions and the second statute and sufficient printings and the second statute of the citizens of Toronto, which was a statute of the citizens of Toronto, which was a statute of the citizens of the citizens of the citizens and the second statute of the citizens of the citizens of the citizens and the citizens of the citizens and the citizens are citizens and the citizens are citizens and the citizens and the citizens are citizens and the citizens are citizens and the citizens are citizens and the citizens of the citizens are citizens and citizens are citizens are citizens and citizens are citizens and citizens are citizens and citizens are citizens are citizens and citizens are citizens and citizens are citizens are citizens and citizens are citizens and citizens are citizens and citizens are citizens are citizens are citizens and citizens are citizens are citizens are citizens and citizens are citizens a the usual sufferings, privations and hardships of the pioneer's lot was their portion.

### IN THE EARLY DAYS OF TRIAL.

It is almost impossible to obtain the accurate account of these early days of trial. The members who entered the Community with in a year or two of its foundation at Toronto, and who still survive, will not speak of the heroic sufferwill not speak of the heroic suner-lings endured. "Mini Secretum est" Seeins to be their motto; they shink from recording their virtues or of losing the reward of good for oi losing the reward of good factions now registered in Heaven. Only in the obituary records of the Community can we obtain some idea of the unparalleled hardships fuffered in those early days of struggle. Writing of the patience and mortification of their deceased And mortheation of their deceased issisters, the Community Annalists unform us that the day's labors often began at 2 a.m.; that manual work was interrupted at 5 for prayer, meditation and Holy Mass; then followed the usual routine of the ordinary Community day. This with crippled resources, wretched accommodation, unsavory, scanty food, unsanitary class-rooms — all combined to undermine the combined to undermine the atrength of the young Canadian la-dies who joined the Community at its commencement; no wonder many dropped off in the springtime of their lives and the little Convent Cemetery was filled all foo rapidly by those whose frail abdies could not sustain their strong and loving souls. We may thinker them with

"The nobly dumb who did their deed."
And scorned to blot it with a name,
Souls of the high heroic creed.

Who loved Heaven's silence more than fame."

In those days of trial the Bishop did all in his power to lessen their privations; and he the saintly prelate, the scion of a noble house who had fled from the houors and titles that pursued him, who had refused the appointment of Almoner to the Duchess of Berry, also the Cross of the Legion of Honor, as well as a seat in the National Aswell as a seat in the National Assembly, he with voice and pen humbly pleaded for the young Community he had brought to his Diocese; no toil was too great, no labor too arduous that would conduce to the welfare of the Sisters; and fitting it is that among the honored names in St. Joseph's Annals none is more venerated, loved nals none is more venerated, loved and cherish. than that of Ar-mand Francis Marie, Comte de Charbonnel, second Bishop of To-

GROWTH OF THE COMMUNITY. The dark days of struggle passcd, however, and with them the modest abode in Nelson street (now Jarvis), where the Community had lirst resided. Imposing structures have since arisen throughout the Diocese, convents, academies, high and separate schools; institutions of mercy have aroung up with mark of mercy have sprung up with mar-velous rapidity not alone in our own Archdiocese, but in the neighown Archdiocese, but in the neigh-noring Sees of London, Hamilton and Peterborough. If as Chateau-briand says "the most beautiful culogy we can write on the life of a Religious is to present a list of the labors to which it has been consecrated," we have alonly to say that St. Joseph's Convent and Academy, the House of Providence, Sunnyside Orphanage, St. Michael's Hospital, St. Nicholas' Instiacl's Hospital, St. Nicholas' Insti-tute, St. Mary's Convent and, Se-lect School, St. Joseph's High School, as well a the Separate Schools of St. Mary, St. Paul, St. Patrick, St. Basil, St. Francis, St. Peter, St. Charles, St. Anne, St. Joseph, the Sacred Heart; like wise the Convents and Schools at Barrie: Oshawa. Thorold. St. wise the Convents and Schools at Barrie, Oshawa, Thorold, St. Catharines, Lafontaine, Port Dalhousie and Merritton, owe much to the labors and zeal of Mother Bernard, and form the noblest record of her lifework. The Convents of Hamilton founded from Torons. would have made easier the Community's labor been invented. The eleven hours' journey by train from Fhiladelphia, which we now make, occupied the poor Sisters exactly one week by hoat and stage. This wearisome way of travel was for them, but the prelude to the life of trial and sacrifice that awaited them; for though the sacrifice that awaited them; for though on the life of trial and sacrifice that awaited them; for though owe their origin to Mother Bernard; the zealous, holy members of

in nineteen cities and towns of In nineteen cities and towns of their respective Dioceses. Mother Bernard's views on education were worthy the spiritual, magnanimous woman she was; she believed t'at the best education for women is that which 'will best help her to become a perfect human being, wise and loving and strong." With Bishop Spalding she thought 'that the aim and end of education is to bring forth in the individual the dibring forth in the individual the divine image of humanity as it exists in the thought of God, as it is revealed in the life of Christ." She was convinced that science is but the handmaid of religion and that both should blend to cultivate the mind and teach the hear. That the high and holy principles with which she imbued her Religious Sisters did not detract from their successful instruction in all branches re-lating to secular knowledge, the Teachers' Records of St. Joseph's Community in the Education Department are the best proof.

#### MOTHER BERNARD'S CHARL TABLE LIFE.

Of her charities we can but say, Of her charities we can but say, they were boundless. She was a mother to the orphan and the poor, and that word "Mother" comprises all. Whose heart more responsive than hers to the call of suffering; whose ear more sensitive to the cry of pain? She esteemed it her highest right her most ed it her highest right, her most ed it her highest right, her most glorious privilege to soothe the sorrowing and distressed. She considered the lessening of human misery, the rendering services to suffering humanity a glorious, Godgiven work that Angels well might envy. And fifty years of heroic practice of sympathy, self-sacrifice and self-effacement but perfected her in the sublime vocation to her in the sublime vocation to which she had dedicated her life. Of the inner life of Mother Bernard we do not purpose to speak; the subject is too sacred to record Sunce it to say that though she held at times the highest posts in the Order, having been for a per-iod Reverend Mother Superior of the Motherhouse and Superior at various times at the different Misvarious times at the different Mission Houses, she could in dying aay, as did a celebrated preacher. "I have been Superior of the largest houses of my Order, and all that is nothing to me now; but I have faithfully kept my Rule, and that is something." Her close communion with God and her interior spirit characteristic of the sain's spirit, characteristic of the saints gave her spiritual strength to bear the trials, afflictions and crosses that are the inevitable portion of those whom God has specially marked as His own. Her sufferings were many and great, but her brave, patient, trustful; resigned heart bore them all sweetly and serenely; "in silence and hope she found her strength." His Grace the Archbishop well

His Grace the Archbishop well described her character when in his funeral tribute he said: "She did much for God, but quietly, unostentatiously, never letting her left hand know what her right hand did." Seldom, the illustrious preacher went on to say, was grief so earnest, so heartfelt, so intence as that shown on the said occasion that brought them together. She whose Requiem had been chanted had been in the true sense of the word a Mother, a Mother in very deed to the orphan and the poor. deed to the orphan and the pcor. vince, Catholicity in Ontario owed much to her; she had built up the Community whose members mourned her; she had accomplished much for the schools and chari ties of the Archdiocese. And she had done all quietly, for she was one of those who wrought for God alone, whose true inner life was hidden with Christ in God. Silenthidden with Christ in God. Silent-ly, calmly her religious life had passed in deeds of goodness: Fifty years was a long span of life not given to all, and surely he might say "God's ways are not our ways," because in those long fifty years how often had not the de parted one prayed to be delivered from a sudden and unprovided death; and she was cut off suddenly; but although her death was sud den, it was not unprovided, but precious in the sight of God. Many lessons the congregation could learn from her life the Archbishop added, and although they might not attain her high perfection they could imitate her virtues. While sympathizing with the Community who had lost her, he would remind who had lost her, he would remind them they mourned not as those without hope. He would ask the prayers of the congregation for the deceased whose soul might not indeed stand in need of them, but Almighty God would accept their pious suffrages and apply them to the soul of where I me conclusion the souls of others. In conclusion he would but say as he had begun "Eternal rest. grant to ber O Lord, and let perpetual light shine upon her." It was evident that His Grace would have spoken at great-

(Continued on page 51)

### DEATH OF MOTHER AUSTIN

(Specially written for the Register.)

At the House of Providence, Peterborough, on Thursday, Sept. 26th, at 3.30 p.m. Rev. Mother M. Austin, Superior of Congregation of the Sisters of St. Joseph, in the Diocese of Peterborough, surrounded by the sorrowing Sisters of the Community, departed this life. Her sickness was short. Ten days previously she visited the home of her beloved poor and among them. heloved poor and among them she happily passed away. Her name in the world was Catherine Doran.

m the world was Catherine Doran. Mother Austin was born March 22nd, 1838, at Gore's Tridge, County Kilkenny, Ireland. Her parents were residents of Kingston, and at the time were on a visit to their native land. Showing an early desire for the life of a Religious, she cuttered the Community of the Signature of entered the Community of the Sisters of St. Joseph, Toronto, January 13th, 1858, and there made her religious profession in 1860. Her virtues and talents soon brought her to the notice of her superiors, and in 1866 she was appointed to the responsible office of Mistress of Novices. In her was then confided Novices. In her was then confident the training of the counger Sisters; and she fulfilled this duty with such zeal and earnestness and good judgment that she was again chosen for the same office in 1877. Many of the Sisters of St. Joseph, whose names are now household words in the Arabidicase of Terrotto. the Archdiocese of Toronto, owe foundation of the truly religious character that has marked their lives. Her experience in the Novi-ciate prepared her for the special work to which God called her.

Bishop Janiot, on his appointment to the newly-formed Diocese of Peterborough, knowing the zeat of the Sisters of St. Joseph in doing good, induced them in 1883 to take charge of the schools in Co-bourg, and Mother Austin was ap-pointed Superior. In 1890 the Sis-ters of St. Joseph also took charge of the Convent School in Lindsay, and the Hospital in Peterborough. Arthur and Fort William. The same year the Sisters in the Biocese of Peterborough were canonically separated from the Mother-house in Toronto and became a distinct Community, under the privillation of the present Bishop. jurisdiction of the present Bishop, Rt. Rev. R. A. O'Connor, D. D. Mother Austin was elected first Su-Mother Austin was elected first Su-perior. A great work was before her. She had but nineteen Sisters, and had to provide for five differ-ent houses. She established the first Motherhouse temporarily at. Lindsay. Very soon several young ladies applied for admission to the Sister of the control of the state of the s Sisterhood, and ever since voca-tions have been many. During her, eleven years of administration, sixty-two young ladies received the Habit, and of these forty-six made profession, taking the usual vows of poverty, chastity and obedience, that they might give themsleves up wholly to the service of God. Mother Austin had her whole heart, in-the good work. Her's was the master-mind, which guided the young society, and at the conclu-sion of the term of her office was each time re-elected. In 1894 she

(Continued on page 4.)



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### The CATHOLIC CHRONICLE...

DEVOTED FOREIGN NEWS

### IRELAND

CRIMCLESS IRELAND. London, Sept. 23, 1901.

' Again and again has Catholic Ireland led the other nations of Europe in regard to crimelessness, and now she once more holds that proud post-

The official statistics for the year 1900 have been made public, and these show a decrease of 10.2 per cent. in indictable offences and of 18.2 per cent. in minor offences as compared with the preceding year.

• "ST. RONAN'S WELL" AND IRE-LAND.

It is not, perhaps, generally known that Kilruddery, the beautiful residence, near Bray, of the Earl of Meath, to which public attention has been directed by the recent meeting there of the Philanthropic Reform Association, gave Sir Walter Scott an idea which he utilized in his novel, "St. Ronau's Well." Sir Walter Scott came over to Ireland on a visit to the first Lord Plunkitt during his Lord Chancellorship, and spent some time at Lord Plunkett's coat, Old Connaught. He subsequently became the guest of the Earl of Meath of the day, at Kilruddery, where he was much interested in a dramatic performance in an aluesco theatre in the grounds. In a note in "St. Ronan's Well," Sir Walter Scott states that his description of the alfresco theatre in that novel is derived from the alfresco theatre at Kilruddery. By the way, Kilruddery, in "pre Reforma-tion" times, was a religious found tion and the summer residence of the Monks of Thomas' Abbey, St. Catherine's .-- Dublin Freeman.

### THE IRISH IN ICELAND.

The Danish correspondent of the Morning Leader of London sout the following telegram from Copenhagen

The Danish Arctic explorer, Captain Daniel Brun, who is now on his way back from Iceland, announces that he has come across the most ancient traces of the Irish colonization of Iceland. It will be remembered that bethe Scandinavian settled there, Irish monks landed or the Isle and established themselves chiefly on the south-west of Iceland. Captain Brun has found traces of these settlements, going back to the farthest times.

### FRANCE

A REMARKABLE DISCOVERY.

M. Urbain Gohier, the effervescing opponent of the Church, who formerly wrote for the Royalist Soleil, but now on the staff of The Aurore, has made the strange discovery that the Socialist Party in France is probably controlled by a Jesuit. This is as good as the statement in The Times to the effect that the Jesuits were trying to direct all the other Orders in the matter of authorization to remain in France, a statement pulled to pieces by Father Du Lac in the September number of The Month. M. Gohier communicates his marvellous discovery in semi-syllogistic form, He says: "The Socialist Party is led by Deputy Javres; Deputy Jaures is led by his wife, and she is led by her confessor, who is probably a Jesuit." Deputy Jaures, who is a wealthy man playing at Socialism, has been fallen foul of by many of his party because his daughter recently made her First Communion. Anyhow, M. Jaures ems to have more resp for the religion of his aucestors than M. Waldeck-Rousseau, who is responsible for the Associations Law, which is causing the departur: from France of so many monks and nuns, who the cynics with facile sneers say "are a good riddance," but whose Orders have, as the judicious well know, done good for centuries. The Imperilist paper controlled by Paul de Cassagnac warns M. Waldeck-Rousseau to bewere of the fate of these other persecutors of religion, and Diocetians of the Republic-Gambetta, Jules Ferry, and Paul Bert. Gambetta died from the effects of a revolver wound in a miscrable squabble with a woman who was not his wife. Ferry was literally hurled from power, was fired at in the street, and died a premature death. Paul Bert went out to Tonkin as Governor-General in the prime of life, and fell a victim to fevr after he had been but a few months in that pestilential country. Many other cases as well as these might be cited of persons who, as is said in Ireland, "had no luck" owing to their fanatical opposition to the Church, and their responsibility for eras of martyrdom like the present one.

Father Bailly, who is now in Jerusalem engaged in pilgrimage work will undoubtedly enjoy the attacks tnade upon him by the English press. He was elevated to the honor of spec ial reference in a Times leader on

Tuesday last, dealing with Cardinal Vaughan's desire to have Assumptionists in London. In the leader in question, the valiant apostle, whom I saw last July busily engaged estab lishing a noviciate at Louvain, was referred to as the "Assumptionist fanatic " Father Bailly has already been alluded to by a vehement English Dreyfusard who wrote a letter to one of the London papers about him as "that ruffian Bailly of the Father Bailly can meanwhile console hims if for English attacks, should be fee them, which is doubtful, by the cuthusiasm which greeted his recent message to the Eucharistic Congress at Angers. The famous Assumptionist sent his message from Mount Sion, wishing suc cess to the Congress The despatch was read, according to the correspondent of The Univers, "amid unanimous and prolonged acclamation." The Eucharistic Congress was attended by His Lordship the Bishop of Cork and by Count Moore, who, as far as can be ascertained, were the

only Irish representatives present.

In the current number of The Etudes the periodical puclished by the French Jesuits, Father Burnichon distinctly announces that the Society will not apply for authorization to remain in France. At the same time the writer predicts the eventual return of the Jesuits, and he hopes that M. Waldeck-Rousseau will enjoy in his old age the glory of having in his turn proscribed the Society. Father Burnichon adds. "May this glory lie lightly on him when he has to appear before Him Whose Sacred Name has gained for us so much hatred." According to a semi-official note, only seven Orders or Congregations of men are applying for authorization, the most important of these being the Dominicans. The Carthusians are ready to leave France, but Mgr. Henry, Bishop of Grenople, is doing his best to keep the monks at La Grande Chartreuse, for their departure would mean the ruin of thousands of people in his diocese. The Bishop has been very courteously received by President Loubet and by M. Waldeck-Rousseau, both of whom hoped that the Carthusians would apply for authorization, which they would easily obtain. M. Loubet informed Mgr. Henry incidentally that Ins family had about four shares in the cho-c late business controlled in the South of France by the Trappist monks, who have applied for authorization. subject was mentioned to the Bishor because President Loubet had been represented as a preponderating shareholder in the monastic chocolate firm

### UNITED STATES

THE CATHOLIC YOUNG MEN.

Archbishop Ryan, in welcoming the 27th annual convention of the Catholic Young Men's National Union to Philadelphia, spoke as follows:

"My dear young men, I desire to welcome you to this Cathedral and to the city. It is a very great pleasure for me to see you assembled around the altar of God this morning in order to implore His wisdom that He direct your deliberations and resolutions that you may attain the ends for which you are organized.

"It is mentioned in the Sacred Scriptures where a young man came to see our Lord and to speak to Him. The young man kept the Commandments, and our Lord, looking on him, the evangelist says, loved him. The heart of our Lord went out to him for he was a pure young man, a loyal young man, loval to God and loving his neighbor. So the Church of Jesus Christ loves young men, cherishes them and encourages them, especially those young men who, in the midst of trials and temptations are willing to make sacrifices for God and His Church. And the heart of the Bishop'should go out like that of his Divine Master to the young men. You young men of this age have a mission to fulfill. There are many false principles obtaining more and more among the worldly, but you have the true principles and have them with the strength of saith, you not only think so, but you know so, because you have the teaching of the Church of God and of the Sovereign Pontiff, whose principles alone can keep together the discordant elements of human society. You have the true principles which human society needs

"But principles are not enough, You must have the organization to carry out the principles. You must have an organization to work out your motto, 'God and our neighbor,' Men are trying to get rid of God's government, and therefore of human Government. No man has a right to govern another unless God gives that right. We profess to believe men free

told they are given the right by God and that all power is from God and that he that resiste h the power 1e sisteth the ordinance of God, then we must admit the right. Then the anarchist's system of logic must first get rid of God and the logical anerchist first becomes an atheist. The Catholic Church, with the conviction of faith which led men to face the lions in the arena, says and the Catholic young man says there is a God and Ho ruleth, and whatsoever ruleth does so by His power. This is not an opinicn, but a conviction for which every Catholic young man would die or cease to be a Catholic. . . .

#### CONFLICT OF CAPITAL AND LABOR.

"We see the conflict that is going on, and which is apparently to continue, between the upper and lower classes in society as we call them between labor and capital. What power will conciliate the combatants What power will prevent chaos? The poor workingman sees a man no better than himself, and perhaps worse, exerting paramount influence and says it is not fair; there is something wrong that this should be so in a country where equality is proclaimed. Then there is danger of rebellion Where is the remedy? Behold in the Christian religion the remedy, the principle worked out Here is capital and here is labor. Between them stands a Man He says, 'I, too, am a capitalist, King of Kings, Lord of lords, and My domain extends throughout the universe, therefore I have a right to speak to you, capialist. And to you, laborer, I was a laborer, a carpenter's son and a carpenter Myself. I worked as you worked and had not a place in which lay My head I belong to you. I am King of kings as well as a laborer Then clasping the hands of Labor and Capital He unites them and says, 'Kneel and receive My blessing, You are brothers in Me. You are equal before My Father in heaven and will be judged impartially by Him, not by your position in life, but by your deeds; therefore live fraternally together ' . . . The Church is Christainity organized Not a mere number of ethical principles, no matter how admirable, but an organism. So should all bodies of Christians be well organized so as to act out their principles, benefit thmselves, benefit their neighbor and give glory to God.

### TRUE PATRIOTISM.

"Your organization, according to its original plan, was not merely to consist of literary societies, but your unitive power was to embrace all. Yours was to be one representative society having delegates from all other societies. Hence the means of advancing this Union will be the means of advancing all the societies embraced in it. And now ask of our Lord that you may work out the principles of your Union and be more faithful in the future. You have the positive faith, the positive morality and positive principles necessary to save your country One of the first men in our country said to me recently, 'The future of this country lies in a great measure in the hands of your Church, with its unity and its wonderful organization ' Young men, be worthier of your name; be zealous. Love your country not by praising it with the lips, but by correcting it when necessary. Be like the true friend and father, correcting its faults and praying for it. Ask God to bless this glorious young Republic. Do all in your power individually and collectively as an organization to make the world more loyal to God and more loving to His

### **ENGLAND**

CARDINAL VAUGHAN TO THE ENGLISH CATHOLIC CONFERENCE.

My Lords, Ladies, and Gentlemen,-I had proposed to speak to-night on the topics of present interest to Cath- | churches in Italy, and he olics. But they are so numerous that I am compelled by time and circumstances to make a choice and to strictly limit myself.

### ST. EDMUND'S RELICS

You have heard of St. Edmund the Martyr and King of East Anglia, and of the controversy that has arisen as to his relics. I am going to make a very open confession to you. Having built a cathredral, the thought and false relics. To this the answer is desire occurred to me of enriching it | Yes, if you are absolutely certain that with the relics of St. Edmund, the the relics are false. But, if you are King, which the tradition of Toulouse mot certain, if you simply accept the said were held as a precious treasure, tradition that they are actually or in the Church of St. Sernin. I was the more ready to give credence to this tradition, as in a learned life of , pictures, and crucifixes is, as the Catthe saint, published a few years aso chism teaches, only relative—the honin London, careful examination was made into the Toulouse tradition, and ended by treating its claim to the possession of the relies as practically proved. No critic or student, so far as I was aware, came forward to question the correctness of Father a locket of what purported to be the Mackinlay's conclusion. To me, who hair of your mother you would venam, I regret to say, entirely without erate and wear it out of love for your experience in studies of historical remother, and you would not throw it search, the matter seemed to be cer- away unless you became convinced

Cathedral of Westminster. And His Holiness,

DESIRING TO GRATIFY THE CATHOLICS OF ENGLAND. and believing that Englishmen in gen-

eral would be pleased to see the re-

mains of a Saxon King brought back

to England, obtained for us from the Archbishop of Toulouse what we all believed to be the bones of St. 18dmund, the King. Shortly after their arrival in England two learned authorities, Dr. James, of Cambridge, and Dr. Bigg, of Oxford, wrote letters to The Times calling in question their authenticity. They did not seem to be absolutely conclusive; but upon the suggestion of the Bishop of Chf ton and of Abbot Gasquet and others I determined to submit the whole question to experts in England and France, so that we may by means of their researches clear up the difficulties and turn a pious belief into a positive certainty one way or the other. This seemed to n to be all the more necessary, as Abbot Gasquet had written to inform me that he had himself made a slip some years ago by inadvertently saying that the arm of St. Edmund had been carried in procession in the fifteenth century, whereas he had just found that it should have been the arm of St. Botulph. last Thursday Sir Ernest Clarke published the report of what appears to be an exhausted and careful examination into the question of the authenticity of the relics, so that the committee of experts I have referred to will have their task, I should think, very much lightened if they do not find that it has been already accomplished. I confess that Sir Ernest Clarke's evidence seems to me, who am, however, very far from being an expert, overwhelming and conclusive; and I, therefore, subject to further examination and verification by experts, hasten to express to him my hearty and sincere thanks for the service he appears to have rendered. It is through the efforts of a number of men in the course of last centuryespecially abroad-that historical methods have been perfected to a degree that 100 years ago would have cemed impossible. In many cases EVIDENCE CAN BE OBTAINED ON OBSCURE QUESTIONS,

and the degree of doubt attaching to many statements can now be justly estimated. To none are the investigations of historical research more useful than to the Catholic Church, which has everything to gain by the truth, while, at the same time, she possesses a known and a forgotten history longer and larger in volume than that of any human institution. Some of our friends may now, perhaps, inquire whether the discovery that the relies are not genuine will be a very awkward matter for the Church? To this I answer at once, Not at all, 1. The question of the authenticity of relics like other matters of common history -it is a question of fact to be ascer tained by the canons that guide human reason in historical research, and in veighing the elements that produce moral certainty. The Church pretends to no divine guidance for accuracy and certainty in such things as relies. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfy him he accepts their authenticity; if it does not, he either suspends his judgment, or rejects it. 2 According to Canon law relies cannot be exposed for the veneration of the faithful unless they have at some time been authenticated or recognized by the Bishop of diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic. I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops and others relies that he said had come from suppressed

ATTACHED TO THEM FORGED CERTIFICATES OF AUTHEN-TICATION.

As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relies to give them up or to destroy them. 3. But, it will be further asked, Is not great irreverence committed by honoring probably genuine, there is no irreverence. The veneration shown to relies, or and veneration are intended for the person represented, and in the case of the saints the Lonor paid to them is always intended uitimately for God, mirabilis Deus in Sanctis suis, Take a domestic example. If you possessed

deal with the relies of the saintsour love and veneration are for the person of the saint, and they are to extent personal—that if we should venerate a spurious relie in the belief that it were genuine, the veneration, being relative and personal, would certainly not test in the manimate relic or picture, but simply in the person whose memory we have in our mind.

#### A STORY OF FATHER MATTHEW Good Words tells the following

story about Father Mathew: Brougham told Father Mathew, the celebrated Irish temperance advocate, that he was extremely abstemious in the matter of wine In 1844, Father Mathew amused a large party at the house of an Irish nobleman in London by his attempts to convert the noble lord to tectotalism.

"I drink very little wine," said Brougham; "only half a glass at luncheon, and two half-glasses at dinner, and though my medical advisers told me I should increase the quantity, I refused to do so."

"They are wrong, my lord, for advising you to increase the quantity,' said Father Mathew playfully, "and you are wrong in taking even the small quantity you mention, but I have hopes of you;" and despite the good-humored resistance of Brougham, he invested his lordship with the green ribbon and silver medal of the total abstinence society.

"I'll tell you what I'll do," said Brougham. "I'll take the ribbon to the House of Lords, where I shall be sure to meet old Lord -, the worse for liquor, and I'll out it on him."

This announcement was received with much laughter by the company, for the peer referred to was notorious for his deep potations.

A few evenings later Brougham me him in the House of Lords "Lord " said he, "I h, ve a present from Father Mathew for you," and he passed the ribbon and medal rapidly over the old peer's head,

"Then I'll tell you what it is, Brougham. By God, I'll keep sober from this night!" exclaimed the other, and to the great amazement of all his friends he remained faithful to his yow.

A SWISS FOLK TALE. At noon one day a young peasant sat by the side of a wood and, sighing, prayed to God to give him a morsel of food. A Dwarf suddenly emerged from the wood and told him that his prayer should be futilled He then gave him the pouch that he had on his side, with the assurance that he would always find in it where withal to satisfy his thirst and hunger, charging him at the same time to consume it all and to share with any one that asked him for food The Dwarf vanished, and the peasant put his hand into the pouch to make a trial of it, and there he found a cake of new bread, a cheese and a bottle of wine, on which he made hearty incal. He then saw that the pouch swelled up as before, and looking in he found that it was again full of bread, cheese and wine. He now felt sure of his food, and he lived on in an idle, luxurious way without doing any work. One day as he was gorging himself there came up to him feeble old man, who prayed him to give him a morsel to eat. He refused in a brutal, churlish tone, when instantly the bread and cheese broke and scattered out of his hands and pouch and all vanished.

#### CONVERTS FROM BROOK FARM MOVEMENT.

It is a curious bit of religious history that out of the young men who gathered around George Ripley at Brook Farm, a very large percentage became Catholics, says Anna Mitchell, World Magazine Father Hecker led the way. He was followed by Orestes Brownson, Mrs. Ripley, Buckley Hastings, who was the purchasing agent for the Farm; George Newcombe, the High Churchman of the colony, the author of a book called "Dolan," and others. Hawthorne's daughter became a Catholic, as did also Mrs. Ripley's neice. George Ripley himself one day said to Father Hecker . "Can you do all that any Catholic priest can do ?" On receiving an affirmative answer, he said: "Then I will send for you he said: "Then I will send for you when I am drawing toward my end." He kept his promise, and did send for him during his last illness, but the message was not delivered till it was too late. When Father Hecker got to his bedside he was dead.

It may be only a trilling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumpti's Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

BRONCHIAL AFFECTIONS, coughs and colds, all quickly cured by Pyny-Balsam. It has no equal. Acts promptly, soothes, heals and cures. Manufactured by the proprietors of and equal, therefore what right has tain. I therefore petitioned the Holy that it was not her hair, but that of one to govern another? But if we are Father to obtain this treasure for the some one else. It is thus that we Perry Davis' Pain-Killer. Educational

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God gives every bird its food, but does not throw it into the nest.



### HOME CIRCLE eeeeeeeeee

#### 

CALENDAR FOR THE WEEK. Ninetcenth Sunday after Pentecost. Gospei, St. Mett. xxii, 1-14:

Bu. 6 | Peast of the Holy Resery. M. 7 | St. Mark, P.C. T. 8 | St. Bridget of Sweden. W. 9 St. Louis Bortrand, C. Th. 10 St. Francis Borgia, C. F. 11 St. Tarachus S. 12 St. Wilfrid, B.C.

### \*\*\*\*\*

THE WAY IT IS SAID. The sultan awoke with a stifled His nerves were shocked by a fearful

omen of terrible import and An His teeth all in one moment fell out. His wise men assembled at break of

day, stood at the throne in solemn array.

And when the terrible dream was told Each felt a shudder, his blood ran

And all stood silent in fear and dread, And wondering what was best to be At length a soothsayer, wrinkled and

Cried: "Pardon, my lord, what I have to say,
"Tis an omen of sorrow sent from on high!

Thou shall see all thy kindred die."
Wroth was the sultan; he gnashed
his teeth,
And his very words seemed to hiss
and seethe,
As he ordered the wise man bound
with chains,
And gave him an hundred stripes for
his pains.
The wise men slook as the sultants

The wise men shook as the sultan's Swept 'round to see who next would

try. one of them, stepping before the throne,
Exclaimed, in a loud and joyous tone:
"Exult, I head on a happy state!
Rejoice, O heir of a glorious fate! this is the favor thou shalt

win, O sultan: To outlive all thy kin!" Pleased was the sultan, and called a slave And a hundred crowns to the wise man gave. But the courtiers nod, with grave, sly

winks,
And each one whispers what each one thinks:
"Well can the sultan reward and blame;
Didn't both the wise men foretell the same?" winks,

same?"
Quoth the crafty old vizier, shaking his head:
"So much may depend on the way a thing's said!" -Hebrew Journal.

#### 4 4 4 SERVICEABLE SUGGESTIONS.

A little bag of mustard laid on the top of pickle jats will prevent vinegar from becoming moldy, if the pickles have been put up in vinegar that has not been boiled.

Pie crust is always better if it can be made the day before it is baked, folding the paste in a close roll after it is made and putting it in a cold place. When again rolled out it will make, when baked, a lighter and more flaky crust.

When ordering meats, remember that beef, when boiled loses a pound of weight in every four and when roasted eighteen ounces. Mutton loses This should be more than beef. thought of where much meat is used.

Clean decanters with strips of coarse brown paper and cold water, filling the decenter quite full with the strips. Tea leaves and potato parings are also used, but nothing gives the polish of brown paper.

When the hands are very dirty, rub them over thoroughly with a little lard to loosen the dirt before washing them with soap and water. This plan has also the merit of keeping the skin soft and smooth.

To soften water for laundry purposes when you have no rain water supply, it is a good plan to draw the water three or four days before it is needed for use and to expose it to the This will render it quite soft and will make soap either entirely unnecessary or at any rate will make a very small quantity of it sufficient.

4 4 4

PREVENTION OF SKIN DISEASES. Diseases of the skin result from a great variety of causes, but as the study of them progresses, more and more are found to be due to the action of some parasitic microbe. Ringworm, acne, bolls, carbuncles, certain fornes of eczema, barbers' itch and many other affections are undoubtedly, caused by the presence and growth in the skin of certain microbes. These differ in the different affections, but all of them must be brought from without in the first instance and be deposited in the skin before the particular disease can be produced.

It is not always possible to determine how the germ of the disease is carried to the skin, but very often, probably in the great majority of cases, the infection occurs in the toil-) them. et. It is a curious fact that we are

never so careless regarding the transmission of dirt from one person to another-for that is really what inlection is-as we are in the process by which we try to make ourselves clean.

The common use by a number of persons of the same piece of soup, esting often in a dirty dish, of towels and of hair brushes and combs is one of the best possible methods of transmitting skin diseases. Children are doubtless more careless in this respect than then elders-the school wash-room is a capital clearing-house for microbes and loathsome animal parasit , as well-but one need only to look into the wash-room of any hotel, even the most pretentious, to be convinced that the grown man "as but little more hygienic sense than his son.

Another place where diseases of the skin and scalp are freely dispensed is the average barber shop. Hair brushes, combs, scissors-more than all, the patent hair-clipper-shaving brushes, razors, cups and soap, towels-often only mangled and not boiled or even washed-sponges, powder-puffs, stick nomade and, last, but not least in their offending, the hands of the barber may all become vehicles to distribute disease.

But there is, perhaps, as great need of reform in the home as in public Each member of the family places. should have soap, towel, hair brush and every article of the toilet for his exclusive use as absolutely as he has his tooth-brush, and his tooth-brush should rest upon its own dish or, better still, hang by itself, and not share a dish with one or half a dozen

This necessity of individuality it the toilet should be impressed by precept and by example upon every , "ild from the very beginning, for the practice of perfect cleanliness may not only prevent some disagrecable skin eruption, but also more serious disease.-Youths' Companion.

### AN EVENT IN RATHGONAN

Rathgonan was excited. A very ittle thing did excite it. All days were usually so much alike in the village, that any event, out of the ordinary, caused a delicious feeling of excitement in the people. They were not too particular, either; in fact I don't think there was ever such a thoroughly impactial people on this point. They enjoyed equally a wedding or a wake, a circus coming to the town, or a tragedy to one of their friends. It was a change-and it was change they wanted. In the present instance the excitement was caused by a report that Kitty Green, the elder of the Widow Green's two daughters, was about to be married. Kitty was one of the village belles, and a great favorite with everyone. This morning there were little knots of people here and there all discussing

the news. "Is that you, Mary Sanlan! Yeh, did you hear the ne vs?" called out Joney Kelley, as she leant over the "half door" and caught sight of her comey on her way to the village where her husband Mick was working. She was taking him his breakfast, of cake of home-made bread, rolled up in a red handkerchief, and his sup "o' tay in a little tin canteen.

"Yerra, news is it, Joney Kelly? And would I hear it ? Me, that's workin' late un' early for that ould thief, Mick Scanlan, an' the curse an' bitther word for thanks. What's the news? Maybe any o had an account at the house?"

"Wisha, as sure as your name is Mary Scanlan, you've guessed it ! an' tis Kitty Green, if you please; an' they'll be no standin' the widow now "

"Yerra, an' is it Kitty? An' who has a betther right? More power to her, ses It But who is the boy, Jonev?"

"Oh, a fine block of a farmer from 'The Mounthin' beyand. He has his six cows, a fine house, an' a side car to dhrive her around like any lady. An' they say the likes o' the weddin' was never seen in these parts, there's to be roast an' biled at brekhust !"

"See that now! but the widow always did things decent. I'll say that for her, an' Kitty deserves her luck. But I must be pushin' on wid Mick's brekhust, though the divil a much he'll ate afther the tare he was in las' night, God help me wid him. Good-luck to you, Joney, woman."

Mary walked up to the top of the village to Mr. Blackhall's garden, where Mick Scanlan and three other men were setting potatoes. When Mary arrived, the three men were already at breakfast sitting with their backs to the wall and their wives in front of them, all chatting comfortably. As soon as Mick caught sight of Mary, he walked over and joined

"Top o' the mornin' to you, Mary

Sure, Mick here thought twas the way you were goin' to let him live on the porther he had at Thady Dincen's las' night, till dinnert" And Johanna Grady laughed heartily at Mick's scowling face.

"An' sarvin' him right it I did," answered Mary, "but what's this I lear about Kitty Green? Joney Kelly was tellin' me as I came down the road. Is it thrue, Johanna, do you ''S wond

"Divil a lie in it, Mary, an' 'tis n y Nora that's to help at the washin' up afther. Sure 'tis Kitty herself that axed her, an' we're all to be up at the brekliust. But as sure as you're there, there's the widow herself an' Kitty wid her! Up at Father Tierney's they war I'll be bound, settlin' for Tuesday mornin' that's the day she'il be married, an' good-luck to her for a decent girl that rever gev herself airs." Mrs. Green and her daughter passed

the garden wall where the laborers were at breakfast. She was a small, fat. little woman, and her face actually shone with pride and importance as she replied to the many congratulations she and Kitty received as they passed through the village. Johanna Grady stood up and leant over the garden wall. "Yerra, Mrs. Green, 'tis myself an' the reighbors here are just talkin' over Kitty's luck! An', Kitty, darlin', 'tis proud we all are of the gran' match you're makin'. Yeh, I suppose whin you're livin' in the gran' farm, you won't know us at all, at all?"

Kitty giggled and blushed, and the mother beamed.

"Indeed, Johanna, meself an' Kitty feel thankful to you all for your good wishes; an' we'll expect to see every wan o' ye on Tuesday mornin', plase God, at the weddin'. We're just afther settlin' wid Father Tierney. The marriage is to be at nine o'clock, and thin before Dinney Sullivan robs m o' my child here, we'll all have . knife an' fork together."

The invitation was accepted by all, and Mrs. Green and Kitty went off, followed by the prayers and blessings of the laborers and their wives.

Tuesday morning was a lovely, bright, spring morning, and the whole village was astir early. Nearly every one was invited to Kitty's wedding. The little church was crowded. Denis Sullivan and his brother Michael (who was to "sthand wid him") occupied the front bench. They looked anxiously from time to time towards the door; the bride had not yet arrived and it was very near nine them? All ands of horrors ran through poor Dinney's head. He remembered his grandmother telling him a story of some one she knew, who was found dead on her wedding day. Could anything have happened to Kitty? He had just decided to go out and take a look towards Widow Green's house, when there was a rustle in the porch, and the bridal party arrived. The widow came first, with an expression of pride and martyrdom that-spoke volumes. She wished it to be distinctly understood by all there that her daughter was making the best match in the county (being a daughter of hers, that was not to be wondered at), at the same time she hoped all would appreciate the sacrithe door; the bride had not yet ar-

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Mrs. Charles Keeling, sen., Owen Sound, Ont., writes: "It is a pleasure to tell what benefit I have derived from Dr. Chase's Nerve Food, I am 55 years of age, and for about five years of my life was one of great suffering from nervousness, weakness and extreme physical exhaustion. I could not sleep, and hot flushes would pass through my body from feet to head. I consulted many family physicians and two other doctors, but they told me that about my time of life I was likely to be troubled that way. I continually grew worse, and despaired of ever being cured. Dr. Chase's Nerve Food came to my notice, and as we have Dr. Chase's Receipt Book I have confidence in the doctor. I was so surprised at the help. I received from the first box that I bought three more. They built me right up, and made me feel healthy and young again. They have proved a great blessing to me, and I hope this testimonial will be of help to some weak, nervous woman suffering as I did."

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l'oronto.

fice her mother's heart was making in yielding up her child to a stranger. But what was self-sacrifice where the good of her children was concerned? All this was conveyed in Mrs. Green's look as she sailed (she never walked) up the aisle of the little church, followed by Kitty and her sister Namie. Kitty looked very pretty in her navy blue wedding dress, the neat effect being slightly marred by the mevitable white veil on the blue toque. But it was an article of faith in Rathgonan that the bride must wear a white will, just as she was expected to drive through the town with the brid froom after the wedding breakfast. If these two customs were omitted, the wedding was not considercd 'respectable." A murmur of admiration followed Kitty as she took her place near the bridegroom. After much shaking hands, moving of benches and some condescending nods here and there, the widow was at last settled down and the ceremony proceeded. Everything went off per fectly, and the wedding party passed into the sacristy to "sign the book." Here Mrs. Green threw herself on Kitty and wept loudly, then kissed her son-in-lw, and blessed them both, and besought them not to mind her feelings as a mother getting the better of her.

All now set out for Mrs. Green's cottage to breakfast. The table was laid in the kitchen. It was a long deal table on which was spread a coarse, but spotless white cloth, and there was the "roast on biled" Ioney Ke'ly had prophesied; they had pig's head and grubeens, and a boiled leg of mutton and a roast goose.

Annd much laughing and joking they drew into the table, and break-fast went merrily on. When Mrs. fast went merrily on. When Mrs. Green felt anyone looking in her direction, she turned her eyes towards the ceiling and martyrs must have envied her expression, then catching someone's eve she was covered with confusion at being caught in this good act, and immediately called attention to some of the delicacies on the table. And there were many exclamations of admiration at the wonderful self-control exercised by this devoted mother. "See that now!" "Out ov! the crathur, shure 'tis the heart's blood

crathur, shure 'tis the heart's blood that's goin' from her!'
Mrs. Green seems not to hear, but leaning towards Johanna Grady calls out 'ospitably: "Johanna Grady what are you doin', woman? Why don't you ate?"

(Johanna had not ceased eating a management since she set down.)

(Johanna had not ceased eating a moment since she sat down.)

"Oh, I'm atin' hearty, Mrs. Green, ma'am, thank you, bat sure it's to Mr. Sullivan an' the bride I'd be so bowld as to be callin' attintion! Mr. Sullivan an' the bride I'd be so bowld as to be callin' attintion! Yes, Kitty darlin', it does credit to your bringin' up to ses you so modest on the day of your triumph (not flatterin' your mood man!), but we must all ate aragal, so fill up her plate, Jack Madigan, an' whin the punch. omes round we'll not be without givin' her a health."

"Dick Scanlan, is there anythin' I could do with the leg o' mutton for you."

you,"
"Thank you kindly, Mrs. Green, but
I'm risin the pig's head indeed,
ma'am, an' more iligant a wan I never put tooth in: but you're not workin' yourself, ma'am? Work away,
ma'am!"
Mrs. Green looked reproachfully at
him. How little he understood a

ma'ami"

Mrs. Green looked reproachfully at him. How little he understood a mother's feelings! But then how could a man be expected to know that her heart was wrung, although for her guests' sake she smiled bravely? She looked across at Peggy Rafferty, and Peggy turned her eyes up, and so expressed that she knew the torture her friend was going through, and admired the heroic fortitude with which she bore it.

Punch came round, and the health of the bridal pair was drank, and then it was time for Mr. and Mrs. Sullivan to start or their home, to be ready for the dance that all Rathgonan was to be at there that evening. Many of them had to walk the whole ten miles there and back, but what was a trifle like that when a wedding dance was in question?

Mrs. Green broke down again, saying good-bye to Kitty. She impressed on Denis that in giving him Kitty she gave him a sacred charge, and it rested with himself whether he earned the widow's curse or blessing.

rested with himself whether he earned the widow's curse or blessing. At last the happy pair drove off anidst a shower of old shoes. Mrs. Green, still sobbing, went back to the kit-

still sobbing, went back to the kit-chen.

"Yerra what's the matter wid you at all, ma'am?" says Lary Scanlan, coming over to the widow's side.

"Wan would think 'twas a buryir' you wor havin', instead of Kitty be-in' married to the warmest man in these parts; so they say of him any-way."

way."

Alrs. Green recovered in a minute at

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best of health and am doing make use of as you see fit.

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THURSDAY OCT. 3, 1901.

THE REGISTER AND THE JU-DICIAL APPOINTMENTS.

To the Editor of The Register. Sir-In your issue of the 26th instant the following "personal" item appears:

"Cabinet changes and judicial appointments are announced from Ottawa. Šir Louis Davies goes on the Supreme Court Bench. Hon. Dr. Borden becomes Minister of Marine and Fisheries and Hon. James Sutherland administers for the present the Department of Militia and Defence. B. M. Britton, K. C, Kingston, gets the vacant Judgeship in Ontario and Mr. Fortin the position made vacant on the Quebec bench by Judge Gill's death."

When I read it I at once turned to your editorial page for your commentary. I was amazed to discover you had nothing to say! It is a well-known fact that through the length and breadth of this province Cutholics were looking for an appointment from themselves to the vacant judgeship. We looked for it on the simple grounds of justice and fair play. The Government in offering the appointment to a Catholic gave its sanction to our aspirations. Formerly the Government pretence to justify their exclusion of Catholics from their fair share of offices was voiced in the well-known phrase: "Where are your men?" It occurs to me we should have very little difficulty in naming a dozen Catholic lawyers in this province whose talents and legal standing are not inferior to Mr. Britton's. Can it be possible that the Government concludes the Catholic vote is sale anyhow, as for, twenty years it has kept the party in power in this province and that it is more important to placate other influential bodies? In any event this last appointment must be regarded as a slap in the face to every Catholic in Ontario. et our so-called Catholic papers have not a word to say! They are dumb! We are not much surprised at this in the case of the other Catholic papers, which we know to be intensely Liberal first, and then mildly Catholic, but we looked for better things from The Register. We had hopes the well-known indeendence of its editor would be roof against the wiles of politivians and the seductive influence of the loaves and fishes. We had hopes that, Catholic first, it would "put up" a manly fight for the rights and interests of Catholics against friend or foe. Are these hopes to be disappointed? You alone, Mr. Editor, can answer this question.

I'am yours, etc., ONLOOKER.

Toronto, Sept, 30th, 1901. "Onlooker" is candid enough cer

tainly towards the Catholic press As far as The Register is concerned, we do not intend to waste time or words in defending ourselves against the insinuation he expresses. It is no reasonable cause for the public declaration of a suspicion that we have not given a hasty airing to our opinion of the Government's action in the matter of last week's judicial appointment. The Register is not a daily paper. When it speaks for the Catholic body, as it always has done and will continue to do, its voice will be deliberate and will command the approval of its readers without regard to politics. We are not hysterical.

The Government moved very deliberately in the matter of the Ontario judicial appointment, and the choice finally made could not possibly have been influenced by any light that the Catholic press could have shed upon the situation. The vacancy was allowed to exist so long that The Register had concluded months ago the Govern-

gether of the Catholic interest in the question. In the first place, the. appointment was offered to Mr. Foy, K. C., and when he declined, out of loyalty to his party, although Sir William Meredith and others before bim had been influenced by no such bond of honor to the Ontario Opposition, it was immediately said that the Government could not afford to ask another Catholic to accept what Mr. Foy had refused, because such a course would imply that a man would be elevated to the bench principally because of his religion, and not because he was the most eligible and available member of the bar.

That, we say, was one construction of the case presented by Mr. Foy's refusal. "Onlooker" offers another when he writes: "The Government in offering the appointment to a Catholic gave its sanction to our aspirations;" and it was on this account, as he holds, that Catholics "through the length and breadth of the land were looking for an appointment from themselves to the vacant judgeship."

Neither construction is exact. The idea that because Mr. Foy refused all other Catholics were barred, is one that could occur only to the jealous minds of those who would like to see Catholics excluded from the honors and emoluments of public life, although free to shoulder the heaviest duties and responsibilities of citizenship and political service. This class, though small, is clamorous, and when Mr. Foy refused there was no time lost in getting up a petition to the Government. The Register is convinced that the Government, instead of regarding the petition in question as an impertinence, allowed it to carry more or less weight, sufficient at all events to allow the appointment to be made upon the sole score of political service.

We have not a word to say against Judge Britton. His appointment will not modify the expression of our respect for the judiciary, which is an essential of contented citizenship. But we do say that several Catholic members of the Ontario Bar could be named upon any one of whom, if the appointment were bestowed, there is no intelligent, liberal-minded non-Catholic in the province but would admit the best traditions of the Bench had been regarded in the choice. It may not be that the political service they had performed was in line with the work done by Judge Britton in recent years. We go further and admit that among the most eligible Catholic members of the bar Conservatives may be numbered. But the Government had in the first place chosen a Conservative in Mr. Foy, and having adopted that principle, which the late Sir John A, Macdonald was very proud of, they need not have thrown it aside, lest the Know-Nothings should say that they were appointing a man to the bench on account of his religion.

The declaration cannot too often be made by the Catholic press that we do not make religion a claim to office or public emolument. What we do declare is that Catholics should not be passed over on account of their religion to such a degree that the contrast between their proportion of the population and their representation in the high and honorable public places of the country has become a matter of notoriety beyond the bounds of Canada.

Hon. G. W. Ross, Premier of Ontario, in a manly speech in England the other day, and in an equally manly letter to The Times, which disliked the taste of the truth and undertook to criticize his words, told the English people that the Irish Catholica are the best (which in our modesty we will interpret as good as the best), citizens of Canada. The Catholic lawvers of Ontario of high standing and honorable reputation are not hard to find. But their representation on the Bench is unquestionably a reflection upon the independence of the Government in the making of judicial appointments. They are passed over for fear of raising & clamor among a small, noisy class, who have always grudged Catholics the enjoyment of the very-much lauded principle of caual rights.

The Register has nothing but a iceling of disappointment that the Government in its recent opportunity receded from a sound principle. We know that this feeling is general among the Catholic people of ment's difficulty was wide alto- the province. We are entirely con-

vinced that Liberals share it as the cataclysm which would follow keenly as Conservatives, and we are glad of this because the Catho he people gain only credit and re cognition for themselves by sinking politics every time they stand together for a sound principle. The Government lost an opportunity and made a mistake, from which, however, this one advantage accrues, that the incident will impress Catholics with the ne essity of unity for their own and the public interest; they will watch the Government more jealously now, and they will be guided to courses of self assertion and protection, perceiving that political divisions leave then, stranded, while all others take the flowing tide of public favor. •

ST. PATRICK'S SOCIETY AND HOME RULE.

The Ottawa Journal, which does not profess any political sympathy with the Irish people, dicusses the "common sense" of the address presented by the St. Patrick's Society of Ottawa to the Duke of York, in which Irish Home Rule was pressed upon the attention of H. R. H. from the point of view of loyal Irish-Canadian citizens. The Journal recognizes in the spirit of the address a Home Rule spirit that 'will not down," and from that standpoint continues:

"The sentiments expressed in this address of St. Patrick's Society are the sentiments of Irishmen who are citizens of a country which enjoys Home Rule. The fact that this country does enjoy Home Rule is responsible for the willingness of Irishmen here to express a regard for the empire which a majority of Irishmen at home would not express. Reasoning by analogy, why should we not believe that Home Rule for Ireland would result before long in a similar general will in the Green Isle to become voluntarily and aggressively part and parcel of the empire, which is by no means the case now?

"The apprehension of the 'opponents of Home Rule is two-fold; one a religious apprehension of the possibility of injustice by the Roman Catholic majority to the Protestant minority; the other an apprehension that a majority of Irishmen would utilize Home Rule as a lever towards complete separation, which in turn would be a desperate menace to England in case of alliance between Ireland and a continental power.

"As regards the first apprehension, the religious one, it is impossible to believe, even though no better reason existed than a political one, that in a country with representative government and with various sets of politicians straving for mastery, any party could maintain power which attempted to deal unjustly with a million and half Protestants, one-third of the whole people. What would happen with Irish Home Rule would be that distinct political parties would form, each striving for power-Redmond, for instance, at the head of one, Healy at the head of the other; they fight even now - and that each would assuredly court Protestant support, or to say the least would be extremely careful not to offend Protestant sentiment. Not the least important or perhaps the least beneficial effect of representative government is the fact that racial or religious minorities which are usually thin-skinned because they are minorities, are apt to receive from political parties particularly careful consideration.

"As regards the other apprehension, that Ireland might cut loose altogether, strange would it be indeed if in an era when the whole English-speaking world is drawing closer together - in an era when the British empire in particular is otherwise consolidating - when Irishmen in the British colonies express sentiments such as that in the address of the St. Patrick's Society of Ottawa - when for a capable Irishmen co be a leader in a separated Ireland would be a petty matter at best, contrasted with being a leader in the British empire - strange would it be. marvellous, indeed, if Ireland, bound close to England and Scotland by natural ties of speech, of position; of industry and commerce, of intermingling blood, and with one-third of its population as violently pro-British as any part of the population could be the reverse, would ever show the slightest tendency to

an attempt to break up the union. "Rather let us believe that the justice and common sense of Home Rule for Ireland - common sense if for no other reason than that at present the Imperial Parliament is choked up with multitudatous details of the pettiest local legislation, which should have no place in such an assembly - rather let us believe that Home Rule for Ircland would speedily result in a contented Ireland, in an Ireland becoming a new motive power in the empire; in a genuine friendship among all the British peoples at home, in an even greater friendship and homogeneity than now in the British colonies and possessions throughout the earth; in a removal of the greatest of all obstacles to thorough-going sympichy between the British peoples and those of the other great English-speaking nation, the United States; in a word, in a greater empire and a better

THE PRECEDENCE PROBLEM.

A tremendous fuss is being made over the limiting of the royal function invitations among the clergy in Ottawa to Catholics and Anglicans. Dr. Herridge has made an eloquent assertion of the Presbyterian claim, and several Methodist ministers have written to the newspapers.

There is really no reason why Canadians should have any denomination clash upon this issue. As a monarchial colony, something must be conceded to precedent; and precedents in this matter are not made or settled by the people of the colonies. Let the Presbyterians and Methodists draw up a petiton to the Crown. One explanation offered by an Anglican clergyman is beside the mark. He says, if the Methodists and Presbyterians had Bishops they would be recognized like the Anglicans, who have Bishops. He might just as well say, if they had some other religion or denominational name, Anglican for first choice, they would pass. But their very existence is a protest against episcopal authority, and if the Crown were to admit them without the bishops it would mean a desertion of the established church constitution by law established; while if they were to create a house of bishops for the sake of secu: .g invitations to state functions, that would mean a desertion of their very raison d'etre. It is hardly a matter that can be compromised between the Established Protestant Church and the denominations that have further protested from Reformation Protestantism.

The Catholics have no need to interfere at all or to deny one denomination of Protestants more than another. It is, of course, strange that the Crown which admits on its title deed the blasphemous declaration against the Catholic faith, goes on honoring that faith in every day experience as it nothing had ever happened or no oaths had been imposed. But such is the Catholicity of the Church. It may be insulted, but cannot be denied. The Presbyterians and Methodists, who say their is no State church in Canada, are standing for a technicality. Royalty must go to church somewhere in the free colonies, and a new order of precedence cannot be framed for every royal tour. Royalty cannot, on the other hand, move anywhere around the empire without meeting the Catholic Church at every point. The speech of the Duke of Cornwall and York at Quebec furthermore showed that royalty tod. y would not if it could, close its eyes to the glory of the Catholic faith, the coronation oath to the contrary notwithstanding.

KING ALFRED AND THE MOD-

ERN ENGLISH. Goldwin Smith has been writing in a tone of fine derision of the Jingo attempt being made to claim King Alfred as the originator of the modern spirit of British Imperialism. English scholars are still a little too truthful to let such an attempt pass. When King Alfred ruled in Wessex and King Brian at Kincora England was a model Christian nation, engaged in rightful defensive war. "By his own elforts," said Dr. Garnett at the millenary ceremonies, "preserved his country, which at the time he succeeded to the throne was ravagplunge itself and the empire into ed by the Danes, who had swipt

away the monasteries, then the only seats of learning, destroyed all the literature they could find, and reduced the country to such a state of ignorance and barbarism that when Alfred expelled them it was said there was not in the South of England a single clergyman who knew Letin." At the British Museum there is shown the manuscripts in this language of Asser's "Life" of the King, the chief source of information about his career. Here is how Asser describes his occupations: "Meanwhile, amid wars and the frequent hindrances of this present life, the incursions of the pagans, and his own daily infirmities of body, the King did not cease to carry on the government and to engage in hunting of every form, to teach his goldsmiths and all his artificers, his falconers, hawkers, and dog-keep ers, to crect by his own inventive skill 'iner and more sumptuous buildings than had ever been the wont of his ancestors, to read aloud Saxon books, and, above all, not only to command others to learn Saxon poems by heart, but to study them himself in private to the best of his power. He also heard daily the Divine office of the Mass, with certain psalms canonical hours by night and day, and at night, as we have said, he was wont to frequent the churches for prayer secretly and without the knowledge of his Court."

### • DISTINGUISHED SERVICE

ORDER. Two Toronto Catholics are included in the short list of Canadians returned from the war whom the King has made Companions of the Distinguished Service Order. They, are Capt. Macdonnell and Capt. Mason. The former was named by Col. Otter as the first Canadian to get into the trenches at Raardeberg and the latter was shot through the shoulders in the same charge, which he led up to the moment he received the bullet wound which laid him by the trenches.

### EDITORIAL NOTES.

It is said that Mgr. Falconio will succeed Cardinal Martinelli as Apostolic Delegate in Washington.

Ine Jesuits continue to hold their place in the ranks of Scientists. The visit of the British Association to Glasgow brought to that city a number of distinguished Jesuits. Father Cortic, S. J., one of the foremost of British as-tronomers, figures on the syllabus as the reader of a paper on an astronomical subject, while Father J. Cullen, S. J., submitted a pa-per on a most abstruse subject in mathematics still unfamiliar to all but the most advanced students of mathematical science. Mgr. Gerald Molloy, of Dublin, was also a visitor.

The Imperial Parliament will possibly have to face Parliament again in November, as a consequence of the renewed severe fighting in South Africa. The war is costing from a million and a half to a million and three-quarters sterling a week The War Office estimates the expenditure at a million and a nuarter only per week, but that convenient figure is arrived at by the artifice of leaving out all debts ture. The Government before Parliament rose had only twenty mil-lions sterling wherewith to "end the war." which it was "confidentlly expected" would have been ter-minated at the present date. The whole of the twenty millions at the present rate of expenditure must be exhausted within the next few weeks. The financial side of the war is becoming critical.

the British Liberal party is bent upon doing all the mischief possihle. It was this faction put up as the anti-Home Rule "Liberal" candidate Harmsworth of The London Mail, in the recent Lanark election, a trick that compelled the Irish electors in the riding to support an independent candidate. The result is that Lanurk returns a Tory for the first time in history. Mr. William O'Brien, on the eve of the election, wrote the following letter to the Irish electors: "Am heartily in agreement with advice of Execu tive to our countrymen in Lanark to vote for Labor candidate against the Imperial Liberal and Tory. The Liberal party, in selecting one of the most aggressive of the newspaper Jingoes for their candidate, have only increased the confusion in their ranks, and confessed their in-capacity to frame a policy of their own, while deeply affronting Trish

The Imperial-Unionist clique in

DEATH OF MOTHER AUSTIN (Continued from page 1.)

purchased the beautiful Sherwood property just outside the limits of the Town of Peterborough, now known as Mount St. Joseph, and on January 1st, 1895, it became the Motherhouse for the Diocese of Peterborough.

The duties devolving on Mother Austin as head of a newly-established Community were heavy and responsible. She had many things to contend with. The visitations of the different houses so widely separated was a task in itself which would affright weaker souls She trusted in God, and He did not abandon her. The Community has very greatly increased under her gentle but firm ru'. Both as a business woman and as head of a religious Community Mother Austin manifested wonderful judgment and increasing energy. She was an example of exalted virtue to her nuns. She had left all things to follow Christ, and she never turned to look back. "Learn of me, for I am meek and numble of heart." These words of her Divine Spouse she always kept pondering in her heart. The meekness and kindness of her rule and the humility of ber daily life became a continual in-spiration to her children. While she and prayers, and celebrated the could see nothing in herself to be proud of, and sought to give God proud of, and sought to give God all the glory of her works, she readily distinguished the virtues, talents and good qualities of others. For herself she would chose only the lowly places. If she was chosen for the higher places in the community, she could not see in herself the qualities the office seemed to domand. Here another in herself the qualities the office seemed to demand. Here another of her great virtues shines forth. Her obedience alone caused her to accept any office. Those who knew her best often wondered at the low estimate in which she held herself. Yet her trust in God was supreme. He makes use of the lowly to confound the strong. He could make use of her, and to Him she gave all the glory Her life was one of prayer, ever beseeching the Divine help and returning thanks for His grace that enabled her to do the work to which He called her. She sought only the justice of God. All other things were added to her. It was thus she accomplished the immense good that has rendered her memory blessed. In all things she was a model Christian woman and a beautiful example of the religious life.
The funeral took place Saturday

morning from the Motherhouse, Mount St. Joseph. The sanctuary and entrance were tastefully drap-ed. The Solemn Requiem was began at 9 o'clock. The celebrant was Rev. E. H. Murray, P. P., of Co-bourg, assisted by Rev. P. J. Mc-Guire, Hastings, as Deacon, and Rev. Dr. O'Brien, Peterborough, as Sub-Deacon The Gregorian chant was beautifully rendered by the Sisters, many of whom had come from Lindsay and Cobourg to pay the last tribute of their respect and love to their beloved Mother. At the conclusion of the Mass, Venthe conclusion of the Mass, Ven-Archdeacon Casey preached an appropriate sermon from the text: "And Jesus said to him, if thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in Heaven. Then come, follow me," (St. Matt. xix, 21). He made feeling reference to the many virtues of the late Rev. Mother, her piety, humility and eminently Christian character, as well as to the great success of her work in the Diocese. There were also present in the Sanctuary were also present in the Sanctuary Very Rev. Dean Murray, of Tren-ton; Rev. Fathers D. O'Connell, Peterborough; Conway, Norwood; Fitzpatrick, Young's Point, and Phelan, Peterborough.

Among the mourners were her brother, Mr. P. Doran, Ottawa; her sisters, Mrs. Howland, widow of the late Governor of P. E. Is-land, and Miss B. Doran, of Kingston, and her two nephews, Mr. Ed. Dwyer and Leo Doran, of Kingston. Captain Rooney, Chairman of the Separate School, Cobourg, was also present.

At clegram was received from His Lordship Bishop O'Connor, who is now on visitation in New Ontario, regretting he could not be present, expressing his great sor-row and extending kindest sympathy to the bereaved Sisters, whose sorrow was most pitiful to behold on account of the deep love and veneration which they entertained for the venerated mother. Many prominent citizens of Peterborough were present to cestify their respect for the deceased Su-perior and show their sympathy for the Sisters in their affliction. The funeral proceeded to the cemetery when all that was mortal of the late Superior was laid at rest. Ven Archdeacon Casey officiated at the grave.

A SMALL PILL, BUT POWERFUL,

They that Judge of the powers of a
pill by its sire, would consider Parmalec's Vegetable Pills to be lacking. malee's Vegetable Palls to be lacking. It is a little wonder among pills. What it lacks in size it makes up in potency. The temedies which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this torm and do their work thoroughly THE EDITOR.

When last good nights have all been And other folk are safe a-bed

And dreaming sweet,
Who sits in his uneasy chair
With rolling eyes and rampant hair
And makes the very paste-pot swear?
The Editor.

Who chases swift the "great idea," And molds (between his mugs of beer)
The nation's thought?
Who writes of "truth" with grave in-

tent
And tells it, too, with honest bent,
Save where his circulation's meant?
The Editor.

Who thinks his percil, small and can turn the planet upside down

Can turn the planet upside down Like lever strong?
Who says that he "has come to stay,"
d with some new plan fires away
And "saves the country" every day?
The Editor.

Who with profanity defines All adverse thought as "senile whines Of reptile sheets?" Who writes, in leaded lines that burn, Of "party rights" and "duty stern,' And warns the bolters to return? The Editor.

Who tears his collar while he tries To give the "trusts" two jet black

cyes
In Labor's cause?
Who always takes the people's part
An' prods the "bosses" till they
smart For sewer, drain or sprinkling cart?
The Editor.

Who pulls his coat off in the fight
For "justice, liberty and right,"
And better ball?
Who, nails the "robber" tariff bill,
And shouts "more silver" with a will,
Yet fails his flabby purse to fill?
The Editor.

Who is it that to live must glean, And in the market place is seen With one suspender? Whose pockets are with due bills ram-

Whose trousers are with patches jammed, se socks are darned till they are Whose soe's are with the 'danmed'.'
The 'iditor's.

And yet, O girls, I'd have you know
He makes the nicest kir of beau;
(I know whereof I speak)
When Cupid bids your hearts awake
And Hymen holds the winning stake,
I charge you then be sure and take
An Editor!

-Sarah Beaumont Kennedy, in The Commercial Appeal.

THE PROPAGATION OF THE FAITH.

(The Antigonish Casket.)

(The Antigonish Casket.)

The May number of the Annals of the Association for the Propagation of the Faith contains a statement of the receipts of the Association, for the year 1900. The receipts for the previous year amounted to \$1,364,054 77; last year they reached a total of \$1,360,740.17, an increase of \$4,314.60. France, Alsace-Lorraine, Germany, Switzerland, England, Spain, and the United States increased their contributions, while the contributions from the other countries show a slight falling off. The following table exhibits the amounts contributed by the various countries: the various countries: EUROPE.

France	813,681.59
Alsace-Lorraine	79,901.39
Germany	71,168.47
Belgium	69,706.82
Italy	57,226.22
British Isles	43,004.21
Spain	36,870.94
Switzerland	21,170.05
Holland	20,541.27
Austria	13,775.35
The Levant	5,997.65
Portugal:	5,313.02
Hungary	1,108.57
Monaco	222,00
	151.33
	137.10
Total ASIA.	,239,945.98
Patriarchate of Jerusalem .	\$ 328.08
Tattiutenate of octabatent .	

\$1,220.60 ĀĖRICA \$6,330.18

AMERICA United States' ...... 5 71,399.93 Mexico ..... 9,203.18 Total ..... \$ 20,202.85

OCEANIA. 514.00 326.25 548.44 ...\$2,184.49

Next comes New York, with \$5,733.30, and Baltimore with \$3,299.21.
Eighty-one dioceses of the United
States and three Vicaries Apostolic
Figure on the list. The following Candilen dioceses contribute the amount

placed opposite each:
Antigonish ..... \$ 1,355.03
St. Hyacinth ..... 881.01 eterboro

tributed among Catholic missions by the Association for the Propagation of the Faith.

The work of this great Catholic Association is God's own work — the work which the Son of God inaugurated when He sent His disciples to teach all nations and preach the Gospel to every creature. Of all Godlike things, we are told, the most Godlike things, we are told, the most Godlike is to co-operate with God in the salvation of souls. We quote and carnestly commend to our readers there concluding words of the annual statement published in the Annals for May. Let we were heartly, then, as sons of ancient Europe and of the civilized and Christian continents, be worthy of such devotedness and let us, in our supernatural ambitions and in our lives, apply to ourselves these beautiful and admirable words with which our Belegates in America, the White Fathers, conclude their annual reports: "Let us firmly resolve to spare no effort in order to render this first year of the twentieth century fruitful. Could we do otherwise, when we think of the cruel famine that is depopulating India and of the ruin caused in China by this most sanguinary persecution? Throughout the whole world men talk of paying homage to Christ the Redeemer. Ahl if all men could but be made to understard that the grandest of all octs of homage is the reaping of an abundant harvest of souls, of those souls redeemed by the Blood of God, and which are a thousand time more precious in His sight than all the finest trmples or monuments of gold or silver. These will pass with time; the spirit all anvest gathered in the field of the Father of the family, by means of grayer and alms, will last for eternity."

PATRICK BOYLE TESTI-MONIAL.

Intending subscribers to the Patrick Boyle testimonial are requested to send in their names and con-tributions as soon as possible. The memorial acknowledgment cards are now ready and will be sent out as quickly as the subscriptions are received.
The following letters have been

received:
Gueiph, Sept. 25th, 1901.
J. J. Foy, Esq., K.C., M.P.P, To-

My Dear Sir-Having read with My Dear Sir—Having read with deep interest an account of the recent meeting of yourself and other friends of the late lamented Patrick Boyle at Toronto, for the purpose of creating a fund to benefit his daughter, I write to say that the object has my warmest sympathy, and congratulate you for having contributed to it so munificently. It is my candid belief that if similar meetings were called in other parts of the Province, such as the one in your city the fund would the one in your city the fund would be materially augmented and a large amount of success attained. For over 30 years I had inti-mately known the late Mr. Boyle, and frequently during this time ex-perienced the benefit of his disinterested friendship, which if et joyed at all, was obtained with all its force and unwavering sincerity. His kindness of heat was not of the mushroom type or of a fleeting character, and few indeed would go further out of his way to serve a

In order to promote the good ob-In order to promote the good object, meetings should be called in different sections of the Province, such as you have had in Toronto, and if you could spare the time to attend a few of them I am sure the fund would be materially augmented ed.

Later on, when my own projects are more advanced, it is my desire to send on my contribution, and have the pleasure of furthering, with other friends, what I believe is a deserved and meritorious elfort. I remain,

Yours sincerely J. P. MACMILLAN.
Winnipeg, Man., Sept. 27, 1901.
P. F. Cronin, Esq., Sec. Patrick
Boyle Testimonial Fund, Toronto, Ont.:

Dear Sir-I enclose ten dollars (10.00) which you will please apply to the above fund. I trust the response to the request of the com-mittee will be in keeping with the iong and unselfish efforts of Mr. Bovle on behalf of his countrymen and co-religiousts in Canada, Yours truly, JOSEPH FAHEY.

Robert Jaffray, Toronto.....
J. George Hodgins, LL.D...
D. Bourke, New Westminster, B. C. ..... D'Arcy Hinds, Toronto .....

A CURE FOR ASTHMA. Asthma sufferers need no longer leave home and business in order:
to be cured. Nature has produced
a vegetable remedy that will permanently cure Asthma and all discases of the lungs and bronchial
tubes. Having tested its wondertol distributions and second of ful curative powers in thousands of cases (with a record of 90 per cent; permanently cured; and desiring to relieve human sufferings). I will send free of charge to all sufferers from Asthma, Consumption, Ca-tarrh, Bronchitis and nervous dis-eases, this recipe in German, French the whole amount, the contribuis from the former being \$92,347.81,
or English, with full directions for
preparing and using. Sent by mail.
Address with stamp, naming this
missionary work, gives alone nearthree-lifths of the sum yearly dis-

DEATH OF MOTHER BERNARD (Continued from page 1.)

er length ward he not so deeply affected, and this tender tribute of an overflowing heart that choked his utterance and caused his voice to quiver and break was more touchingly forcible than the rounded periods or polished phrases of

the most cloquent panegyric. THE FUNERAL.

The Requiem Mass was celebrat ed by Very Rev. Vicar-General Me-ed by Very Rev. Vicar-General Me-Michael's College as Deacon, and Rev. J. McGrand Sub-Deacon. Rev. Dr. Treacy was Master of Cere-monies. In the Sanctuary were the Rev. J. Hand, Rev. J. Walsh, the Rev. J. Haud, Rev. J. Walsh, Rev. F. Fraschon, C. S. B.; Rev. A. Stuhl. C. SS. R.; Rev. Dean Morris, St. Catharines; Rev. T. Sullivan, Thorold; Rev. P. Lamarche, Rev. P. Ryan, C. S. B.; Rev. J. M. Cruise; Rev. I. Miner an, Rev. J. Gibbons, Rev. D. Gallagher, Rev. E. Murray, C. S. B.; Rev. H. Canning, Rev. F. Gannon, C. SS. R.; Rev. P. Bench, Rev. J. McEachern, Rev. W. McCann, Rev. G. Wil-Rev. W. McCann, Rev. G. Wil-liams, Rev. J. Fraser, Rev. Broth-ers, Michael and Urbanus. The music of the Mass by the Convent choir was Greg prian; the Offertory solo, "Pie Jesu Domine," was faultiessly rendered while the chant-ing of the Libera by the assembled clergy had a soul-inspiring effect. The last Absolution was pronounced by His Grace the Archbishop, who, with the reverend deergy and sorrowing Community followed who, with the reverend clergy and, sorrowing Community followed the bier borne by Doctors McKenna and McKeown, and Monsieurs Hugh Keily, Wm. Fitzergerald, Jas. W. Mallen and Vincent Hughes to the main entrance of Sunnyside, where a pathetic scene awaited them in the grief of the little orphans left desolate. About, a score of the more than three hundred children resident at Sunnyside were allowed more than three hundred children resident at Sunnyside were allowed the sad privilege of going to the cemetery, where an anguished part-ing beyond pen to describe took place at the new-made mound. They then returned to their lonely home. each carrying a little parcel containing clay from the Mother's grave, which they had gathered of their own accord and which they have placed among their little treasures to be religiously preserv-ed "until they are men." Already Mother Bernard is canonized in the hearts of those poor, helpless ones, who with the beautiful confiding faith of childhood assure one another that "there are now two St. Bernards in Heaven; the one their Mother's St. Bernard, the other her very self." May her merrory live with them through life; and when Sunnyside now, alasl without the sunshine of her sweet and gracious presence, opens its portals to admit them to the great world with its trials and tempta-tions and sorrows, may her saint-ly example be a beacon to guide them upward, onward, Heaven-

O friends of the dear dead Mother, you who were so kind when difficulties beset her, so helpful when she needed your aid, be good to her still! Filty years is a long per-iod to account for when Infinite Purity and Justice holds the Scale. Lest any rust of imperfection tar. hish the gold of her glorious, saint-ly life-work, let the Atoning Sacri-fice be offered, let prayer and pe-tition ascend to the Almighty that all the sonner the gates of the Golden Prison be opened, and she be delivered from its purifying flames; and although her last wish was not granted and she did not live to celebrate her Community's Fiftieth Anniversary, your soulful prayers may hasten the coming of that rapturous day when from her Divine Spouse she hears the consoling words:

O Blessed of My Father, come up and dwell with Mc<sub>1</sub>.

And we shall keep for evermore an endless Jubilce!"

In loving memory of Mother Bernard, Superioress of Sunnyside Orphanage. Died Sept. 20th, 1901:

Why weep the children with unusual weeping? Why deepest sadness on each lit-Against such grief is there no hope

availing?

May not the morrow fill the vacant place? The orphan and widow may weep

The houseless and the homeless

may deplore,
For she who was their shield and
stay has gone,
And to her place on earth returns no more.

Twas joy for her to bind the wounded hearts, And sneak to them of Heaven's abounding love;

To tell the little ones from their sins depart, Pointing from earth below to

Heaven above. Warning the sinner of God's coming wrath,
Showing how their way they
might retrace

Till they regain the narrow onward path, And find their footsteps fortified by grace:

họw long

Will she be missed by all the THE CATHOLIC SCHOOLS OF children there?
For in the chapel kneel a suppliant

throng,
Praying for the Mother whom
they loved so dear.

Her empty prie-dieu where she knelt in prayer!
That voice they loved is now forever stilled;
The Mother's hands that gave to

each its share Until their little hearts with rapture thrilled.

See now approach a little sorrowing band:

Of young humanity. Some there arc Who never heard a father's soft command.

Who never felt a mother's gentle care, Like stricken ones until their cry she hears.

Let them, in pity, round her bier attend To pay the grateful tribute of their tears; O'er the remains of their best earthly friend.

ST. PATRICK'S SCHOOL.

Boys' Honor Roll for September.

Boys' Honor Roll for September.
Form IV.—Senior Divi: on — Excellent, J. Heck, F. Coaghlin; good,
C. March, Jos. Walker, Jas. Walker, Jos. O'Toole, F. Rooney.
Junior Division — Excellent, M.
Mechan, E. Marrin, J. Tobin, J.
Scott; good, G. Roche, E. Boehler,
Thos. O'Hearn, W. Chase, P. Hennessy, J. Regan.

hew.
Junior Division — Excellent, A. Guay, J. Hogan, J. Power, W. Shipley, A. Trayling, J. McNa-mara; good, J. Renalli, S. Hogan. The following is a list of the boys who obtained the highest number of marks in the monthly competition:

Form IV. — Senior Division —

1, Joseph Heck; 2, Frederick
Coaghlin; 3, Carl March.
Junior Division — 1. Matthew
Mechan; 2, Ewart Marrin; 3, Jos.

Tobin.

Form II. - Senior Division - 1, Russell Fox; 2, Norman Moore; 3, A: abrose O'Reilly.

Junior Division — 1, Carl Heck;

Junior Division — 1, Carl Heck; 2, Francis O'Reilly; 3, Thomas Fox. Form II. — Senior Division — 1, Joseph Fletchér; 2, Joseph Lobraico; 3, Frederick Lloyd.

Junior Division — 1, Joseph Renalli; 2, Raymond O'Donoghue; 3, Albery Guay and Albert Trayling (count)

(equal.)

THE CORK EXHIBITION.

Mr. Charles Dawson, of Dublin, writes the following letter to the press upon the forthcoming Cork Exhibition, which is now engaging the of Irishmen al over the interest world:

Pear Sir-For the promotion of existing Irish industries and for the development of our industrial resources it is absolutely necessary that these should be well known, first to our selves, and then to the commercial world. The Exhibition to be held in Cork next year affords a great opportunity for placing this knowledge before the Irish propie and foreign visitors.

How this object can be best achieved is a most important question, and it should be the main aim of the approaching Exhibition. If they are mixed up with, and, perhaps, overshadowed by, the production of other countries, they will be lost sight of. Another point I wish to press is that the various provinces should make an exhaustive exhibition of their manufactures and products. As far as Dublin and its neighborhood are concerned. I have reason to believe there are very few applications for space, and, in this small number, only four important manufacturers.

There is now little more than month-to first October-to apply for space. If Ireland's industries and resources are to be displayed there is not a moment to be lost. I find from the report of our Exhibition here in 1882 there were 332 Dublin exhibitions of manufactures, and 167 fine art exhibitors. The effect of that Exhibition and of the following one in Cork in 1881 was to give an enormous impetus to Irish manufactures, especially those of the woollen and textile character.

I have learned with much pleasure that at Cork special attention will be given to show what electric power can do for manufactures, large and small. The surest hope of Ireland's sriall. industrial prógress is, m my opinion, the diffusion of cheap electric power

the diffusion of cheap electric power.

No country, nor n capitalists can
corner that power and continue to annihilate individual production.

Every day in France and Switzerland and America this great force is
being diffused all over the land, not
only to large factories, but to the
worksheps of small producers.

Wishing every success to the Cork

nnd their footsteps fortied by grace:
Wishing every success to the Cork
Rxhibition, and begging of Irish producers and possessors of raw material
to put in a fair and imposing national exhibit.

WINNIPEG. (Northwest Review.)

Our five Catholic Schools in Win-nipeg are in full operation, as in past years, under the direction of the Sisters of Jesus and Mary and the Brothers of the Society of Mary of Paris, with a greater num-ber of pupils than ever. But nei-ther the Government nor the city give them one cent.

Catholics continue to pay taxes for the public schools.

All the efforts put forth hitherto have aimed at securing for Winnipeg a modus vivendi similar to that which exists in the country in

that which exists in the country in Catholic centres, with acceptance of school inspection and the necessity of having certificated teachers. The idea has never been entertained by Catholics of sending away the Brothers or the Sisters, nor of making them give up their religious garb, nor of flinging the Catholic children into the public schools with the Protestant children.—Communication received from ren.—Communication received from the Archbishop's Palace, St. Boniface, Sept. 17th, 1901.

SALE OF TARA.

SALE OF TARA.

Irishmen throughout the world, says The Catholic Citizen, ought to be interested in an advertisement just being inserted in several Irish journals. This advertisement is none other than that, by private sale, and under instructions from the executors of the late l'atrick McNally, Esq., the farfamed and historic fillil of Tara is to be sold.

Think of it! Think of "Tara of the Kings," with all its historic monuments, including the old council chamber, where the Brehon laws were administered, the Croppies' graves, the king's chair, and supposed to be the resting place of the Ark of the Covenant, together with one of the best farms of fattening land in the County Meath, containing one hundred and fifty-five (Irish) acres, with farm yard, "held under lease for nine hundred and ninety-nine years, with covenant for perpetual renewal at the yearly rent of (240," in the language of the notice. Here is a change for the O'Neills and O'Briens, and all the descendants of Irish kings, to purchase the ancient site and reflect on the greatness of their ancestors.

SEALED TENDERS addressed to the undersigned in dendered "Tenders for fittings. Armouries, Windoor, Oat," will be seeded at this office until Ninesday, 16th of October, 1901, inclusively for full times required for the Drill Hall, Windoor, Ontology.

the fittings required for the Drill Hall, Window, Ont.

Plans and specifications can be seen and it may of tender obtained at this Dep aims at ma at the office of Charles Smith, a terk of Works, Window, out.

SZALED LENDERS endows, d'Tenders for fitbings Post Office, Picton, Ont., will also be received at the same time for fittings required for the post office building, P cton, Ont.

Plans and specifications can be seen and forms of tender obtained at this Department and at the office of the control of the post of the p

Proder, FRED GEI INAS, Secretare.

### Advertising in the Register Tells

"I have been benefitted by my advertisement in The Register, and can trace many customers as a result of it." H. C. Tomlin, Toronto Bakery, Bathurst street. •

Toronto, Sept. 17, 1901.
Mr. P. F. Cronin, Managing
Editor The Catholic Register:
Dear Mr. Cronin-Permit me to
add my congratulations upon the
improved appearance of The Register under your management. gister under your management.
Viewed from the Journalistic
and typographical standpoint,
The Register seems to me to be
fast becoming what the ideal
Catholic Canadian newspaper
should be. There is no valid reason why our Catholic Canadian
homes should be without a Catholic Canadian newspaper and in
this respect I trust The Register
will meet with the success it dethis respect I trust The Register will meet with the success it deserves and displace, as it should, the American newspaper which is very often taken to the exclusion of our Catholic Canadian workline.

sion of our Catholic Canadian weeklies.

Allow me also as an advertiser to express my appreciation of the manner in which your mechanical department has always responded to suggestions given as to display etc., in advertising matter. This is a source of genuine satisfaction to one who endeavors to make his advertising PAY.

Let me add that as a proof of our confidence in the advertising columns of your paper that we have this day contracted for double our usual space,

Faithfully yours,

W. E. BLAKE,

Proprietor Blake's West Side Catholic Book Store, Toronto. weeklies.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*

The Highest
Type
of Excellence
in Musical ‡Instruments is Exemplified

## in **F** BELL PIANOS

<del>\*\*\*\*\*\*\*\*\*\*\*\*</del>

GUELPH, ONTERIO Toronto Warerooms: 145 Young Street Cat-alog No. 164 for the saking.

No doubt you are thinking of your Furs for the coming winter. We invite you to see, our

stock of Sable, Seal, Blue Fox, Mink, Lynx, Otter, etc.

We give references as to workinanship,quality and price. We employ one of the most expert fur cutters in the world. We invite inspection.

You can save money by buying now as summer prices still prevail.
Ladles' Seal Sacques, Persian
Lamb Jackets Carest Septities,
Boas and Muffs to match in Sable,
Blue Fox, Mink, Lynx, etc.
Gents' Fur-lined Overconts.

F. MacNab & Co.

Telephone Main 2205.

## THE MOST NUTRITIOUS

Prepared from the mest selected Cocoa, and dis sished everywhere for Delicacy of flavor, Superior quality, and highly Nutritive properties. Sold in quarterpound tine, labelled JAMES EPPS & Co., Ltd., Homeropathic Chemists, London, England,

4 PER CENT. Debentures for \$100 and upwards are issued for terms of one, two,

three, four or five yes. 2. Cuppons are attached for interest from 'the date on which the money is received at four her cent, per annum payable half year! Investigation Solicited

THE CANADA PERMANENT Toronto St. AND WESTERN CAA'BA TORONTO. MORTGAGE CORI TRATICN

DID YOU FVER TRY A LOAF OF

ONCE TRIED, ALWAYS USED 56 varieties always on hand. Phone Park 553, and have us send you a sample

We respectfully ask a trial order from the Reverend Clergy for Mission Goods. Our stock is new and salesble. Usual terms.

West Side

Ord QUEEN ST. W., TORONTO

Those fast SEE

NOT A NAUSEATING PILL.—The excipient of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmalee's Vegetable Pills is so compounded as to preserve their moisture, and they can be carried into any lattitude without impalring their strength.

Many pills, in order to keep them from adhering, are rolled in powders, valich prove nauseating to the taste.

Parmalee's Vegetable Pills are so prepared that they are agreeable to the most delicate NOT A NAUSEATING PILL.-The

TO THE HOLY RUCHARIST. (From The Catholic Mirror.)

O sacred Harbinger of Love,
To minister unto our need;
O miracle so strange, but grand,
Our weary souls with life to feed.
Angelic Mystery Divine,
That Christ in man should come to

dwell:

To flesh and blood from bread and wine, Transformed at sound of altar bell

O Bridegroom sweet, in white array, Who hastens to the fainting heart, Within Ilis arms to bid it stay And find at last the peace it

Sought.
O manna to the trembling Hp.
Which waits Thy purest breath to

thate.

How longs the soul a drop to sip From out the Chalice waters chaste.

O burning flower, sweet and bright, That scatters perfume o'er our way, O shepherd watching in the night, Come, lead us safely home, we pray.

-Rexford J. Lincoln

### Wrongfully Convicted

It was a bitter night in winter. The streets had been deserted at an early hour, and the wind that raged up from the sea tore at the shutters and banged at the doors, shricking, whistling and roaring, till the townsfolk turned in their beds and muttered: "God save the sailor lads this night!" But some of the nervous old women covered their ears and said: "The good-for-nothing vagabonds!" For they thought the banging and shouting came from son, ship's crew just landed, and hurrying to spend their money and vitality larking.

Suddenly the win veered to the northwest, and whirling down out of the low black clouds came one soft white flake, then another, and another, until the air was as white as the surf bursting and flying out of the

And all the time, in a side street of this water-end of the city, a man lay face down, a knife in his back and death on his lips and in his heart. And the snow gathered and covered the red stain that crept like a scarlet snake from the small wound and wrapped him in a winding-sheet whiter than any flax ever spun,

And a ship drove safely into the harbor out of the storm. let go her anchor with a rattle and clank of chains and a hearty "Yo-heave-hol" that rang merrily through the night; and one of the sailors-refusing with a laugh to wait for the daybreak sprang into the dingy, pulled ashore through the angry water and struck out briskly for home. Such a little box' of a home, but neat as a new pin, and an old mother in it dearer than all the world to the sturdy fellow tramping through the snow.

"I told her I'd be there, and of course I will; for this here wind a-blowin' and the delay from the backin' and fillin' we had to do outside there, so's to git a rood headway on th' old gal (the ship) ull have her that uneasy I know won't sleep a wink this blessed hullof what's here? Git along, old chan 'Taint safe for a feller to le takin' naps in this here temperatoor. Whew! # there's one thing I hate it's a feller a-makin' a beast of himself a-drinkin'. Mebbe, though, I'd been there myself if it hadn't been for Father Tom; so here goes to help 'the man and brother.' My Lord Almighty, what's this here' It's a knife, and the man's dead as a nail. Mur-

But an iron hand had bim round the neck and the iron hand was clapped over his mouth, and he was dragged furiously here and there, while a stentorian voice rang out:

"Murder! Murder! Murder!" In the mid struggle that followed David Jameson's clothing was torn from his back and his face bruised, though he defended himself so manfully that his assailant was put to it for breath wherewith to keep up his shout of "Murder!"

The harbor watch ran penting to the scene, and before Jameson - bewildered by the sudden attack and exhausted by the violent tuesle-could speak the man who grappled him poured out a voluble story. He had been coming along the street after spending the evening at Moreno's wine shop and had seen the two men struggling; this one had plunged a knife into the back of the other; he had fallen and died without a groan. Then the man stopped to - he supposed-rifle the dead man's pockets and he had seized him.

"You liel" shouted Davie. "The man must have been dead an hour when I saw him. He was covered with snow-"

"Shut up!" said the harbor watch. And Davic's captor, with an expressive shrug and a flinging out of his hands, said:

Behold the knife, signor."

The knife was a black clasp-knife. such as any sailor of any nation might carry; but the officer smiled

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clared it was not his and told them his sheath was empty only because he had lost his knile that very night coming into port - that it had been knocked out of his hand while he was cutting a vay some raffle tangled up by the gale And they carried him off with every indignity to the station house, treating with marked consideration the foreigner-an Italian-who had captured the desperate murderer at such a risk and after such a fight, and thanking him with some effusion for his offer to be at their service day or night so long as he stayed in port, noting down the place of anchorage of his vessel, for, of course, he was the only witness for the prosecution.

Poor David! One hour before a free. light-hearted lad, springing home to his mother, his soul innocent of guile and his heart at peace with the world now disgraced, ironed at ankles and wrists, his heart a pit of rage and every muscle aching to get at the man who had lied away his honesty, his integrity, his liberty and might easily come to that-his life.

The gaoler was a kind-hearted man, so when he came into the cell in the early morning he asked David if he had any friends he wished to see, and he, poor lad, with a ray of hope striking across his passion of rage and despair, cried:

"Let me see Father Fahey." "Father Tom, is it?" asked the

gaoler.
"That's the one," said David, eagerly.

"Oh, I know him!" said the man, with a broad smile, "and it's himself always has a joke and his good word for everybody. I tell him sometimes he's sent for so constant, he'd better just live here. Him and me'd make a good pair and trot well in double harness-me a-catchin' the 'corpus delictisses' " (he had his little vanities of fine language, this gaoler), and him a-nabbin' the bad consciences, 'Gillett,' says he to me no later than last Tuesday, when I'd said as much to him, 'Gillett, we've got responsibilities, both of us, and above all we've got to keep everything clean-washed and accounted for. 'Yes,' I cuts in, 'me to the Guv'nor and you to the Lord.' That's just what I said-'Me to the Guy-Lor and von to the Lord'-and it was a pretty neat answer."

And he rubbed his chin softly and repeated his own words several times with intense enjoyment of their next-

"When can I see him?" begged David.

"To-morrow, maybe." -"To-morrow!" and his face fell back to its lines of misery. "Good Lord, man, my old mother'll hear it before that, and it'll kill her if it's broke too sudden to her! Father

Tom's the only man that can do it." "Well, well," said the gaoler. "I'll telephone round for you; but"-with a sudden sense of responsibility-"that was a shabby trick to play a messmate,"

"I didn't," said David, simply, and he raised his honest eyes to the gaoler's face. "I never saw him till-"

"There, there!" said the ga ler, soothingly; "don't talk till your lawyer gits here." And off he went down the corridor, thinking as he did so: "He looks honest, but, great Scottl von can naver tell. They'll look like cheraphs and scrabims" (his Biblical knowledge was slight and very mixed' "and all the time they'll be up to any dodge on the police docket. This feller's cut different from the heft of my birds, though."

An how later Father Tom stood in the cell, and he took David in his arms and welcomed him as if he had come home laden with honors instead of grushed under the charge of crime. Then he said, gently: "Now, Davie, tell me all about it."

And David told the whole story, beginning with the start from the ship and going circumstantially through the after events, from the brief but terrible struggle, over the dead man's hody to the prison. Father Tom listened intently, and David, as he warmed up to his story, concluded with: "I am as innocent of that man's blood as you are, Father Tom; but if I had that Italian here I'd strangle him."

Father Tom's only answer was to pull out the crucifix from his girdle, hold it up and point to the agonized figure on it.

David hung his head, and with the crv "But think of mother!" the tears burst from his dry and burning eyes. Presently Father Tom said: "Now, Davic, let us kneel down and say Praver."

But Poor David's cry as soon as the Amen was said was again, "O, Father Tomi my poor old mother!"

"Now, look here, boy," said the priest, with some severity; "do you suppose such a good Catholic as your mother is, is going to waste tine mourning and weeping? If you had been guilty, then she might have broken her heart; but she'll have so many prayers to say for you and so many things to do for you - and she can come every day to see you, toocontemptuously when Jameson de that the time will go by almost before you know it. I'll' go to her now and tell her about it. And would you like me to send your skipper or any of your shipmates to see you?"
"Not yet," said Davie; "tell 'em,

though. And, father, tell 'em, too, I didn't do it." "Ay, ay, my lad, you may depend

on that. Now, is there anything you want? Have you got tobacco and warm flannels and some money? Have you got your--oh, yes, there are your beads!"

"Yes, sir," said David, "I've go them safe, but it's a wonder I didn't ose 'em in that serimmage last night I s'pose I would have done it of I hadn't strong 'em round my nock before I went aloft out yonder."

"Keep up your heart, keep down your temper and trust in God," were the priest's parting words. "Pill send vou some papers and I'll come back to-morrow."

Then he went and had a little task with the gaoler and asked such privileges as could be allowed the prisoner, and left the gaol with a heavy heart to break the news to David's mother, to get good counsel for him. to see the judge of the criminal court, whom he had so often to interview on behalf of prisoners, and to see the captain of the ship to which the voung sailor belonged And the farther he went the more depressed he got — the hour, the circumstances, the straight story told by the Italian all tended to push David nearer and nearer the gallows

There was a certain sort of good luck, though, for the court was in session, and a sudden lapse in the testimony in a long-drawn bank robbery case left a free day, which the counsel seized upon, asking the judge, in view of the peculiar circumstances, to call the trial, for the only actual witness, one Manuel Ignatius Pizarro. would have to sail with his brig the Maria di Napoli - on the follow ing Wednesday for Marseilles.

There was some demur about pre sedent and so on, but the point was carried, and the 20th of December saw the court-room filled to hear the trial of David Jameson, seaman, for the murder of an unknown man on the night of the 13th day of that same month, in the year of our Lord, 188-. The court was opened with the usual formalities and the case presented by the counsel for the Government. Then, after a brief citation of the facts-"the terrible facts," they were called-the Italian, "whose tongue alone could tell the truth." was put upon the stand.

He was a tail, well-formed man but there was a furtive trick about his eyes, and the eyes themselves, though large and brilliant, were so near together that they seemed to cross at times; the eyebrows were heavy and met at the root of the nose, which gave a sinister look to his face, and his nostrils were thin as paper and vibrated with every breath. For the rest, he was handsome enough, and his picturesque though very theatrical costume was becoming, from the scarlet Phrygien cap and the wide gold rings in his ears to the curiously embroidered top-boots and the long Spanish cloak in which he draped him elf (as he entere and departed) in folds that would have done credit to an ancient Roman.

He told his story dramatically and with abundant gesture, and wound up by saying, "Doubtiess, Excellency, it was some secret foe; for he stabbed lim with such force, such savagery, and a blow in the back-Oh, treachery! Oh, cruelty-!"

"Stick to facts, sir," said the judge, impassively.

the Italian shrughed his shoulders and bowed, but his eyes seemed to leap towards each other and their flash belied the wide smile that displayed his teeth, white and strong as a shark's.

Then the cross-examination began. "At what time did you go to Moreno's?"

"At 22 hours (10 o'clock p.m.)." "Where were you before that?" "Aboard the Matia di Napoli." "At what hour did you leave the

"At 21 hours and a half (9.30 p. m)."

"Were you alone" "When?"

"When you lest the ship " "No. My mate was with me" "What is his name?" "Pedro Maria Allegrini."

"Was he with you in the wine "S qod "All the time."

"Did you leave together?" "No." "Why?"

"Pedro's head was heavier than his legs." "Where is Pedro Allegrini?" "Here," and he waved his arm

towards a heavy, stolid man among the audience. His name was noted. "When you saw the two men-the prisoner and the deceased-what were

they doing?" "Struggling; this one actively, the other like a man heavy with wine." And so on and so on, with a cir-cumstantiality of detail and a distinctness of ontline that were appalling to Fathe. fom and David's other triends.

And when Moreno and Allegrini were called, they confirmed all that Pizarro had said up to the hour of his leaving the house, at 2 o'clock,

only do negative service by testifying to David's previous good character, and this they did heartily; . but the jury, after a ball lour's deliberation, eturned a verdict of murder, commending the prisoner, however, to the mercy of the court

When the foreman had spoken, o shrill, heart-broken cry rang through the room:

"My son! my son! Spare him, cour Honor! spare him! He's as innoent as a baby!"

It was the old mother, who tore at her gray hair and beat her breast, while the slow tears of old age rolled down her cheeks.

"Poor so if" said the judge, kindly; "I can only let the law take its course."

Then she raised her tottering frame and with hands and arms uplifted she

"Mirror of Justice, defend us!"

It was a touching little scene, and many people in the conti-room wiped

voices of him as one already dead During the week they came back one by one, the captain to shake hands "well out of it," the sail riven to them as undemonstrative as wooden figure-heads.

Then they sailed away, and the Marie di Napoli spread her canvas wings for the Mediterranean, and the world forgot David - all except Father Tom and his mother and his lawyer, the latter of whom had become so deeply interested in his fate that, by incredible work and judicious appeal and presentment of the case in the right quarters I to say nothing of catching at every technical straw that could aid him) he secured a final sentence of "imprisonment for life at hard labor.''

But all this took months, and it was not until the gaol had blanched his lace and the confinement almost burst his heart that David was taken to the penitentiary, and there, among forgers, murderers and criminals of all degrees and grades, put to work out a life of miserv

II.

flew, stinging like a swarm of bees, just as it had blown and flown that that Northern seaport town, a man had been stabbed in the street and a young sailor was sent to the penitenfor life ou circumstantial evidence and the testimony of-of the man who is now, on this bitter winter evening, creeping along against the houses of that same town, glancing first over one shoulder, and then over the other, with terror in his eyes and a shivering and racking of his body that made progress slow. Once or twice he stopped, panting for breath that started up and hurried on again. looking back fearfully, as if pursued.

Up the street a great block of carriages stepped the way. It was before the house of an old German merchant, who forty years before built his house in the then most fashionable quarter of the city. But business marched up and on, pushing the gay world farther and farther northward and westward, until it was now the only dwelling in the square. But the old merchant lived there contentedly, and on this night his youngest daughter, his goldenhaired Elsa, came of age, and the birthday was celebrated by a great

The witnesses for the defense could

cried:

their eyes, and the prisoner's drooping head, clenched fists and laboring breath bore witness to the anguish he endured.

Father Tom came to him and spoke a few cheering words, then took the mother from the court-room, and the captain and some of David's shipmates followed him to the gaol to see him, but, finding they could not enter, stood about and talked in low and wish him kindly but vaguely shuffle their feet, shift their quic's and sit about awkwardly and sile tly, the very force of their sympathy making

Again it was a night in winter, and again the wind blew and the snow other night three years ago, when, in tiary for it; sent to the penetentiary

This the Italian, of course, could not know, for he was a stranger, and was, moreover, half crazed with drink, but what he did know was that at the point there were people, there was life, there was the sound of human voices and, above all, there was light-light that kept at bay the terrors that rent his soul when night and sleep fell on the world.

How he hated the dark. It swarmed with such ugly things, and a face -an awful face, with staring eyes and rigid lips-would start into such ghastly distinctness as soon as the sun was down. And it followed him like a shadow, hounding him from place to place, filling him with an unnatural vigor and an activity that tired out the stoutest of his boon companions, and when they slept, exhausted, it still drove him on tortured, agonized, panic-stricken, till COCERS

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Notice to Creditors

In the matter of the Estate of George W. Rielly late of the Township of York, in the County of York, farmer, deceased.

Notice is hereby given pursuant to R. S. O. 186° Chapter 129. Section 38, that all persons having claims against the estate of the said George W Rielly, who died on or about the 9th day of January, 1897. are requested to send by post prepaid, or delivered to John O'Donohue, solicitor for the administratria, on or before the 30th day of October, 1901, their names, addresses and full particulars of their claims, and that after that day the administratrix will proceed to distribute the assets of the deceased among the parties entitled thereto, havin regard to the claims of which she then has notice.

Dated at Toronto, this 25th day of September, 1901.

she then has notice.

Dated at Toronto, this 25th day of September, 1901.
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the day broke, and the sight of the helped him to sleep and

As he reached the awning and pressed close to the steps a carriage dashed up to the curb; the door of the se was flung open for some parting guests, and for a few minutes a dazzling vision was revealed-fairies, shepherdesses, arquebusiers, pages, halberdiers, kings, court ladies and queens in gorgeous colors and flashing jewels. But the Italian saw none of these; his staring eyes fastened on a stately figure that seemed to float down towards him between the rows of orange and palm trees that lined the staircase. On it came, tall in flowing raiment, a cloud of golden hair rippling over its shoulders from under a crown of light; in one hand a pair of scales, in the other a gleam ing sword, whose point seemed to mark him from the throng.

"Speculum Justitiael" he shricked; "yes, I did it-I did it! I murdered him! Take me--

And he fell grovelling at the feet of the policemen, who had forgotten their official stolidity to stare, open-mouthed, at the lovely Angela von Henkeldyne, who, in her costume of "Justice," had wrought such innocent vengeance.

On principle they seized the Italian for a rowdy, but his repeated cry, "I did it-I murdered hind" soon attracted their attention, and as he struggled in a fit they called up the patrol wagon and took him to headquarters. Three the police surgeon took him in hand, until finally, at daybreak, he recovered consciousness. On being teld that he could not live through the next night, he asked for a priest, and who but Father Tom was brought to the poor wretch, who told the following story:

He had played, he said, in the wine shop that night until midnight with a stranger, who lost heavily to him and drank deeply as he played. But his losses did not seem to depress him and the wines did not confuse, and Manuel said :

"You are a gallant man, signor. You lose with grace and courage." And he had answered with a laugh. "I can afford to. I have \$50,000 here." And he touched his breast.

Manuel raised his cycbrows. "Don't you believe?" asked his companion, with some heat.

Manuel bowed derivively. "Hang it," said the man, "I'm telling you the simple truth. Look here." And he drew out and opened a small doeskin bag slung around his neck, showing a diamond the like of which

Manuel had never beheld. "It sent madness to my head, father, and I felt I must have it. But he tucked it away again and rose. 'I must go,' he said; 'I have already stayed too long.' I pressed him to wait, but he got restless and looked at me suspiciously. I asked where we might meet the next day and drink our glass and play our little game of mora. But he answered he didn't know-he was here to-day and there to-morrow and far away the day after. I laid my hand on his arm. 'Come, crack another bottle,' I urged. But he shook me off roughly and pushed out of the wine shop, saying:

'Enough's as good as a feast.' "I knew the house. There was a cellar that gave on the street he must pass. I said: 'I must have a bottle of lachryma, the vintage of '73.' I went below-the landlord knows meand I opened the cellar door and stole niter him. In the dark I tracked him and struck as I sprang on him. I wrenched the bag from his neck and nearly shricked as something soft and cold, like a dead finger, touched my check. It was a snow!lake, and I ran in hot haste back to the shop, so no tracks could be left. The whole affair did not take twenty minutes, and I came back into the room and drank and played. But the diamond in my breast burned like a coal, and I thought its rays of splendid fire must be seen, and in at the windows the dead man's face seemed to look, but that was only the snow flying past. and I felt drawn back to the soot, as if he had his hand at the sleeve of my jacket. But this I fought against, until I suddenly remembered with terror I had left my knife sticking in the wound, and I knew I must have it at any risk. As I crept along I saw a sailor coming up the street. He stopped; he touched the body. Here was my chance. I sprang on him, dragging him here and there—and he fought well, that boy: like a wildcat—and I shouted, 'Murder! murder!'
"It all turned out as I hoped. The

watch-poor fools!-never thought to see whether the man was stiff, and when the Coroner arrived he was too stiff for question. Then came the trial, and there the first stone struck

His face was distorted with emo-

"That boy I pitied-yes! But it was he or I and I preferred to go free. The lies I swore to did not trouble me at all, for lies and I were trouble me at all, for lies and I were bosom friends; but when that old woman raised her hands and cried out, 'Mirror of Justice, defend us!' I lelt a fear, for my medal hung at my neck and the only prayer I had

said for years was, sometimes, an 'Ave.' Habit, I suppose, but it was so-I said it. And like the thunder on the mountain came the meaning of that prayer - 'Speculum Justitiao.' And from that day I was a haunted man. Waking, that face followed me—the face I had struck into stone by a kulle blow, and if I slept I saw al ways the same thing-myself trembling before a great balance and a sword hanging over my head; but two hands- a woman's hands-held down the scale-pan and held back the sword, and through a mist a face sweet and sorrowful looked down at me, like the 'Dolorosa' in the home chapel where I made my first Communion. And my terror lest the hands should slip or move would wake me with a start, and there would be the dead man and-and my memory waiting for me."

His voice sank to a whisper and his

eyes stared gloomily into space. "What a life it has been," he went on, wearily. "I dreaded to be robbed, and yet I dared not sell for fear of detection; I could not drink for fear I might betray myself, and for

of detection; I could not drink for fear I might betray myself, and for months the diamond hung like lead on my breast. Then I went to South America, and from there to Paris, where I sold it, well, with a good story of how I found it at the mines and smuggled it away.

"Bad luck followed me. The money went at play—I lost, iost, lost at everything; rouge-et-noir, vingt-et-un, roulette, mora—all were alike against me. Everything I touched failed. My crew got the fever. My Maria was lost off the Bahamas. My savings went in a bank failure.

"Then I began to drink hard, and I kept jolly fellows about in—loud fellows, boisterous fellows—and I would hear no word of prayer or hereafter; for the devil ruled my soul and I knew I was outcast from heaven.

"To-night the end has come, for I saw with these (he touched his eyes), "not sleeping, not drea, sing—awake—the Mirror of Justice. But she no longer stayed the sword, she no longer touched the scales. She held both in her own hands—"

He stopped, shuddering violently.
"My son," said Father Tom, "what you saw to-night was not Our Lady, although she might well have come from heaven to cry justice on your two-fold clime." He told him what had reality taken place, closing with:
"Now, be a man and a true son of the Church. Come back to the manhood and faith you have betrayed. That you repent truly of these sins I firmly believe, but prove it by confessing before the proper officers of the law; set free the innocent man who drags cut his days under an unjust sentence in the penitentiary, and rest assured when you are weighed in the great scales of eternal justice our Lord's cross will outweigh your sins."

Manuel nodded his head, and with a great effort raised his eyes to Pather Tom's. They were still far

Manuel nodded his head, and with a great effort raised his eyes to l'ather Tom's. They were still far too near together for honest dealing as the spirit understands it, but there was a new light in them.

"Father, I will; but I fear I could not do this if I did not know I was going to die. I would not have the courage. I, who call myself a gallant man—I am a coward."

And two tears rolled down his checks.

cheeks.

Father Tom felt a knot in his own throat at this confession, courageous in its weakness, pathetic in its falterings, and although the words of St Augustine seemed to stand out before him in letters of fire, he thought of that hill on which once hung three crosses, and he heard a thief cry, "Lord, be mereiful to me a sinner!" and the voice that answered through "Lord, be merciful to me a sinner!" and the voice that answered through the gathering darkness across the shuddering earth, "This day shalt thou be with Me in Paradise." And while he sent for the nearest. Magistrate, he said such words of hope as the Church alone can breathe to the peniterat, teaching as he did in the meaning of it true repentance and filling the sinner's heart with humble hope.

And after all was over Manuel beg-

ged to see David.

"I dread it, but I cannot go until he forgives me," he said.

And somehow, in spite of technicalities, Father Tom managed it so the two men met on the third day; for Manuel spoke the truth when he said he could not go without forgiveness.

Manuel spoke the truth when he said he could not go without forgiveness, and he lived on until then, to the amazement of the prison physician.

At first David refused outright to see him, for his heart was bitter with the load of anguish borne through these three frightful years. But Father Tom "talked to him," and his mother gave the final stroke that determined him.

"Ye must go, Davic," she said, as she hung on his neck.

And oh! the thoughts of the two men as they faced each other!

and on the thoughts of the two men as they faced each other!

I where is Davie now? Well, his story got about and there was quite a furore of sympathy. Some good soul started a purse, and big hearts and good incomes ran the money up to enough to buy him a half share in a schooner, of which he ultimately became owner and captain. His old skipper wanted him back, but he did not need to be any man's man now, except his own—and Our Lady's.

The old mother lived to dandle his children on her knee and to take them on sunny Sundays sometimes to a quiet graveyard by the shore of the hay, where they would kneel by a small slab of gray granite and pray for him who slept below. And then as they rested before starting home, small hands pulled the weeds from the grave and picked the lichens from the letters of the inscription, sometimes spelling them out as they did so. And the spelling read: "Pray for the soul of Manuel Ignatius Pirarro."—Catholic Fireside.



A BOY HERO.

It might have been a mistaken idea of boyish honor that prompted him to do it, but who could not but admire the spirit of the little fellow who while he lay dying in a New York hospital the other day, refused to tell the name of a companion who had pushed him from a freight car and brought him to his death. "Don't cry, mamma," he said, after his crushed legs had been amputated. "It wouldn't be fair to tell. He didn't mean to hurt me." And with his hand clutching his mother's tightly the boy who was true to his chum even to death passed away.-American Boy.

LITTLE FOLKS' LITTLE JOKES. "Oh, mammal" cried little Bob one day, "when you stroke pussy's fur this way you can feel the electricity, and when you put your ear down you can hear her trolley !"

A mother asked a little boy on his return from his first day at school how he liked the teacher. He said: "Mamma, she is the funniest teacher I ever saw. She didn't ask me a thing 'cept what I didn't know."

"marian, you have a hole as big as a quarter in the heel of your stocksaid an Indianapolis mother to her little 5 year-old daughter one evening recently.

"Mamma, you exaggirate so," re-piled the little one. "The hole isn't bigger than 15 cents."

### A THOROUGH GOER.

Laura and Bessie Mason were spending a week at Grandma Strong's. Grandma was a sprightly old lady, and although so aged, she did her own work, and almost the last thing Mamma Mason said when her daughters left her was: "Now, girls, I hope you won't be a care to your grandma; I'm sure if you try you can help her in many ways."

The morning after their arrival, when they had finished a hearty breakfast of broiled chicken and golden corn-cakes with delicious syrup from grandma's own maple grove, Bessie said: "Do let us help you do up the work, grandma."

Grandma smiled. "I like to wash my china myself," she said, "but I'll tell you, my dears, if you really want to help me, I'd like to have you sweep up the kitchen and dining-room every morning. You can take turns at doing it."

"Well, let me do it this morning, then," said Laura. "Bessie is so poky particular about everything that it takes her forever and a day! And I'm in a hurry to run out and play!" Laura went vigorously to worktoo vigorously, perhaps, for she toss ed the broom so high that the dust rose in great clouds and set grandma sneezing and made the yellow cat seek refuge under the stove. He wasn't troubled there, for I must confess that Laura didn't sweep under the stove at all. She slighted other places too. She let the big rocking-chair stay where it was and merely swept around it; she never looked behind the door for bits of lint collected there; not a corner was swept, nor did she stir grandma's footstool.

Grandma Strong said not a word however, She went on washing her pretty pink and white china and hummed her favorite hymn, "A Charge to Keep I Have

The next morning it was Bessie's turn. First of all she dusted the chairs and set them in a row out in the entry. Then she took a newspaper and covered the stands of plants. Mamma says plants breathe through their leaves, and it isn't good for them to get dust;," she remarked.

She put a newspaper over the little table on which lay grandma's workbasket and "Saints' Rest." She removed from the room the garments hanging there. Then she began to sweep, taking short, quick strokes. Not a spot was left untouched. All the corners, behind the lounge, under the stove. Lust of all she lifted up grandma's footstool.

"Why-ee !" she exclaimed in surprise, stooping and picking up a tinyround yellow—something. "Here's money! a real gold dollar!" "Yes," said Grandma Strong, com-

posedly, though her black eyes twinkled as she looked at Laura. "Yes, Bessie, I put it there yesterday morning for some little girl who, in sweeping clean, should find it!"-The Companion.

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<del>Tarigaria i 110, 1111 | 1</del>

LOCAL AND GENERAL NEWS.

ANOTHER TORONTO MAN TO THE FRONT. THE FRONT.

Mr. J. C. Conlin, formerly with the Adams & Burns Co., wholesale grocers of Front street, Toronto, has been made manager of the Vancouver branch of the large wholesale liquor firm of Pither & Leiser, whose business operations extend to the Klondike. His Toronto friends wish him success in his new position.—Vancouver Daily Province.

FEAST OF ST. MICHAEL.

The Feast of St. Michael, the titular saint of St. Michael's Cathetitular saint of St. Michael's Cathedral, and of the Archdioces of Toronto, was celebrated at St. Michael's Cathedral on Sunday last with ceremonies of unusual impressiveness. Pontifical High Mass pressiveness. Pontincal High Mass was celebrated by the Archbishop, the Rev. Dr. Treacy being deacon and Father. Canning sub-deacon, with Rev. Fathers Ryan and Roh-leder deacons of honor, and Rev. Father Brennan of St. Basil's master of ceremonies. Rev. Dr. Teely delivered an impressive discourse on the celebration of the festival. MARRIED IN ST. PATRICK!S

MARRIED IN ST. PATRICK!S.

On the morning of Sept. 25, St. Patrick's Church, Toronto, was the scene of an attractive ceremony, when Miss Rose O'Dea was united in marriage to Mr. P. O'Maily, of Chicago. Special music was rendered for the nuptial Mass, which was celebrated by Rev. Father Stull, who also performed the marriage ceremony. The bride was handed over by her step-father, Mr. J. Tolland, while her cousin, Miss M. J. McGahey, acted as bridesmaid. The brideeroom was supported by Mr. M. McGah y. After the ceremony breakfast was partaken of at the home of the bride. The presents of the bride were many and very. of the bride were many and very, beautiful. At 2 p.m. Mr. and Mrs. O'Mally left for Chicago via Buffalo, where they propose taking in the sights of the Pan-American.

ENTERTAINMENT AT ST. PAT-RICK'S HALL.

St. Patrick's Hall, McCaul street, was so overtaxed on Monday even-ing, when Mr. E. A. Cullerton presented the famous pictures of the Passion Play at Ober-Ammergau, that hundreds went away unable to gain admission. A score of gentlemen invited to the platform were in the overflow; and the entertainment was repeated on Tuesday evening, so that there would be no disappointment On the second ocdisappointment on the second oc-casion the hall was again wowded. Many of the city clergy, Mr. Foy, K. C.: Mr. E. J. Hearn, Alderman Burns, Mr. Guay and others were present. Father Barrett, C. SS. R. présided, and introduced the lecturer, also closing the entertainment with an eloquent appreciation of its religious and scenic excellence. Mr. Cullerton is at once an entertaining lecturer and an exan entertaining lecturer and an ex-pert in the mechanical branch of his work. His pictures are splen-did and his descriptions vivid and brief. He has reduced to a mini-mum the glancing motion which so often takes away from the life-like feature of the moving pictures. The Passion Play was represented in its most impressive scenes. The attention of the audience is completely absorbed, and the lesson left upon the heart is deep and ennoblupon the heart is deep and ennobling. This part of Mr. Cullerton's entertainment is on a par-or above the high priced illustrated lectures that occasionally are given in the largest halls of the city. The Trish scenes took the audience through the streets of Dublin, along the

pictures showed General French going into action, the relief of Lady-

famous glens of Wicklow, down to Blarney and Killarney and by Lim-erick and Connemara to the north, terminating at Belfast. The moving

A STATE OF THE PARTY OF THE PAR

WANTED—For S. S. NO. 1, Rutherford—a Catholic teacher; holding a second-class certificate; duties to commence at once; applications, stating salary and experience, to be addressed to T. H. Jackman, Killarney P. O., Algoma West, Ont.

WANTED—IMMEDIATELY—CATH-OILC teacher—vality for balance of year, \$100 Address John E. Sulli-van, Kingsbridge, Ont.

**OBITUARY** 

DEATH OF MR. P. J. DOWNEY. DEATH OF MR. P. J. DOWNEY.

Guelph, Sept. 29.—Patrick Joseph Downey, one of the pioneer school teachers of this section of Ontario, died at the residence of his daughter, Mrs. C. C. Collins, in Renfrew, on Saturday, aged 81 years. Mr. Downey began teaching in Adjala Township, Sinceo County, in 1842. He came to irramosa Township a few years later, and afterwards to Guelph, where he taught in the old school near the G. T. R. statio, a building which has long since succunibed to the ravages of time. Mr. Downey retired in 1880, his last position being in Puslinch, where he taught ing in Puslinch, where he taught for 24 years and gave to that section the name of Downey's, which it still bears. An idea of the improvement that has taken place in our educational facilities during the least half contury, may be gained last half century may be gained from the fact that when Mr. Downey began teaching it was the cusfrom the fact that when Mr. Downey began teaching it was the custum for the teacher to board at the homes of the children, each family taking him by turn. The seats in the schools in those days were rough hewn planks, supported by stakes driven into the logs around the walls of the buildings. Deceased was born in the City of Cork on St. Patrick's Day, was christened Patrick and left Ireland in the ship St. Patrick. He was as wholehearted and thorough an Irishman as this rather remarkable coincidence would indicate, and was known for his uniform courtesy, hospitality and kindliness. His wife predeceased him nearly four years ago. The surviving children are Edmond J. Cleveland; Frederick, Toronto; Joseph P., editor of The Guelph Herald; Mrs. C. C. Collins, Renfrew, and Catherine, a member of the Community of Loretto.

of the Community of Loretto. THE OLD HOMESTEAD. In a very lonely valley close by a

river side,
Stands a pretty little cottage,
wherein but two abide.
The door's ajar, and seated we see

And by her sits her husband, a man with snow-white hair.
This has been their home forever, since the day that they were

And their children's little children call it "the Old Homestead."

Away around this cottage all is still and free from care,
Save the tiny humming bee and the birds high in the 4
And the rushing rangling waters, that o'er the stones do glide,
And 'neath some weed and bushes their dark green shadows hide: hide:

the little fragrant wind that plays and drives our stream ahead,
Are all the sounds that meet the ear 'round the Old Home-

stead.

But this house was not always gladdened by the sound of children's play;
Whose voices were far sweeter than the song bird's softest lay;
But they're parted now and scattered, into men and women

grown; the two dear aged parents spend their last days all alone.

alone.
Dreaming of their absent darlings,
fondly thinking of their dead;
And of many happy memories that
still throng the Old Homestead.
DOT.

The Two Scourges ALCOHOL AND MORPHINE.

ALCOHOL AND MORPHINE.

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Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox Street, Toronto, Canada.

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Zenchers Mantea.

"HE MÁRKET-REPORTS.

Wheat Soutinues Weak-The Live Stock Trade-Entest Quotations.

Stock Trade-Latest Quotations.

Tuesday Evening, Oct. I.

Wholesale trade circles are fairly active for
ing orders and thry are sending in good sort
ing orders and thry are usually well distributed
showing that sales are quite numerous among
country retsilers in various departments of trade
where points is good for shipment to inland
the demand for goods for shipment to inland
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Teronto St. Lawrence Market.

Receipts of grain on the street market to-day ere much beavier than usual. Prices generally cire much beavier than mann. Frica somewhat selling at 60c to 30c per steady, 400 bushels selling at 60c to 30c per bushel, 10cd wheat was caser, 400 bushels selling at 60c to 30c per bushel, 10co bushels selling at 30c to 60c per bushel, 10co bushels selling at 30c to 60c per bushel, 10c bushels selling at 47c of 60c per bushel, 10c bushels selling at 47c of 60c per bushel. to 55% per hubble Oats Wore firm, 200 husbels selling at 30% to 41c per bushel. Ryc-Was sicady, 100 husbels selling at 54c per bushel. Hay-leccipts were medium and prices casisr, 20 loads selling at \$10 to \$11. Straw-Oue load at \$11.

Cheene Markets. Ingersoll. Oct. 1.—At the cacese market held here to-day 600 boxes of colored cheese were offend; 01/2 bid, but no sales were made. Toronto Live Stock.

Toronto Live Stock.

Recipits were heavy at the Western Cattle Market today. There were 80 loads in all, in which there were 1.538 cattle, 7.53 sheep, 600 loags and 22 calves. The quality, however, though somewhat improved as against tast week, was not good generally, there being a great deal of poot stock offered. As a result fee market continued draggy, though price. Exporters were not satisfied the stock of the sto

cps and from \$3 to \$6.00 miles and there is a nahmale cra-Were liberally offered and there is a lity of a gint before Friday, Mixed from 500 to 500 lbs, fair quality, sold 5. Heavy animals weighing from 1.000 lbs, are quoted at \$3.75 to \$4. The tense of the sold of the

low.

Hutchers' Cattle—The offerings are not of the best and those sold brought from \$3:75 to \$4.25 per cwt. wt. ch Cows—Offerings were medium. Good ners are scarce. Prices are steady around lich Conmented to the control of the per cwt. The heat a decided 124c all round to-day. The heat a dected atoex now brings \$7.12% to \$7.37% per cst. Corn.fed., edls at \$7 to \$7.12% and lights and tate at \$0.67%.

East Buffalo Cattle Market.

East Buffalo Cattle Market.

Rast Buffalo Oct. 1.—Cattle—Recolpts. 10
carsi market dull; prices lower for all grades i
veals and caives, supply moderate and demand
much casier; butk of veals sold at \$7.50 to \$7.75
good to best, \$5.50 to \$7.25; common, light of
grassers and buttermilked \$2.00 to \$1.25, between
grassers and buttermilked \$2.00 to \$1.75
good band, lambs, sheep also fairly steady;
spring lambs, fair to tancy, \$4.75 \*\* 5... 10; contmond to fair, \$4.40 to \$4.00; culls, common to
good, \$3.25 to \$4.25; sheep, choice handy wether
\$3.50; culls and common, between the series
\$3.50; culls and common, dower; fair-to choice
forkers. \$6.76; to \$4.76; pigs. \$2.00
grassers. \$6.76; to \$4.76; pigs. \$2.00
grassers. \$6.50 to \$4.70; pigs. \$0.00
grassers. \$5.50 to \$4.70; pigs. \$0.00
Chilesian Laws Stank.

Chiengo Live Stock.

Chiesigo Live Stock.

Diteago, Oct. 1.—Cattle—Recepts, 5,000; good prime aters, 36,10 to 80.00; poor to medium, to 35,00; stockers and feeders, \$5,25 to \$4,25; wa, \$4,05; beiters, 2.7 to \$5, canters, \$1,35, to 32, to 10,35; builes, \$1,75 to \$6,15, to \$6, canters, \$1,35, to 10,35; builes, \$1,75 to \$6,15, to \$6, calves, \$2,00; to \$1,00; to \$1,00; calves, \$2,00; to \$1,00; calves, \$2,00; to \$6,00; to \$1,00; calves, \$2,00; to \$6,00; to \$6,00; calves, \$2,00; to \$6,00; to \$6,00; calves, \$2,00; to \$7,10; rough heavy, \$3,03, to 60; light, \$6,00 to \$8,00; bulk of sales, \$6,00; cot to \$6,75. Sheep—Recepts, 20,000; good to olce wathers, \$3,50 to \$3,70; fair to choice ized, \$3 to \$3,40; western aheap, \$3 to \$3,40; tive lambs, \$2,50 to \$4,75; western is abs, \$40 to \$4,40; western is abs,

Leading Wheat Markets.

Closing previous day. Closing to-day. 

Londom, Oct. 1.—Open—Wheat on passage, series indifferent operators: parcels No. 1 northers pring, atoam passage, 20s 47d, Duluth inspection; make, on passage, easier and neglected Veather in England cloudy; in France, fine, festerday's country marketh-English quiet bail

DEATHS

TOOHEY — At London, on Friday morning, Sept. 27, at 1.30, Mrs. Catherine Toohey, aged 80 years, widow of the late Patrick Toohey.

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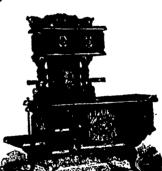


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