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VOL. XI. No. 43

TORONTO, THURSDAY, OCTOBER 23, 1903

PRICE FIVE CENTS

Father Bayard is Dead

London, Oct. 21.—Very Rev. Joseph Bayard, parish priest of St. Thomas, and who has been ill in St. Joseph's Hospital from a complication of diseases since April last, died this morning about 11 o'clock.

The late Father Bayard, who was well known throughout the London diocese, was born in Ogdensburg, N. Y., on May 16, 1835. When five years of age he began school life on the Island of Perrott, Quebec. At seven years of age he entered St. Theresa's College, Quebec, where he remained until he was fifteen years old. He then went to the Sulpician Seminary in Montreal, where he completed his theological course, remaining there until 1856, when he accompanied the late Right Rev. Bishop Pinsonneault to London as secretary. In 1858 he entered the seminary at Baltimore, Md., and was ordained priest at Montreal on March 19, 1859.

The following year he came to London as assistant to his brother, Rev. Father Edward Bayard, who was parish priest here at that time. After a short stay in London Father Bayard went to Sandwich, where he remained until 1866, when he was given charge of the parish of Ingersoll. In 1876 he was transferred to Sarnia as parish priest, which position he held for 20 years, after he was removed to Windsor. After three years he was sent to St. Thomas. At the time of Bishop O'Connor's elevation to the Archbishopric of Toronto, Father Bayard was made administrator of the Diocese of London. When the present Bishop McEvay was made bishop, Father Bayard was made Vicar-General, which position he held until the time of his death. He was probably one of the best-known priests in Canada and numbered among his hosts of friends many Protestants in all walks of life.

THE FUNERAL.

The funeral was held on Friday morning and was attended by all the solemn ceremony of the Church.

At 5 o'clock on Thursday the body was conveyed to St. Peter's Cathedral where it was met by the rector, Rev. Father Aylward, with other priests and acolytes, and placed in the sanctuary, to lie in state until Friday morning.

The sanctuary was draped with crape, and presented an impressive appearance. Members of the Catholic Mutual Benefit Association and of the St. Vincent de Paul Society, guarded the remains of the late priest all night. At 7.30 o'clock the Rosary and Vespers for the Dead were said by the clergy present.

On Friday Masses were said throughout the entire morning, until 10.30, when the solemn recital of the office for the dead took place, and Requiem High Mass was sung by Rev. Father Boubat, parish priest of Ridgeway, with Rev. Father West, of St. Thomas, as deacon, and Rev. Father McKeon, rector of St. Mary's, as sub-deacon.

The touching reference to the deceased beloved priest was made by Rev. Father George Northgraves, of Seaford, and the last prayers were pronounced by His Lordship the Bishop of London, Right Rev. Fergus P. McEvay. Rev. Father Egan, the Bishop's secretary, acted as master of ceremonies.

At the conclusion of the Mass the body was removed to Mount St. Joseph, Richmond street north, where it was interred in a quiet spot immediately in the rear of the pretty little chapel. His Lordship the Bishop performing the last sad rites at the grave.

The pall-bearers were all prominent Catholics of London, Messrs. Moses Masurel, James Wilson, O. Labelle, T. J. Murphy, R. H. Dignan and Philip Pocock.

Ursuline Academy, Chatham

The commencement exercises of the Ursuline Academy, Chatham, were held on the 21st of October, the feast of the tutelary saint of the institution, the glorious martyred virgin St. Ursula. St. Cecilia's Assembly Hall was tastefully and prettily decorated, the prevailing hues in the drapings, as also in the costumes of the students, being blue and white, the convent colors. Palms, ferns, autumn leaves, with the bloom of rose, carnations, aster, chrysanthemum, and the myriad-hued blossoms which beautify nature in this bright month, were scattered in artistic profusion, making a brilliant background and setting for the sweet young faces and slender girlish forms which adorned the stage.

His Lordship Bishop McEvay, of London, accompanied by the following clergy, were present: Rev. Father McBrady, C. S. B., President of Sandwich College; Rev. Fr. James, O. F. M., P. P., of Chatham, Ont.; Rev. Fr. O. Donahue, O. S. B., P. P., of Port Lambton; Rev. Fr. Andrieux, P. P., Painscourt; Rev. Fr. Boubat, P. P., Ridgeway; Rev. Fr. McKeon, P. P., St. Mary's, London, Ont.; Rev. Fr. Memier, P. P., Windsor; Rev. Fr. Tobin, Stratford; Rev. Fr. Mogan, P. P., Raleigh; Rev. Fr. Langlois, P. P., Tilbury; Rev. Fr. Hermann, O. F. M., Chatham; Rev. Fr. Parent, P. P., Big Point; Rev. Fr. McGee, P. P., Maidstone; Rev. Fr. Ladouceur, P. P., St. Peter's.

The chorus of welcome, "Hail to our Guests," was excellently sung by the entire school, the orchestral accompaniment of string and wind instruments, supported by two pianos adding greatly to the brilliancy of the effect. The entertainment which followed was one of superior merit and excellence. Its theme, "The High Vision of the Holy Grail," in song and story, is, for its purity and refinement, a classical one in the highest sense. The prologue, by Miss Jessie Kathleen Wilson, introduced the subject in a most felicitous manner, and was followed by "The Chimes," a charming chorus on the mystic chimes of the Grail castle, sung by the junior pupils with graceful gestures. The duet in "The Chimes," sung by Olive and Laura Mather, was sweet and pretty.

Miss Gertrude Mary Prud'homme, in a fine essay, made an eloquent apology for the presentation of legends, at once placing the legend of the Holy Grail on a plane far superior to ordinary myths, or folk-lore. The chorus, "Monsalvat Bellis," was well sung by the senior pupils, the solo being beautifully rendered by Miss Gavin.

Then followed an exceedingly fine paper, a class consideration, read by Miss Jessie McEvan. In this was recounted the various stages by which the great legend was preserved, expanded and transmitted through the old chronicles of Britain and the mediaeval minstrels of Germany, until the revival of traditions in the last century.

Miss Beatrice Gordon Cosgrave and Miss Mary Elizabeth Gavin, in two superb essays, "The Arthurian Synthesis of Alfred Tennyson" and "The Welsh Saga Drama of Richard Wagner," illustrated the manner in which these two great masters of poetical and musical arts utilized the rich material of these legends, the former in his exquisite epic, "The Idylls of the King," and the latter in his incomparable musical-dramas, "Lohengrin" and "Parsifal."

"The Five-Fold Vision" was excellently portrayed in recitation; that of Percival's sister by Laura McDonald; that of Sir Percival and the spots Galahad by Olive Mather; Sir Bors' by Emma Oulette; and Lancelot's by Hazel Washburne.

"The Mystic Lesson of the Grail Vision," by Miss Kathleen Loretta Sperman, forming a fitting sequel to the wonderful history of that sacred cup, bringing down from the high region of idealism these marvellously wrought legends (wherein in less of legend than mysticism), and placing them in our hands as a sweet illustration of the commensurate with the truth and purity of our daily lives will be the perfection with which we will behold the vision.

In the last, "As die the lustrous light of day" was depicted the last earthly vision of the precious vessel.

"As down dark tides the glory slides And star-like mingles with the stars."

The programme also included several pianoforte numbers. "The Schumann Symphony," by Miss Mabel Edmondson, was artistically executed. "Piccolo," by Miss Maybelle Parker. The violins were played by Miss Florence Surby, Kathleen Sperman and Angela Crotty.

The conferring of medals and diplomas was followed by a pleasant little speech by His Lordship, who in the happiest manner mingled with his gracious words of unfeigned praise, some salutary advice for the young students. Very Rev. Father McBrady, President of Sandwich College, then spoke a few words, after which His Lordship granted the pupils a holiday.

Following is a list of the honors conferred:
Gold Medal for Christian Doctrine—Presented by His Lordship Bishop

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McEvay, D. D., awarded to Jessie Gordon.
Competitors—Jessie McEvan, Kathleen Sperman and Louise Murray.
Silver Medal for Christian Doctrine (Junior Grade)—Presented by the Franciscan Fathers, Chatham, Ont., awarded to Gertrude Doyle.
Competitors—Elizabeth Doyle, Edith Peck and Anna Burby.
Gold Medal for Department and Application—Presented by the Rev. Fr. Langlois, P. P., Tilbury, awarded to Theresa McEvan.
Accessit—Kathleen Sperman.
Competitors—Misses Murphy, O. Mather, B. Hunt, J. McEvan, J. Gordon, O. Brenner, M. E. Gavin, C. McGregor, C. E. Trankla, A. Carson, E. Peck, S. Post, N. Dillon, H. Washburne, E. Oulette, L. Hurley and G. Doyle.

Gold Medal for Domestic Economy—Presented by Mrs. Josephine Gaultier, Detroit, Mich., awarded to Bernadette Hunt.
Gold Medal for Domestic Economy—Presented by Dr. Jennie Carson, Chatham, awarded to Mary Louise Murray.
Competitors—Theresa McEvan, Edith James, Agnes McFadden and Marie Laporte.
Silver Medal for Plain and Ornamental Needlework (Junior Division)—Presented by Miss Mary Crotty, St. Columban, Ont., awarded to Emma Oulette.

Competitors—Lila Hurley, Fanny Martin and Olive Petley.
Silver Thimble for Sewing—awarded to Silvia Post, Jessie O'Brien and Mary O'Connor.
Silver Medal for having the highest marks at the Entrance Examinations—Presented by Rev. Francis Schaefer, O. F. M., awarded to Lulu Beaufort.
Certificates for having passed the Entrance Examinations—awarded to Lulu Beaufort, Marie Laporte and Marie Thibodeau.

COMMERCIAL COURSE
Gold Medal for Stenography and Typewriting—Presented by Mr. Mathew Doyle, St. Thomas, Ont., awarded to Lily Walker.
Silver Medal for Commercial Work—Presented by Mr. Mathew Doyle, St. Thomas, Ont., awarded to Blanche Kelly.
Certificate for Stenography—awarded to Augusta McDonnell.

PRACTICAL MUSICAL DEPARTMENT
Gold Medal—Presented by Rev. Albert McKeon, P. P., St. Columban, Ont., awarded to Maybelle Edmondson, graduate with first-class honors.
Gold Cross—Presented by Mrs. Jas. Sperman, Sarnia, Ont., awarded to Miss Mary Elizabeth Gavin, for fidelity to St. Cecilia's Choir.
The following young ladies received medals for having passed with first-class honors the Toronto Conservatory of Music Examinations:
Senior Grade, Gold Medal—Presented by Rev. Albert McKeon, P. P., St. Columban, Ont., obtained in Intermediate Grade by Anna J. Carson.
Intermediate Grade, Gold Medal—Presented by Mrs. Charles Mount, Chatham, Ont., obtained in Junior Grade by Maybelle Parker.
Junior Grade, Silver Medal—Presented by Mrs. Josephine Gaultier, Detroit, Mich., obtained by Jessie Wilson in Primary Grade.
Silver Medal—Presented by Rev. Father Parent, P. P., McGregor, Ont., awarded to Kathleen Sperman, for violin, Junior Grade.

Graduating Course—Diploma awarded to Maybelle Edmondson for having completed the prescribed course in piano-forte study.
The following diplomas were awarded by the Toronto Conservatory of Music to the following young ladies:

At the last regular meeting of St. Leo and Anthony's Commandery No. 2, Knights of St. John, the officers and members of this society received an official visit from the Ontario Grand Grand Commandery, viz.: Thomas Callaghan, president; John Whalen, first vice-president; Miss Prendergast, second vice-president; G. P. McCann, secretary; J. Nightingale, treasurer; C. J. Regan, trustee.
Mr. E. Millward read an address of welcome to the visiting officers, after which Mr. T. Callaghan replied and thanked the officers and members for their very kind reception and spoke in an interesting manner for the good of the order.

Addresses were also delivered by the other grand officers for the welfare of the Knights of St. John.
Before the close of the meeting the Grand President was presented with an ebony cane, suitably inscribed as an expression of the appreciation of his services in this society. Mr. Callaghan in a pleasing manner replied, thanking the members for their kindness and this memento.
JOS. ALLEN, Rec. Sec.

DEATH
SCANLAN—On October 21, 1903, at his late residence, 1,097 Dundas street, London, John Scanlan, aged 84 years.

Have you read
"The Story
of a Business
School?"
If not, send request by postal and receive it by return mail free. It is published by the Central Business College of Toronto, Limited, and is worthy of a careful perusal by all parents and by young people generally. Address
W. H. SHAW,
President,
Toronto, Ont.

Peace, Harmony and Good Will Offended

(Written for The Register.)

This world of ours is a very curious one. We find all kinds of people in it—from the Saint to the sinner, the honest man to the hypocrite, the honorable and upright man, to the mean and contemptible one, the friend and the enemy, the wise and the unwise, the rich and the poor, the charitable and the hard-hearted, but the most despicable of all, the one who stands out in bold relief as the essence of meanness, is the bigot, the ignoramus and the prejudiced person. Such a being lives in a very narrow space called a mind, and has for love a heart that is too petrified to do any good outside of its very narrow and crooked path. How different is the person who lives in peace and harmony, whose mind is not shrouded in the dark valley of ignorance and error from which chaos and ruin come, and whose heart loves and feels the truth, the Mighty Truth.

Two Sundays ago in the famous Catholic City of Montreal, at the same time, though in different churches, there were two sermons being preached, the one by a Congregational minister, the other by a Catholic Archbishop. The minister's discourse was a series of libels, prejudices and blasphemy, a sermon that suited his weak and tottering belief, and showed forth the rampant bigot, and ignoramus in his true colors.

"We note a country's waning By its lack of moral training. While its scoffers are disdainful, The true God, What's the human now sophistic, With a doctrine atheistic In the mirror of the mystic But a cloud."

His Grace Archbishop Bruchesi was preaching the doctrine of peace, harmony and good will among the different creeds, and thanking in particular the Protestants of Westmount for their tolerance and fairness. The following is a good sample of lies, ignorance and poison as preached by Rev. Mr. Pedley.

There were, he said, two distinct conceptions of the ministry. The one being that it was priestly; the other had it was evangelical. The first idea had held the greatest sway, for the first fourteen or fifteen centuries of the Christian era, being almost without rival. Among three-fourths of the people of the churches of to-day the idea still prevailed. Those who held such belief maintained that the ministry of God was a special order of apostolic succession and bearing with it certain peculiar rights and special religious prerogatives. (Unto it was given the power to make absolution; to take bread and wine and transform them into the body and blood of Jesus Christ; and that those who became ministers did so through hereditary ordination.)

ATTRACTIVE TO MEN
This belief had its attractive side for human nature. The clergyman was supposed superior in Christian attributes to his people. He was either robed in spotless white or in rich ecclesiastical colors, and the services were made attractive with music and ritual.

Then, again, it not infrequently occurred that a man entered church where a priest was supreme, because he thought that priest could perform ceremonies before him which would remove his guilt and give rest to his troubled mind.

"This is one of the two conceptions," said Mr. Pedley. "The other, the evangelical, is that the minister has no priestly power other than that which is in common with his fellowmen. He is no more a priest than any other Christian, and he must aim to expound the gospel of Christ in the most impressive way he can and to keep himself not above but one of his congregation."

"While the first idea we believe to be incorrect, yet there often is something beautiful in the relationship

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Our Montreal Budget

(From Our Own Correspondent.)

The first of the season's eueches to be given by St. Anthony's Young Men's Society took place in St. Anthony's Hall, Thanksgiving evening, and added one more success to the many that has attended this society's enterprise. During the eueche, Morris six-piece orchestra played the latest music, and refreshments were served at the close. A novelty in the shape of a handsome cup, to be known as the St. Anthony's Eueche Cup, will be presented to the player having the highest score of points during the season. Keen competition is expected, and the first eueche has given the following ladies and gentlemen a very good hold upon the cup—Miss Marguerite Mulcair, the winner of the first ladies' prize; Mrs. Thomas, winner of the second; Miss M. Brand, winner of the third; Mr. P. Kane, first gentlemen's prize; Mr. F. B. McNamee, second; and Mr. Thos. Norton, third. Among the others are Miss M. McGee, F. McGovern, M. McNally, M. Meenan, M. Scott, K. Slattery, Mrs. T. Kinella, Mrs. A. Grant, Mrs. Carter, and Mr. G. W. Barr.

St. Anthony's Young Men's Society is at present in a very flourishing condition. The rooms each evening are well attended by the members, and St. Anthony's Parish has a society of which they may justly feel proud of. When the young men are looked after, the future of the parish is assured.

Rev. Martin Callaghan, P. P., St. Patrick's Church, returned home from Old Orchard Beach where he has been spending a few days.

The Assessment Roll for St. Michael's Parish is being prepared. By the English-speaking Catholics of the Mile-End and St. Denis parishes forming into the English-speaking parish of St. Michael's, they and all English-speaking Catholic owners of property situated within the limits of said parish, were freed on the very day of its erection from any tax they were obliged previously to pay to these French parishes.

St. Mary's C. L. & A. A.
At the last regular meeting of St. Mary's C. L. & A. A., the newly-elected officers were installed by the Rev. Chaplain and the President.

The officers for the ensuing year are: Spiritual Director, Rev. Father Williams; President, C. J. Read; Vice-President, J. A. Muldoon; Recording Secretary, J. W. Walsh; Financial Secretary, J. J. O'Reilly; Treasurer, A. A. McCutcheon; Librarian, J. Donovan; Sergeant-at-Arms, J. Cain; House Committee, T. Cain, D. Murray, J. Zeagman; Trustees, D. A. Carey, J. Furlong, P. J. Slattery; Athletic Committee, D. A. Carey, J. De Roacher, J. P. Breen, J. Broderick, J. C. Murphy, J. J. Clarke, J. McBride; Investigation Committee, W. J. Henry, J. C. De Roacher, A. C. Cartan. The Entertainment Committee will be elected at the next regular meeting.

The reports of the financial committee show the association to be in a very flourishing condition and every thing points to a very successful season.

The House Committee have had the rooms nicely decorated and renovated throughout.

The hand ball tournament is creating considerable interest among the members.

The annual field day will take place next Saturday on the club grounds, and all that will be required to make the affair a brilliant success will be fine weather. Among the notable events of the day will be the old and married men's races. The competitors of these races are in hard training.

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TENTH MONTH October THE ROSARY THE HOLY ANGELS

Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for the month of October 1903.

Children's Corner

FIRST AROUND THE WORLD.

Louis Antoine de Bougainville was the first French navigator that ever sailed around the world. He was born in Paris the eleventh of November, 1732.

A REMARKABLE BOY.

What's just about the nicest thing that ever was, d'you' spouse? Well, I can tell you—it's a boy that 'members all he knows.

THE NERVOUS TEMPERAMENT.

The nervous child is often difficult to manage, especially if the mother is impatient with its despondency or its irritability.

WHY COMPLAIN?

A child can think, speak, and move. This is all an emperor can do. With such attributes why pause and complain that you can't accomplish anything because people won't help you?

DISSENSION IN FAMILIES.

This often arises from a lack of mutual consideration among the members of the family. The "soft answer" that turneth away wrath is forgotten.

CHICK-A-DEE-DEE.

The sky was all gray, and the earth was all brown. The frost-withered leaves came fluttering down.

TEACH THE CHILD BRAVERY.

Many a mother makes the mistake of sympathizing too much with her little one over the small accidents that keep happening.

Another Cure of Chronic Disease

DR. CHASE'S Kidney-Liver Pills

Statement Vouched for by Minister Mr. James A. Buchner, St. Catharines, Ont., was for years a steamboat man and is favorably known in every part of the province.

ALLAN J. ARTINGDALE, with the Boston Laundry.

DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve thoroughly cured me of Bleeding Piles.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism.

MRS. JAMES FLEMING.

DEAR SIR—It gives me the greatest pleasure to be able to testify the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work.

J. O'CONNOR, Esq., City.

DEAR SIR—I wish to testify to the merits of Benedictine Salve as a cure for rheumatism. I had been a sufferer from rheumatism for some time and after having used Benedictine Salve for a few days was completely cured.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years.

JOHN O'CONNOR, Esq., Toronto.

DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again.

The Rheumatic Wonder of the Age BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases. A FEW TESTIMONIALS

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John O'Connor, Esq., Toronto: DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years.

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Dunlop Creeper Rubber Heels. NO JAR NOR SLIP. MADE OF FINE RUBBER.

HOME CIRCLE. The HOME CIRCLE.

FRIENDS IN PARADISE. They are all gone into the world of light! And I alone sit lingering here.

Like stars upon some gloomy grove, Or those faint beams in which this hill is dressed.

I see them walking in an air of glory, Whose light doth trample on my days.

O holy Hope! and high Humility, High as the heavens above! These are your walks, and you have showed them me.

Dear, beautiful Death! the jewel of the Just, Shining nowhere, but in the dark; What mysteries do lie beyond thy dust.

He that hath found some fledged bird's nest may know, At first sight, if the bird be fledged; But what fair dell or grove he sings in now.

And yet as Angels in some brighter dreams Call to the soul, when man doth sleep; So some strange thoughts transcend our wretched themes.

If a star were confined into a tomb, Her captive flames must needs burn there; But when the hand that locked her up gives room, She'll shine through all the sphere.

O Father of eternal life, and all Created glories under Thee! Resume Thy spirit from this world of thral Into true liberty.

Either disperse these mists, which blot and fill My perspective still as they pass; Or else remove me hence unto that hill Where I shall need no glass.

After his return he retired to Normandy, remaining there six years, during which time he published, in 1771 his "Voyage Around the World," which gained for him great renown throughout Europe.

Named a member of the Institute and of the Bureau of Longitudes in 1796, he was later on ennobled, and made a member of the Legion of Honor, and a Senator by Napoleon.

He died in Paris on the 15th of August, 1811, at the age of eighty-two years.

WHY THE STOVE SMOKES.

If you will take a piece of stove-pipe twelve inches long and six inches thick (eight is better), cut four notches two inches deep in one end, and the same number at the other.

When meal time comes, make a fire in each stove, place a tin plate on top, put in it whatever you want to cook, cover it with another plate, and soon the meal is ready.

The air goes into the pipe at the bottom notches, the heat from the fire, the upper air rises, the lower air rushes through the notches to take its place, and makes what is called a draught.

Housewives will be interested in the following receipt for German bread, or bröden, the leading feature of which is that the ingredients must be cold as possible.

When persons are ill a long time they naturally become tired of seeing just the same things in the same place.

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THURSDAY, OCT. 29, 1903.

CANADA AND IMPERIALISM.

(No. 3.)

The attitude of Canada towards Mr. Chamberlain's policy cannot but be strongly affected by the wave of disappointment that swept over the Dominion upon the announcement of the Alaska Boundary award. Public men and journals, willing up to that moment to examine Mr. Chamberlain's case and judge for themselves whether or not trade advantage might not possibly accrue from a closer union of the Colonies with the Motherland (though the closer connection involved some surrender of colonial autonomy) suddenly realized that not by the contraction of Canadian freedom, but on the contrary by the extension of her powers of self-government must the ties of empire be modified. There seemed for a while to be a danger that the first in-rush of this conviction upon the public mind of Canada, borne upon the careless winds of free speech, would carry the national spirit too far at first. But though lawyers, journalists and teachers talked of independence becoming a political issue, the great body of discussion quickly settled itself into a sober, earnest consideration of those changes that appeared not only necessary but also salutary to Canada's circumstances socially as well as geographically. Sir Wilfrid Laurier's speech in the House of Commons Oct. 23 had not only a steady effect but gave a statesmanlike direction to the current of public opinion. The following are the leading declarations of the Premier:

I have often regretted, Mr. Speaker, and never more than on the present occasion, that we are living beside a great neighbor, a people who, I believe I can say without being deemed unfriendly to them, are very grasping in their national acts, and who are determined upon every occasion to get the best of any agreement which they make. I have often regretted it, so that while they are a great and powerful nation we are only a small colony—a growing colony, but still a colony. I have often regretted also that we have not in our own hands the treaty-making power which would enable us to dispose of our own affairs. But in this matter we were dealing with a position that was forced upon us. We have not the treaty-making power. I am sorry to say that the whole correspondence which we have had upon this question since 1899 has not yet been placed before Parliament. I am sorry not only that we have not the treaty-making power, but that we are not in such an independent position that it is in my power to place before Parliament the whole of the correspondence as it passed between the Canadian Government and the British Government. But we shall have that correspondence, and it will be placed before Parliament next session—the whole of it—no matter what protests may come from abroad. We shall have the whole of it—and then this country may know exactly what is taking place and what share of responsibility must rest upon each of the parties concerned in this matter. But, having no such power, our hands are tied to a large extent, owing to the fact of our connection—which is for our benefit, but which has also its disadvantages—the fact of our connection with the mother country making us not free agents, and obliged to deal with questions affecting ourselves through the instrumentality of the British Ambassador.

The question came before us, and what were we to do? Were we to leave that question forever an open one? Were we to leave that frontier forever a bone of contention? Were we to leave a condition of things under which it might happen, in case of a discovery of gold being made in the disputed territory, that American miners and Canadian miners would rush in and a clash might occur which would eventuate in conflict and bloodshed, and difficulties which, the mind shudders to contemplate? We had to come to some conclusion, and, after long negotiations, which will be seen when the whole correspondence

is brought down, the offer was made to us of accepting this treaty, which implied a judicial interpretation of the treaty of 1825, the result of which could give nothing to our opponents and could take nothing away from us, but which would simply determine what were our rights under that treaty. I think it was the duty of the Canadian Government to put an end to this unfortunate condition of things to which I have referred. That is the position which we took upon the case. We wanted to have the treaty judicially interpreted. We wanted no territory from the Americans; we wanted simply that which belonged to us. That was the proposition made to us, and we decided to accept it.

Now, after we had given our assent to this treaty, after we had consented to refer the question to this, a tribunal which was to be composed of six impartial jurists, we were notified that the jurists, which were to be appointed by the American Government were gentlemen who, with all respect be it said, could not qualify as impartial jurists. They had expressed their opinions upon this question already with a good deal of emphasis. We protested against the appointment of these gentlemen, and we asked the British authorities to convey our protest to the President of the United States, representing that gentlemen who had expressed upon the floor of Congress opinions upon this question could not "come within the terms 'impartial jurists,'" such as were contemplated by the treaty. And, sir, what took place? Before our protest had been taken into consideration the treaty was ratified by the British authorities. Then another difficulty arose. What were we to do under these circumstances, the treaty having already been ratified? His Majesty had given his assent to it. His Majesty, who is the only person in the British Empire who has a right to sanction a treaty. Under such circumstances what were we to do? I want to know what our friends on the other side would have done. I ask my hon. friend the leader of the Opposition what would have been their conduct on that occasion? Would they have withdrawn?

What would have been the consequences if we had declined to give our assent? The consequences probably would have been that the American authorities would have planted the American flag upon the disputed territory, and we would have been obliged either to retire with disgrace or to go to war to preserve our rights.

Mr. Gourly—Go to war?
 Sir Wilfrid Laurier—That would have been the consequence. Therefore we said no, we will do the best we can in the condition of things in which we find ourselves. We confided our rights to the judgment of men who, we believed, were able to defend them before the tribunal. We thought that we could entrust our case to a commission of impartial jurists, who would judicially interpret that treaty, all the time supposing that they would be jurists of repute. The proposition was made to us that the British Government should appoint the Lord Chief Justice of England to represent the British side, Lord Alverstone, well, sir, according to my hon. friend (Mr. Borden), I made a mistake. I confess that when it was proposed to us that we should have at the head of that commission the Lord Chief Justice of England I thought that in the hands of a gentleman of his distinction our interests would be secure. My hon. friend suggests that I made a mistake, that we should have insisted upon the appointment of three Canadians instead of two. He suggests that Canadian interests would have been more secure in the hands of three Canadians than in the hands of the Lord Chief Justice of England associated with two Canadians. Now, sir, this means, if it means anything, that the Lord Chief Justice of England, who was charged with the judicial interpretation of that treaty, did not judicially interpret it, but allowed himself to be biased by influences which it is a shame to mention or to suppose. If it means anything it means that if the Lord Chief Justice of England could judicially interpret the terms of the treaty and apportion the rights of the parties according to law and justice, then a Canadian would have had to go against his conscience to arrive at the same conclusion. Sir, I refuse to accept that proposition. I refuse to accept either side of the proposition. But I believe that in submitting our rights to the Lord Chief Justice of England we had every reason to suppose that our interests would be as safe as they could be in the hands of anybody, and that the Government of Canada made no mistake in that respect. I would not be disposed to discuss it at this moment. I shall wait until we have the reasoned opinion of the Lord Chief Justice of England. But this is not the proposition; that is not the

remedy. It is not because we accepted one form of commission or another. I shall show a little later on where the remedy is.

My hon. friend also made it a matter of reproach that we had accepted a tribunal of six instead of a tribunal of seven or of any odd number. It is true that we objected again and again to a tribunal composed of six members only, but for what reason? Not that there would not be as much justice in six as in seven, or nine, or five, or any odd number, but because a tribunal consisting of six members or any even number did not insure to us that condition of finality which we thought ought to be a condition of such a reference as that. If there were six commissioners there might be three on one side and three on the other side, but if you had had seven you would have had an opportunity to have finality; but that is not an argument to show that we would not have had any more security with seven than with six. Suppose there had been four commissioners opposed to us. Suppose that had been a seventh commissioner appointed by the Republic of France, or by the Emperor of Germany, or by the King of Sweden, or by any other friendly power, and suppose that the seventh arbitrator should have stood with Sir Louis Jette and Mr. Aylesworth, then the tribunal would have been composed of three commissioners on the one side and four on the other, and we would have been no more advanced than we are at this moment. Therefore there is nothing in that argument. The only thing that we feared in having a tribunal composed of six members was that there should not be that condition of finality, but there is the condition of finality as the tribunal has been composed.

But the difficulty is not there. The difficulty, as I conceive it to be, is that so long as Canada remains a dependency of the British Crown, the present powers that we have are not sufficient for the maintenance of our rights. It is important that we should ask the British Parliament for more extensive power, so that if ever we have to deal with matters of a similar nature again we shall deal with them in our own way, in our own fashion, according to the best light that we have. (Applause.)

Mr. Borden—May I ask my right hon. friend a question? Did he not state, in regard to the Colonial Conference, during the debate on the address in the present session, that the political relations were absolutely satisfactory, and that no modifications of any kind were required?

Sir Wilfrid Laurier—I stated that in regard to the relations between Canada and the empire, with the view to an Imperial federation, or matters of a similar character, our relations were perfectly satisfactory, but I never stated that we should not have any more power in regard to our own autonomy. I certainly never intimated that our powers should not be augmented in regard to the treaty-making power.

The hasty commentary made by Mr. Chamberlain's journals in England upon the foregoing conservative utterances was to the effect that Sir Wilfrid Laurier must be a separatist. We shall see, however, that it is Mr. Chamberlain who is the separatist and that the imperial tie is more likely to be found enduring when Canada and the other great self-governing Commonwealth of Australia have secured that broader measure of independence which the Premier of the Dominion bespeaks than it can possibly be when an imperialist movement in favor of fiscal federation is being promoted by questionable means and questionable men, and whilst the colonies are still colonies and, politically speaking, no better than silent ready sacrifices upon the exigency of the hour to the diplomacy of England.

P. F. C.

MGR. MERRY DEL VAL.

It is a graceful action on the part of Sir Louis Jette to proceed to Rome before returning from his labors on the Alaskan Boundary Commission, and personally congratulate Mgr. Merry del Val upon his succession to Cardinal Rampollo as Papal Secretary of State. Sir Louis Jette, by reason of his own high position, is entitled to speak at the Vatican, unofficially, of course, but all the more cordially on that account, in the name of the Catholics of Canada. An appointment so close to the Papacy as to be the next office to it naturally is of the greatest moment to Catholics throughout the world; but here in Canada, where Mgr. Merry del Val, in consequence of his mission with reference to the Manitoba School question, is held in heartiest admiration from one end of the land to the other, it is not too much to say that the choice made is a real cause for joy.

Mgr. Merry del Val came to Canada as an Apostolic visitor with a message of peace. All we knew of him then perhaps was the place occupied by the Spanish family of his name among the distinguished Euro-

pean descendants of those "Wild Geese" of Erin, who were the first exiles, or leaders in the flight, of the Gaels beyond the seas, a flight which now has continued for centuries and has sadly depleted Ireland but enriched in turn first Europe and then the nations of the new world. We also had heard of the young Delegate as an ecclesiastic of liberal education and democratic mind, though the fact that he had been chosen to investigate the Canadian trouble by Cardinal Rampollo as well as Pope Leo XIII., was the highest assurance of his ability to accomplish his mission to the satisfaction of the most conservative minds in the Dominion. And so events most happily turned out.

Mgr. Merry del Val left behind him a conviction of national as well as religious confidence that will never be effaced. When a new Pope of humble origin and democratic training, loved by the people for his apostolic piety and charity was sent by God to govern the Church in the room of the revered Leo XIII., the ecclesiastic who was to become his most intimate adviser saw him at first as a complete stranger in the Conclave. The work of Papal Secretary had grown too heavy for the hands of Cardinal Rampollo; but there is little room to doubt that that most wise and experienced member of the College of Cardinals who had picked out Mgr. Merry del Val for Canada did not fail to recommend him also to the choice of the Conclave as his own successor. Pope Pius X., however, seems to have discerned at once the rare gifts of the youthful secretary of the Conclave. He is reported, immediately after election, to have signaled him for elevation to the Cardinalate. He was at once selected as Acting Secretary of State; and the formal appointment now announced but fulfills the anticipations of the universal church.

CATHOLICS ON THE POLICE FORCE.

Some time ago we had reason to comment upon the treatment of Catholics serving on the Toronto Police Force. Certain wire-pullers had then got it into their heads that the Police Force could do very well without Catholics. A few days ago the public had a clear demonstration that the force is at least one the worse for the Catholics who are upon it or receive promotion in it. Police Constable Cronin captured single-handed a brace of robbers under circumstances that proved his clear head and steady nerve. Writing to The Globe Dr. T. F. McMahon says of this incident: "It is to be hoped that the bravery shown by P. C. Cronin in arresting the two men charged with the murderous hold-up on King street west will receive suitable recognition from our Police Commissioners. Many men are brave in daylight, with an appreciative audience; but he must have what Napoleon called 'the 2 o'clock in the morning courage' to attempt the arrest of two armed desperadoes on a lonely street in the dead of night. It speaks well for the Toronto police force and its chief that its training produces such men. The public will commend their action of the board if it raises Cronin to the rank and pay of first-class constable."

Police Constable Cronin is a model Catholic young man. A member of Branch 49 C. M. B. A., his conduct has been recognized by that organization; and we observe that his name is associated with that of Brother P. C. McCarron, whose record also contains his heroic chapters, for he, too, without assistance, tied up and manacled a pair of highwaymen on the street and without using his revolver, though one of the desperadoes laid the side of his face open. The following letter from ex-City Solicitor Biggar suits the case of P. C. McCarron:

"I have read with pleasure the letter of Dr. T. F. McMahon, suggesting that the bravery shown by P. C. Cronin in arresting the two men charged with the murderous 'hold-up' on King street should receive suitable recognition from our Police Commissioners. The trouble is that if you single out P. C. Cronin you fail to reward a number of men who have done equally well. In my twelve years' experience as City Solicitor I had a good deal to do with our police force, and came to know somewhat intimately the sort of work they had to do. So far as my experience does our police force is second to none in the world. P. C. Cronin's is by no means the only case in which men have shown themselves to possess what Napoleon called 'two o'clock-in-the-morning courage.' Don't let this letter prevent the Police Commissioners from recognizing Cronin's bravery, but let them also recognize those who, equally with him, are entitled to recognition."

P. C. Cronin deserves prompt official recognition whilst his action is fresh in the public memory. The effect would be beneficial to the force and pleasing to the people who admire strong, cool-headed men as guardians of their security.

CATHOLIC JOURNALISM.

Rev. Father Peter Finlay, S. J., delivered an interesting address at the annual conference of the Catholic Truth Society of Ireland, on the subject of "A Catholic Newspaper Press." By a Catholic Newspaper Press, he said, was understood periodical, even daily, publications, written and edited in the main by Catholics, for readers mostly Catholic, and on Catholic principles. Not to deal with religious topics only, it should provide news, discuss men and manners, further social interests, promote literature, and even take sides in controverted political questions. Still religious interests should be its chief concern—faith, morality, intellectual development, and the material well-being of Catholics. It should be conducted on Catholic principles, and be at one with ecclesiastical authority in religious questions. Such a press is desirable where there are distinctly Catholic interests of supreme importance widely attacked. The secular neutral press cannot fittingly defend such Catholics, ecclesiastical and lay, speak, preach, write books in furtherance of Catholic interests, yet practically neglect the daily press. There are abundance of Catholic quarterlies, monthlies, weeklies, in the United Kingdom and America, Truth Societies, and why not a Daily Press? Is such a press possible among us? It exists in other countries. Take, for instance, such papers as Germania, La Croix, Siglo Futuro, Osservatore Romano. Is it likely to be a commercial success? Even should it not, look at the large sums spent on churches, convents, hospitals, yet they are not more useful to religion than a Catholic Press. Of course, such a press would meet with strenuous opposition. All good works do. It is a scheme difficult of realization. To take sides in politics, and yet not identify Catholicism with politics. It is doubtful if sufficient support would be forthcoming. Why, then, raise the question at all?

HENRI BOURASSA, M.P.

It is seldom that a public man of the pronounced views of the gifted member for Labelle is heard in the Queen City of Ontario. On the evening of Nov. 9th, Mr. Henri Bourassa will address a Toronto audience upon the "Loyalty of the French-Canadians."

Henri Bourassa is the youngest son of the well-known artist of that name, is a grandson of Papineau and a lineal member of that ancient order of old France whose sires established the Seigneuries in the pre-British period of Canadian history. Mr. Bourassa is heir to the estates of Papineauville in the Province of Quebec. He is a gentleman of fine literary attainments and his English is as well chosen and masterful as his mother tongue. Though the youngest member of the House of Commons there is no private member upon the floor who commands more directly than he the attention of the House on both sides of the Speaker's chair. Clear, lucid and flashing, his direct thoughts leap into a perfect volley of expression. He can as rapidly fill the benches as some members prove their ability to empty them. Beginning invariably with a short introduction in his native language, which calls for the applause from his compatriots, he rapidly turns to the Speaker and delivers the greater portion of his subject in excellent English, flavored with an accent much more pronounced than that of Sir Wilfrid Laurier.

This is the first occasion on which Mr. Bourassa appears in the city of Toronto and the young orator will undoubtedly meet with a pleasant reception.

THE TAFT COMMISSION.

At the recent retreat preached to the priests of the Archdiocese of Baltimore, His Lordship Rt. Rev. Mgr. O'Gorman took "Justice" as a topic for one of the daily conferences, and in urging the priests to be always careful to ascertain all the facts in a case before pronouncing judgment he spoke of the appointment of the Commission, not thinking that his words would ever appear in print. Mgr. O'Gorman was a member of the Taft Commission which was appointed by President McKinley, and what he said must therefore be regarded as having been spoken with full knowledge of the subject.

In his remarks relating to the appointment of the commission to treat with the Congregation of Extraordinary Affairs at the Vatican, Mgr. O'Gorman sharply criticized editors of certain Catholic papers, saying that they wrote of conditions with which they were not thoroughly familiar, and that they should have gotten all the facts on the question before denouncing the acts of President McKinley and of the officials of the United States Government.

His version of the manner in which President McKinley and Pope Leo

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agreed to a conference on the Philippine question was most interesting, showing, as it did, that both the President and the Pope took the initiative at the same time and without any knowledge of the action one of the other. He said that a letter from Pope Leo XIII. to President McKinley and one from the President to the Roman Pontiff, each asking if something could not be done to solve the vexed problems growing out of the change of sovereignty over the islands in the Pacific, crossed one another on the Atlantic Ocean. President McKinley consulted with Archbishop John Ireland, of St. Paul, before sending the letter, and the communication was forwarded to the Pope through Mgr. Ireland, but before His Grace of St. Paul had received the Pope's letter to President McKinley.

For reasons deemed prudent to President McKinley and the officials of the United States Government, these letters were not made public, but as an outcome of them the Taft Commission was appointed with plenary powers to act for the United States. The commission was in fact a diplomatic representation, and was so received and regarded at the Vatican.

Mgr. O'Gorman then briefly summarized the different points taken up and acted upon at Rome between the commission of which Governor W. H. Taft was at the head, and the Congregation of Extraordinary Affairs, one of the congregations of the Roman curia.

The first questions referred to the lands held by the several religious orders. After some discussion the Pope was willing that the lands should be sold to the United States Government, a commission to determine upon a price. The second question referred in part to the first, and had to do with settling the matter of endowments. It was discovered that there exist in the Philippines numerous endowments for chapels, churches, hospitals and other institutions, but that the titles to these endowments were hopelessly mixed up. In some cases the State held the title, and in others a corporation. To solve all these questions would require the wisdom of a Solomon and the patience of an angel. It was therefore agreed that all the titles made out in the name of the State should be held by the State, and that all the titles made out in the name of the Church should be held by the Church.

The third question was what to do with the friars or members of the religious orders. During the revolution which had just preceded the American occupation of the Islands, many of the friars were forced to leave their parishes. They went to Manila. When the affairs of the islands became more settled the friars wished to return to their parishes, and they asked the permission of the United States Government. This the Government refused. Governor Taft held that the friars might return, but that no soldiers of the United States should be sent to protect them. This question was considered at great length and several propositions were made. One of these was to replace the Spanish friars by members of their order from other countries. Finally, the Pope did something which had never been undertaken before. He said he would have the bishops in the islands resign; that he would reorganize the hierarchy, and that he would appoint citizens of the United States to the vacant sees. This has been done and some of the new bishops are now on their way to their sees. The question then of filling the vacant parishes would be left to each bishop, just as in the United States.

religious buildings by the United States Army during the war with the Philippines. The United States Government signified its willingness to pay for all damages done to such property.

Mgr. O'Gorman said that the United States Government meant to be perfectly fair in all transactions relating to the Philippines. His clear and practical presentation of the facts proved highly interesting to the clergy present, and was the topic of conversation among many of them.

EDITORIAL NOTES

The Manchester Guardian tells an interesting story concerning Mr. Gladstone and Mr. Chamberlain, which does not appear in Mr. Morley's work. An old friend of Gladstone's, who called upon him one afternoon, in the years of his retirement, arrived in time to find Mr. and Mrs. Chamberlain and her mother, Mrs. Endicott, leaving the aged statesman's house. As the two men had not been on visiting terms since the Home Rule split, the caller was naturally surprised. He found Mr. Gladstone in a profound reverie. "Chamberlain," he explained, "wrote that his wife was anxious to meet me. Old age is no time for resentment—so they came to lunch." After a pause Mr. Gladstone went on thoughtfully—"A very remarkable man; perhaps the most remarkable man English politics has ever known."

Lord Rosebery's acquisition of the Premiership in 1894 was followed by the steady disavowal of the items in the Liberal programme. He began by cutting the ground from under Home Rule, which the Queen hated above all the reforms to which Mr. Gladstone had pledged himself. Lord Rosebery knew beforehand of Mr. Gladstone's impending resignation. The story is widely current that before the resignation of his chief Lord Rosebery had communicated with the Queen, and had satisfied Her Majesty that he could be relied upon to betray that chief's cause in return for the Premiership.

In the matter of the French language, a victory has been gained by that country at the Arbitration Court sitting at The Hague. The French language is to be henceforward used during the discussions in that International Court. England, Germany and Italy insisted that, in accordance with the fourth clause of the Washington protocol, English should be used for procedure, and any other language for the pleadings or discussions. The affair is not quite settled yet, especially as the German delegate has offered strong opposition, and the English law representative, Mr. Cohen, is engaged in further argument with his French opponent, M. Clunet.

Mr. Gladstone was a native of Liverpool, and The Liverpool Daily Post has been culling from Mr. Morley's

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Turning Point in History of C.M.B.A. Increased Scale of Assessment Most Important Feature of the Convention.

Table with columns: Age at Birth, For \$500, For \$1000, For \$1500, For \$2000. Rows list ages from 16 to 49.

Members admitted in the early years of the Association, at ages over 49 years shall pay the same rate according to the foregoing table as those members admitted at the age of 49.

Table with columns: Age, For \$500, For \$1000, For \$1500, For \$2000. Rows list ages from 18 to 45.

In making comparisons it must be kept in mind that the new scale provides for exactly twelve assessments per annum, where the old scale had no stated number excepting that the maximum was twenty-four, and for a considerable time back the full number was issued.

A comparison of above tables will show that there is a slight decrease in the rate to be paid by those under 25 years of age.

Among the many occupations which will hereafter be ineligible for membership are "saloon-keepers, bartenders, proprietors of hotels with bar, or anyone who is actively, manually and personally engaged in the occupations of manufacturing any alcoholic, spirituous, vinous or malt liquors for any purpose whatever, or of selling, vending, or delivering any such liquors as a beverage."

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Supreme Finance Committee - J. B. Fox (Bradford), J. B. Tobenier (Detroit), F. R. Forster (Ohio). Next convention is to be held in Detroit in the fall of 1906.

OBITUARY DEATH OF HON. MR. BRECKEN, CHARLOTTETOWN.

Charlottetown, P. E. I., Oct. 21. - The death of Hon. Mr. Brecken, Postmaster at Charlottetown, occurred on Wednesday morning, the 14th. Mr. Brecken, who was almost 75 years of age at the time of his death, was well known and highly esteemed not only in Charlottetown, the place of his birth, but throughout the whole Province.

He was appointed a member of the Executive and Legislative Councils of the Province, which position he held up to his death in 1857. The grandfather of Frederick, Ralph Brecken, who came to this island from England in the latter part of the last century, was a member of the House of Assembly for some years, and speaker of that body when he died in 1813, and his great-grandfather, Col. Joseph Robinson, an assistant judge of this province ninety years ago, was speaker of the House of Assembly in 1790.

Members admitted in the early years of the Association, at ages over 49 years shall pay the same rate according to the foregoing table as those members admitted at the age of 49. For the purpose of comparison, the old scale is herewith given:

Mr. Stead, in his notice of the "Life of Gladstone," tells that Mr. Gladstone first met Mr. Morley one week end at Sir John Lubbock's country seat. In his diary Mr. Gladstone records that "he found a notable party and much interest in conversation, and that he "could not help liking" one of the company, then a stranger to him.

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A suggestion has been made in sermons by Mr. Chamberlain's admirers that an Ordeal House should be established in the interests of the unity of the Empire of which "that great statesman," has been so eminent a missionary. Mr. Chamberlain calls the orchid the most aristocratic of flowers, and the description perhaps fits an essential parasite.

biography some particulars of his early years. He lamented that he "was not a devotional child," not like Cardinal Newman, for instance, who as a child imagined himself a blindfolded angel in a world of angels.

Mr. Gladstone is said on one occasion, after an unusual strain of labor and anxiety, to have slept continuously for more than 16 hours. In 1883, owing to "the multiplication of personal questions," Mr. Gladstone's gift of sleep deserted him.

Mr. John Morley speaks, in his Life of Gladstone, of the Chief Secretary's room in Dublin Castle as "that grim apartment in Dublin Castle where successive Secretaries spend conspiring hours."

In 1904 it will be possible for a traveller to board a train at Calais and journey through Europe and Asia, by way of Paris, Berlin, Warsaw and Moscow, to Peking, without changing cars. The trans-continental service is to be only once a week to commence with. All aboard for Peking!

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The Sign of the Times

First Pastoral Letter by the Bishop of Salford

The following, with some omissions, is the text of Dr. Casarrelli's first Pastoral Letter, which was read in all the churches of the diocese of Salford on Sunday.

Dear Brethren and Children in Christ.—At the beginning of August the diocese of Salford lay under the dark shadow of a deep bereavement. Already for over six months it had been bereaved of its zealous and devoted pastor, the right Rev. John Bilsborrow. The Bishop's death had been followed at no long interval by that of the great Metropolitan, Herbert Cardinal Vaughan, whose loss was here and more keenly felt because for twenty eventful years he had been the ruler of this diocese, and finally, and common with the whole wide-world Catholic Church, we were mourning the passing of that glorious pontiff, Pope Leo XIII, the common father of Christendom, and one of the most illustrious of the successors of Peter of whom history holds record.

And now, my dear Brethren, I have pleased Divine Providence in His own good time and in a manner little foreseen or expected by any of us, to fill once more the vacant places in the hierarchy.

First of all, he has raised up, in a way that can only be described as marvellous, and amid a universal chorus of applause on the part of both the children of the Catholic Church and those outside her, a universal plaudite Orbe—a new Pontiff in the person of Our Holy Father Pope St. Pius X., whom may God long preserve!

One of the first official acts of the new Pope has been to give England once more a Metropolitan, in the person of a prelate who, whilst actually the youngest by age, is at the same time one of the ablest and most zealous of the Bishops of England, the Most Rev. Francis Bourne, late Bishop of Southwark.

CHOICE OF A BISHOP

If the providential elevation of a saintly and humble Patriarch of Venice to the supreme pontificate came as a surprise to the entire world, the choice of the youthful and energetic Bishop of Southwark for the metropolitan See was little foreseen by the Catholics of England, what must have been the astonishment of all concerned when a priest, whose previous life and experience seemed so very little suited to him for the episcopal office, was selected for the see of Salford! A life of books and study, an academic career devoted to education and literary pursuits, an entire ignorance of affairs and inexperience in administration; but slight acquaintance with parochial duties, and none at all with financial matters, tastes far remote from the cares and duties of official life; such do not indeed appear to form a likely preparation for a successful episcopate. And if the over-indulgent estimate of friends seemed to discern in the student and teacher some guarantees for success in the future, no such vision was vouchsafed to the person in question himself. Hence the dismay and distress of mind occasioned by the announcement of a choice which had seemed to him little less than an impossibility. Nor would he ever have had courage to face the responsibility and accept the call, had it not been borne in upon him by the concurrent testimony and pressing advice, and even exhortation, of all his friends and counsellors that to resist any longer would be "to resist the ordinance of God," and that it was a matter of clear duty to bow the neck to the yoke of the Lord and without hesitation the voice of the Vicar of Christ.

CATHOLIC EDUCATION

At the opening of a new pontificate, a new metropolitan reign, and a new episcopate, and in the early days of a new century, "when the branch of the tree is yet tender and the leaves come forth," it seems appropriate to lift up our eyes and look out for "the signs" of this twentieth century in which we are called to play our part. And we shall not be far wrong if we estimate that the chief work which lies in the hand of the Catholic Church in this country will for a long time be that of education. For well over thirty years, indeed, education has been the Church's principal battlefield, and we owe it to those brave and undaunted champions who have gone before us that since 1870, and even from an earlier date, so much has been done, at the cost of so much sacrifice and such untiring labors, to secure the religious education of our children and to create a worthy and adequate system of primary education in all our elementary schools. But a much wider and higher field of exertion is before us. There can be no doubt that the mind of the whole nation is deeply stirred with a conviction of the need of improving, broadening and elevating our whole educational system of co-ordinating all its grades, and of creating what is called "the ladder of education" leading from the primary school to the university. At the present moment it is what is known as secondary education which occupies a large share of the public interest. We Catholics cannot afford to stand idly by in this educational development. A vital question of our very existence is that of our secondary school, of the adequate supply of schools, especially in densely-populated localities where at present they do not exist, and of bringing our primary education into some intimate connection with our secondary system. The supply of our future school teachers will depend largely upon the solu-

tion of this difficulty as in the future a good secondary education will be absolutely necessary for all such as aspire to the teaching profession, and we must be either prepared to supply this or see our children from the age of fourteen and upwards sent to non-Catholic secondary schools. And again, the success and right of existence of our primary schools will no doubt eventually be judged very largely by the success which they are able to show in furnishing suitable candidates to the secondary school. Later on again we must expect to be called upon to render our secondary schools so efficient that they will form stepping-stones and avenues to the still higher grades of academic and technical education. We are therefore only at the beginning of a great upward movement, and by the degree of our success in rising to the occasion, the future of the Church in this century must largely stand or fall.

In connection with this matter, we take occasion to express regret that, according to the last report, the excellent work of the Universities Catholic Education Board, under the presidency of Bishop Hedley, which does so much for Catholic students at Oxford and Cambridge, is seriously hampered, if not endangered, by a lack of pecuniary support. We should feel exceedingly glad if some of those members of the flock whom God has blessed with wealth would see their way to become subscribers to the funds of this Board.

Nor is it merely from the religious standpoint—though this must ever be our highest interest—that we Catholics should view our obligations in the educational movement of our times; it is a great national work, and we, as intelligent members of a great nation, are justly expected to feel a lively and practical interest in the whole question, whether of primary or secondary, of technical or university education, and strive to do our share in perfecting our national systems which are so necessary for the well-being of the empire to which we belong.

DUTIES OF CITIZENSHIP

We Catholics in this country have for many years enjoyed the fullness of political and civic liberty. We rejoice in this, not as in a privilege, but as in a right, belonging to us as full members of the "meek city," equally with all our other countrymen. But the possession of these civic rights and their unimpeded scope of action surely bring with them a corresponding duty of exercising them for the common weal. In other words we owe to ourselves and to our neighbors the duties of good citizenship. This good citizenship, like charity, if begun at home, does not end at home. It leads forth to all the interests of the commonwealth of which we are part. Apart from mere party politics, there are vast fields of action for the general good, in matters social, municipal, philanthropic, educational, artistic, literary, in which we may exercise the powers we enjoy. We live under a complex system of self-government, having control of nearly all matters that tend to the well-being and prosperity of the people at large. And it is not merely that we should take our due part as electors in the various forms of the local self-government, but it is of the greatest importance that those amongst us who have sufficient means and opportunities should be willing to give, not so much their material wealth, but, what is after all far more valuable, their time and their work in the service of the common weal. Such service is rendered on city and borough councils, on urban and parish councils, boards of guardians, education committees, committees of hospitals, museums, libraries, art galleries, as well as in the magistracy of the peace. We cannot but feel that it would be a good thing if some of our younger men—not out of a spirit of vulgar vanity, but out of what may be styled a spirit of just civic ambition—would strive to render this service for the benefit of both the Church and the commonwealth. Of course this often involves some sacrifice, particularly of valuable time; but it is precisely such a generous sacrifice that both the Church and the country may well look for from good Catholics, who certainly ought to be always model citizens, taking as their motto the devise of the late Cardinal Vaughan, "Amare et servare." It would perhaps be well if during the education of our youth of both sexes some effort were made to direct attention to their social and civic responsibilities in later life, and so prepare them for the service they may render later on in life.

Closely connected with such services are those of a more private and philanthropic kind, such as are seen in University settlements, social unions, and similar organizations. We may often earn edifying lessons of self-denial and brotherly charity in these matters from young men and women of education and refinement, but above all of good-will, outside the Catholic Church. It may be asked what do our young men and women do by comparison on these lines? Are they less serious, or less earnest, or less full of brotherly love? Or is it that they do not know how to set themselves to work of this kind, and need guiding and informing by their ecclesiastical superiors?

In the meanwhile, we have at hand a plenty of splendid organizations which require to be better known and appreciated, and which might be much more widely and generously supported by individual service. Such are the St. Vincent of Paul Society, prominent among lay works, to say nothing of our own excellent Protection and Rescue Society. At present we seem to have nothing in the North comparable to the various University Settlements, or Newman House in London. It would be well to begin by making good use of the admirable societies already existing among us.

SPREAD OF CATHOLICITY ABROAD

We sometimes hear comments about the slowness of the growth of the Church in this country. Many reasons

have been assigned for this, notably that terrible plague of "leakage" of which so much has been said for many years past. But it has long seemed to us that there is one cause which has not yet received sufficient attention. We refer to the general lack of interest in the past of English-speaking Catholics in the foreign missionary work of the Church. This is shown both by the smallness of our contributions to foreign missionary charities, by the apathy regarding missionary literature, and by the dearth of vocations for the foreign missions. In these respects we stand in startling and unfavorable contrast both to our non-Catholic fellow-countrymen, whether Anglican or Nonconformist, and also to many foreign Catholics, such as those of France, Belgium, Holland, Germany. Nay more, the Church in modern England and Ireland in this respect contrasts most unfavorably with the early Anglo-Saxon and Irish Churches in the centuries immediately following the times of St. Augustine and St. Patrick. Although coming so soon after the conversion of the two races from paganism, and when the native churches were barely consolidated, yet those were ages of remarkable missionary enterprise. Irish and Saxon missionaries went forth in their hundreds to evangelize every part of Europe the Dark Continent of the time. And yet those were also the palmy days of the Churches at home. God blessed and rewarded the generosity of their missionary spirit by abundant outpourings of grace at the dearth of vocations for the foreign missions. The same may be seen (to take but one example) in countries like Holland at the present day. No country in proportion sends forth more foreign missionaries, or contributes more generously towards missionary charities; yet nowhere are vocations for the home Church more abundant, and nowhere is Catholicity in a more flourishing condition.

This view has been that of many of those great Churchmen who have done more than others for the home work of the Church in this country. To quote only one or two striking testimonies. We will here repeat the impressive words of Cardinal Manning:

It is because we have need of men and money to do the work that we are convinced we ought to send both home and abroad. In exact proportion as we freely give what we have freely received, will our works at home prosper, and the zeal and number of our priests be multiplied. This is the test and the measure of Catholic life among us. The missionary spirit is the condition of growth; and if the faith is to be extended at home it must be by our aiding to carry it abroad. To say that we are overwhelmed with local claims and with home wants, and that the money expended for the Foreign Missionary College had better be spent on the spiritual destitution at our own doors, is the most shallow and the most miserable of delusions.

On the late Cardinal Vaughan, whose unnumbered works for Catholicity at home it would take too long to enumerate, it is sufficient to know that he was the founder and Superior-General of our only English Catholic Foreign Missionary Society, and that he was the restorer of the missionary spirit in this country.

We therefore earnestly recommend to the clergy and laity of the diocese great zeal for, and practical interest in, foreign missions, whether by the reading of missionary literature, or by supporting the collections made in behalf of St. Joseph's Foreign Missionary Society of Mill Hill, which is our special English organization, and deserves all our support. By this home charity, whether parochial or diocesan, will in no way be losers, but will rather gain: "Give and it shall be given to you."

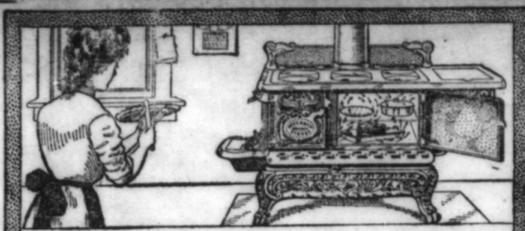
REFORM

It has been stated that when our Holy Father Pope Pius X., after his elevation to the Papacy, first met the Maestro Perosi, he greeted him with the words, "Faremo della buona musica." ("We will produce good music.") And His Holiness is credited with the remark, "I am glad to see you with vigor at no distant date the much-needed reform of sacred music. This will be a day for which many, both clergy and laity, have long been anxiously looking. The 'signs of the times' seem really to indicate that ecclesiastical musical reform will be one of the chief features of the early twentieth century, just as ecclesiastical reform was of the early and middle 19th. We hope that this diocese of Salford may be found in the van of progress. Although we hope to address you at greater length on this topic at a later date, yet we will here just briefly indicate one or two lines of thought on the subject.

It is a matter of general comment and regret that in much of our Church music is still of such an theatrical style, unworthy of the House of God, High Mass and Benediction, especially on great feast days, are too often turned into little better than concerts, where people go "to hear the music," and (as they admit) find it impossible to pray.

Many Masses are objectionable owing to the unmeaning repetition of the words of the Sacred Liturgy, which is surely a serious violation of both the respect due to these sublime utterances and the obedience due to the decrees of the Church. And in any case the excessive length of many Masses is much to be deprecated. Apart from musical considerations, the long Masses are exceedingly trying to the celebrant, particularly as in this country the custom prevails of having the sermon at the very end of the Mass; and sometimes a priest in a single-handed mission, who has to sing early, say two Masses, and preach, is kept to a very late hour without food, and under a great physical strain. Such a custom is a fruitful source of ill-health, and frequently leads to ultimate breakdown of the health of the clergy.

We earnestly exhort all the clergy and laity to join with us in an attempt to reform these abuses, by introducing simple, devotional Masses, which shall aid devotion instead of distracting it, and which have little or no repetitions, and are distinguished by brevity. In order to commence



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some such reform, without attempting any too drastic measures. We direct attention to occasions when we are invited to assist at High Mass or Benediction in any church of the diocese, a programme of the music shall be submitted to us one week beforehand, and that no music shall be rendered in our presence of which we disapprove. In order to guide us in these matters, we have appointed a small committee of experts, clergy and laity, to whom He shall refer from time to time.

We need only refer to the decrees of synods, provincial and diocesan, as well as to the decisions of Roman Congregations, forbidding female solos and the advertising of the names of soloists and other singers and performers, all of which decrees are in full vigor. We also strongly deprecate the reports so frequently seen in our newspapers of Masses and other liturgical services, which read too often like critiques of concerts. On the other hand, we warmly applaud the excellent custom, which has several times been tried with success, of training the boys of our elementary schools to sing simple Gregorian Masses, when full male choirs are not available. It is astonishing how excellently such schoolboys' choirs can be trained to sing the Divine Liturgy, and what is more, a constant supply of fresh young voices is available year by year, and at little or no cost.

Such are a few thoughts that suggest themselves at this to us solemn moment of entering upon the duties of our episcopal office. Full of diffidence in our own powers, and deeply impressed with the difficulties and responsibilities of our position. We appeal to all the clergy and laity for their sympathy, their generous good will, and their hearty co-operation, one with another and all with ourselves, that we may all labor hand in hand in the service of God. His Church, and His poor; careful to keep the unity of spirit in the bond of peace; and by this all men may know us "that we love one another," that by the example of our unity and our devotion to all good works, we may hasten the happy day for this country when "there shall be One Fold and One Shepherd."

Given at Salford on the Feast of St. Thomas of Hereford, October 3rd, 1903, and ordered to be read in all churches and chapels of the diocese on Rosary Sunday of the same year.

LOUIS CHARLES, Bishop of Salford.

AFRAID OF THE DARK

Who's afraid of the dark? "Oh, not I," said the owl, "And he gave a great scowl, And he wiped his eye And fluffed his jowl—"To whoo!" Said the dog, "I bark Out loud in the dark—Boo-oo!" Said the cat, "Mew I'll scratch any one who Dares say that I do 'Feel afraid—Miew!" "Afraid," said the mouse, "Of dark in the house! Hear me scatter, Whatever's the matter—Squawk!"

Then the toad in the hole, And the bug in the ground, They both shook their heads And passed the word around.

And the bird in the tree, And the fish and the bee, They declared all three "That you never did see One of them afraid In the dark!" But the little boy Who had gone to bed Just raised the bedclothes And covered his head!

Faith and obedience are bound up in the same bundle. He that obeys God, trust God; and he that trusts God obeys God.

—Cincinnati Enquirer.

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THE POET'S LEGACY

The house hid itself behind a high wall from the evil days that had overtaken it.

Houses finer than it had long since been degraded to be the tenements of the poor, places of filth and squalor, where the powdered ladies and peri-wigged gentlemen had danced of nights, where the link boys had run hither and thither with their flambeaux and the chairmen and coachmen had fought for precedence.

It had been a country-house in those days. Even still it had not so lost the country but, that it could see the fields and the mountains from the upper windows. A big fever hospital had sprung up on one side of it. The smell of breweries was in the air; occasionally there was something more sickening, for the tanneries were about it, too.

Lady Madge was hardly conscious of these things. Every morning her great-niece, Cecilia, would dress her and place her in front of the window, with a Cashmere shawl about her shoulders and her vinaigrette in her hand, before opening the window, if it was fine weather. Lady Madge's room was to the front of the house. It had a long garden-front a row of poplars by the wall had so interlaced themselves that the fever hospital was quite hidden. The garden was full of wallflowers and violets, hollyhocks, sweet peas, carnations, in their season. Their scents rose delicately to the old lady's nostrils and entered there before the breath of breweries and tanneries could. There were always flowers at Lady Madge's elbow. The old lady hardly seemed to notice that things had been changed in those latter sad years.

She still thought that she was a great lady, dispensing favors. She looked upon her great-niece as a creature whom she protected and patronized. It never occurred to her that Cecilia was yet young, that the life of the house could be dull to her. To another than Cecilia her exactions would have been monstrous. The girl hardly ever left the precincts of the house. There was nothing to entice her in the squalid streets and the dirty people. When her father, Sir Archibald, provision for her had failed, had been swept away in the Land League storm, she had been very glad to fly to Lady Madge. Her world had not treated her very well. The people who had been courteous and soft-spoken looked at her with dark and threatening expressions. Her father was gone; her brother had been killed in a hunting accident. If he had lived her world would never have become so unfriendly.

She was glad enough of the shelter with Lady Madge—quite ready to accept the old lady's attitude of giving all and receiving nothing. In a world without love she could no more have gone on living than if the sun had dropped out of the sky. Lady Madge was the one thing of her kin left. All the tendrils of her warm young heart went out and clasped the old life to hers. Lady Madge had been spoilt all her life. When lovers and husband and children were swept away, there was still a couple of old servants to keep up the old intimate and tender homage. Presently, too, there was Cecilia, and Cecilia was a ready lover.

Lady Madge thought little of Cecilia's looks. She, in her youth, had been washed in May dew till she had been like a May flower. Her hair had been like a May flower and spun gold. Her eyes had been summer lightnings. The gentlemen and peasant poets had flattered her upon her. To her Cecilia's clear, dark skin, as fine and brilliant in texture as the petals of a May lily, the beautiful modeling of her face, the cloudy hair, the light, short-sighted eyes spelt plainness.

"Bless me, child!" she had said over and over again. "No one would ever take you to be of my blood. The billows were always fair and golden. And over and over again Cecilia had replied, with gentle humor, that here must be an ugly duckling in every family.

It was true that she had no conceit of herself. No one had ever called her beautiful. Of late years she had known none but old servants and peasants whose ideal of beauty is faded. She was resigned to her fate being unlovely. If she wanted romance, there was enough of it and a spare in the stories of Lady Madge as always ready to pour into her ear.

Fortunately for the girl's health, Lady Madge had a crony who was content to spend a good many hours every day with her. Mr. Humphrey De Moleyns had once been Lady Madge's lover. He as well as she had married; less fortunate than the lady more faithful, he had secretly rejected his marriage, although his life had not been made unhappy by recovering the fact. To Humphrey De Moleyns, of Streamstown, Lady Madge Chenivex was the one incomparable woman as she had been when she had been Madge Dillon and had elected him for a rake and a bad hand.

The splendor had departed from Streamstown as it had from the Moleynses. Mr. Humphrey, too, had been ruined by the League. It mattered less, he used to say, since preferred there would be no De Moleyns Streamstown. His son Jasper had fled in the Australian goldfields, either he had gone some time in the cities in search for gold. It was at that that the seas had gone over the old man's head. When he emerged last, buffeted and blind, but yet

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unbeaten, it was with only a slice of his patrimony between him and the poorhouse. By comparison with her old friend, Lady Madge was rich. The charges on Streamstown had crippled it even in the days of its prosperity. Now they almost pushed its owner on to doors. He was a cheerful, benignant old man with a cheek like a robin's breast and pretty manners. Often of late, as he played at card games with his old friend, or listened and nodded appreciatively while she swept her harp with her thin old fingers, a shadow had fallen on his face, which distressed Cecilia when she happened to be standing by. Lady Madge was generally oblivious of things that did not closely concern herself.

But usually Cecilia was at work in her garden, the garden that oozed its bouquet of fragrance and color to Lady Madge while it kept the gardener in health. If it were not for the garden, Cecilia must have withered in the dim house, amid the old lives. In the garden, young life sprang incessantly. The birds sang there, the smell of the freshly turned mold was sweet. Sometimes an air blew into it from the mountains. The blue sky and the stars were above it, and moonlight; or a gas lamp amid the trees in the lane made an exquisite illusion.

The garden made the girl's cheeks so firm, if they were pale. The garden at times blew fragrant roses into her cheeks. It gave her sweet hunger for her meals and refreshing sleep at night. It made her thought quiet and calm. Often enough there was cause for disquietude when poverty pressed them hard; but the hours in the open air, the witness that the earth and the air, the birds and the flowers, the miraculously recurring trees and grasses, bore to the omnipotence of God made her tranquil. There were moments when Lady Madge, who was carefully guarded from all trouble, called her great-niece insensible.

"A careless hussy," she called her, without stinting her phrases, to her old friend and crony. This was when she discovered that something or other had disappeared—her Mechlin lappets, Sir Jocelyn's punch bowl that was 200 years old, her seed-pearl brooch, with the amethyst and the middle, the very last half dozen of silver spoons, dating from William and Mary.

It was not often that she remembered to ask for things. Her memory was not what it had been, and the rooms she occupied were so crowded up with bric-a-brac that one might marvel if anything could be missed. Only the crony and the old servants knew how very bare the rooms were beyond those used by Lady Madge. One by one the things had gone to keep a roof over Lady Madge's head and food and wine on her table, to preserve her old age its peace and refinement. The crony knew, and would lay his old hand, knotted and stained, upon the lady's little ivory claw when she denounced her niece. His own hours of peace and comfort were just those he spent with his old friend. At Streamstown the was grained in the doorway. To the old man Cecilia showed like a guardian angel.

About Lady Madge's neck there hung always a long chain holding a miniature of herself set with pearls. It showed her as she had been at her loveliest—the delicious color, the thin delicate, arched brows, the eyes that looked and looked away, the soft, smiling lips, between a bunch of curls and a given-a-nun-like shadow to the face. A gauze scarf floated back from her milky shoulders. Her white satin gown was skimpy and short-waisted. Lady Madge looked in no mirrors in these latter days. When she would see herself she looked at the miniature or at her old lover's faithful eyes.

"You remember, my friend," Lady Madge would say to the crony, "that it was so the mad poet sung to me. They say he became of considerable notoriety in England afterward. It was a pretty thing he wrote for me." Then she would draw her harp to her and sing:

"Music when soft voices die
Vibrates in the memory;
Odors when sweet violets sicken
Live within the sense they quicken.

"Rose leaves when the rose is dead
Are heap'd for the beloved's bed;
And so thy thoughts when thou art gone
Love itself shall slumber on."

She would nod her smiling old head at the portrait of Sir Denis above the mantelpiece. Looking at his red, furious face, one could imagine that he would roar like a bull of Bashan. Below the portrait hung a miniature of the poet, encircled with seed-pearls and French paste. It had not hung there in Sir Denis's time. The

face is the whole world's now—the face of a woman, as Lady Madge had said, drooping, delicate, oval, with well-lidded eyes, a long, straight nose, lips like a Cupid's bow, but a dome-like forehead amid masses of curls.

"You played at revolution with him—yes," the crony would say, "because you knew that in your gown of white poplin embroidered with silver shamrocks none could resist you. You remember the balcony in Sackville street, when he flung his seditious pamphlets, and you felt handing him others as those were scattered?"

"I remember. Somewhere, unless that minx, Cecilia, has rid me of better things, should be a stack of his rubbish. I will say for him that he lashed Casterbagh with his tongue! A pretty fellow—a pretty fellow; but I take shame to myself for the part I played. He had more than one wife, in the truth were told; and I showed myself with him only to madden my lovers."

"Beauty like yours could do no wrong," the old lover would say. Cecilia had heard the tale, and many another such, smiling absently to herself about them. The stack of the mad poet's seditious essays had not gone the way of morality. She knew where it lay in a chest lined with sandalwood that bore a date of 1607. She had been minded to turn them out once to make way for Lady Madge's perishable fancies, but she had spared them for the sake of the poet who had written beautiful things, as even she knew, yet nothing to be compared to Tom Moore and his melodies.

It was true that both Lady Madge and Mr. Humphrey De Moleyns had lived too long. A day came when Mr. Humphrey did not appear. Lady Madge was in a tremor, as though, at last, she was aware that Death's lead fingers were knocking at her door. Cecilia must go at once to Streamstown to inquire.

Cecilia went, as fast as trains could carry her. She found Mr. Humphrey in his dressing-gown, shivering over a handful of embers, a bowl of whey at his elbow. He looked blue and pinched, but greeted her with the gallant manner which should be his till his death. A touch of aqua-heilaved away the talk of his illness; he would be himself again presently, and would be at Lady Madge's and Miss Cecilia's service.

Old Terence, Mr. Humphrey's man, drew Cecilia aside as she would have left the house and whispered a word in her ear. The man was as pinched as his master.

"I would die here and be eaten by the rats to save His Honor's pride," he said. "I can't see him starve." Cecilia's eyes dilated in a whitening face.

"Be ready to leave this house in a quarter of an hour," she said, and flew back to the invalid's side. By what tender artifice she persuaded him, while leaving him in ignorance that she had discovered his secret, I shall not tell here. Her quickened, ardent pulses had not had time to resume their normal quiet beating before she had Mr. Humphrey, wrapped in great coats, in a four-wheeler cab, and Terence seated on the box, driving away to the little house in the poor quarter of the city where Lady Madge Chenivex was intrenched against the passage of years.

What more natural than that Mr. Humphrey's age should need change from Streamstown, in its rivered valley swathed in trees, to the little house that stood high and dry and looked away to the mountains, whatever else its disadvantages?

Mr. Humphrey was comfortably fed and seated tete-a-tete with his eternal chatner before Cecilia asked herself how she was going to provide for those other two helpless old lives that had suddenly been placed on her hands. She stood in thought in her bare little room. Through the open window there came the murmur of voices from an adjoining room, where the old lovers were talking. It was crossed by Terence's cracked voice singing "The Bench of Rushes" from his butler's pantry below, where he was helping Pheiny to clean the plate.

She remembered the beatitude of peace on Mr. Humphrey's face as she had led him into the stream.

"It was lonely at Streamstown," he had said to her, "with only Terence and myself and the ghosts and the house fallen in ruins. If but my boy Jasper had lived or had left a son."

"You are not going back there any more," said Cecilia, with tender, quick promptness. "I take blame to myself that I left you so long." They were talking now of her and now again her own name floated to her in Mr. Humphrey's voice. It was a grievance of Mr. Humphrey that his son Jasper had not lived and had a son to marry Cecilia. She stood a few minutes thinking, with her hands pressed against her brows. Then she noticed a newspaper at her feet. It belonged to Mr. Humphrey. Some one whom he had entertained in old plentiful days at

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Streamstown yet sent him the Morning Post. She picked it up and smoothed it out with mechanical tidiness, shaking it daintily free of the dust it had contracted on her white floor. Her eye rested on a paragraph; read it would comprehend. It was an account of a sale at Sotheby's. Then she flew to the oak chest where the mad poet's seditious pamphlets had lain so long, lifted it, and looked. The tall stack was still there undisturbed. A light dust lay on the topmost title page.

She had heard of bookworms and such creatures. In the ancient unused libraries of the Irish country-houses it was common enough to find a book riddled by their devastations. She lifted a pile of the pamphlets. Thanks to the sandalwood chest, they were as intact as the day they were printed. In a sudden passion of thanksgiving she pressed her lips on "An Address to the Irish People."

The treasure-trove did all but reduce its own value in the market. However, it brought a great price, its several parts finding their way to the libraries of American millionaires chief among the collectors. When the mad poet's "Address to the Irish People," some hundreds of copies of it, had been sold, there was no more need for Cecilia to press her aching brows for a solution of the problem as to how she was to find bread for her helpless flock of old people. Why, she and they were suddenly rich! Old Lady Madge, when her niece informed her of what she had done, took the transaction calmly. "The English are always mad," she said, "as mad as their poets. He was never comparable to Tommy Moore—indeed, his verses were poor things to my mind, except those he addressed to myself. His Mary was as mad as himself. His Harriet was a housemaid. As for his Emily * * * Pooh, he never loved but me!"

However, the romance of Cecilia's life was not to be bound up and finished with those old people, for, some two years after the address to the Irish people had proved golden, there appeared on the scene a certain Lawrence De Moleyns, a blue-eyed, sunburnt, cheery giant of a young man, who claimed to be Mr. Humphrey's grandson. And Mr. Humphrey had no sooner laid eyes on him than he fell into his arms, declaring that he was Jasper come alive again. So that there was no need of proof of identity, and that was as well, since the digger who had taken Jasper's widow and Jasper's child to his own but had kept them in a jealous secrecy and worked for them with a silent and passionate devotion, had only yielded up the secret on his deathbed.

Anyhow, the young man came into the house where he shared every one's love, and Cecilia, old and quiet, like a great wind from the mountain-tops. His putative father had done him no more injustice after he had robbed him of his kin, but had made him rich and reared him as a gentleman and sent him to college and surrounded his tender years with lessons of honor and honesty, the more scrupulously, perhaps, because he felt that he had failed in both.

One of Mr. Lawrence's first actions was to pay off the charges on Streamstown and hand it back to Mr. Humphrey, free and unburdened. His next was to restore the glories of the old mansion, and this occupied him all one long, happy winter, during which Cecilia must be as much at his beck and call as hitherto she had been at the old poet's, and it was surprising how patient the old boy Jasper was about it, even the exacting Lady Madge forbearing to grumble.

As for Cecilia, the winter wind through which she drove, wrapped warmly in rugs of regal fur, by the side of Lawrence De Moleyns, seemed to blow the most exquisite roses of youth and joy into her face.

And when the house was finished even to the last detail, and at last the old people were driven, on a soft spring-like day, to behold it, Lawrence De Moleyns lifted Cecilia across the threshold.

"It is the way for a bride to enter the house," he said to the surprised and beaming old couple, "and she only waits your blessings to fix our marriage day."

But he would not hear of their returning to the old house amid the slums. Streamstown, opened to the south, cleared of some of its encroaching centuries of woodland, was another place from the decaying house of memories it had been. To Lady Madge's new rooms had been conveyed surreptitiously so many of her treasures, some bought back, others, like Sir Denis's picture and the mad poet's, never far out of her sight, that she was weary to say the new home was more homelike than the old.

But it was Cecilia's tender thought to give the old house and its garden as a crèche for the children of the poor, and the project had Lady Madge's entire consent. In these latter days she can find no fault with Cecilia, nor, for the matter of that, with Cecilia's husband or Cecilia's son—Katherine Tynan in London Sketch.

The Island of St. Christopher's

Oh, glad green valleys that no winter whitens
With blight or snow,
Oh, flaming gardens where the wind that frightens
Forgets to blow,
What need have ye of poet's song or singing,
What need of praise,
To whom the sweet wind comes, forever bringing
Immortal lays;
Immortal murmurs of the soft sea's longing,
And, from the hills,
The immortal laughter of the plum trees thronging
About the rills?
Fair as the morning, sweet beyond comparing
Thy fields of green;
And sweet thy wandering meadows—
shoreward faring—
Which no man glean:
Only the Wind is reaper; whence he bloweth
No creature saith,
Sower is he and Gatherer; where he goeth
Is dim as Death.
Lo! all thy days are lovely as the flowers
That take the sun;
Fragrant with dew the long moon-haunted hours
Till night is done.
Let us shake off the dust of town and travel,
Forget the toil,
And seek no more strange problems to unravel
That fret and foil;
Learn once again to wonder up at heaven
Rejoice and be
Strong with the wind's sharp wine,
The sun's sweet leaven,
Glad with the sea!
—By G. L. Lounsbury in Century.

A Prayer for a Mother's Birthday

Lord Jesus, thou hast known
A mother's love and tender care;
And Thou wilt hear, while for my own
Mother most dear I make this birthday prayer.
Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.
As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade away.
Her every wish fulfill;
And even if Thou misest
In anything, let Thy wise will
A comfort bring such as had mothers use.

"TEA KING" IS IN CHICAGO.

Ceylon and India Product Replacing China and Japan Leavins, Declares P. C. Larkin. P. C. Larkin, of Toronto, the "Tea King of America," arrived yesterday at the Auditorium Annex one of his semi-annual tours of the United States. Mr. Larkin earned his title by making himself one of the highest authorities on all matters pertaining to tea. During the years he was making himself an expert on the tea question he incidentally built up the Salada Company, of which he is the head, and which probably imports more of the fragrant leaves than any other one firm.

In talking of trade conditions between the United States and the Eastern tea producing countries, Mr. Larkin declared the time is not far distant when teas grown in Ceylon and India will take the place of the Chinese and Japanese products. "The teas from India and Ceylon have only been introduced into America within the last few years," he said, "but the rapidity of the growth of their use since has been so great that it is only a matter of time until we must cease to import the Chinese and Japanese article."—From The Chicago Tribune.

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A I Abo & the Balkans

One often sees nowadays—indeed any time this thirty years—frequent mention of "the Balkans," the "Macedonian question," and so forth, but it is quite possible, and even probable, that the majority of people, while they have a hazy idea that there is some sort of a struggle going on between Christians, have no very clear idea of what "the Balkans" are, and how they came to be the subject of international complications in Europe. It is the purpose of this short article to give some account of the whole subject so as to enable our readers to follow the course of events in what has been called the "Near East" with some intelligent appreciation as to what it is all about.

It is of some interest at the outset to solve the question, "What are the Balkans?" The Balkans, in the first place, are a chain of mountains which are to the south of the Danube. They are, as it were, the boundary of two great watersheds—the waters of the Danube itself, and all its tributaries, flowing eastward into the Black Sea, and all rivers southern to the mountains flowing into the Mediterranean. It is from these mountains, which form the boundary at the north of the territories alluded to, that the Balkans, or Balkan States, have taken their name.

If the reader wants a clear idea, however, of what is comprised in the Balkans, to follow the popular word, let him take a good map of Europe, and find upon it the three rivers of the Danube through which it flows into the Black Sea. The northernmost of these mountains marks the point at which the boundary of the Balkans begins. Let him follow the course of the Danube by his pencil eastwards as far as Belgrade, and then follow the course of two smaller rivers, the Save and the Kulpa, to the Adriatic coast near Trieste. The whole Peninsula south of that line is "The Balkans."

To get a full account of how the Turks came into possession of the great Peninsula one would have to study at length the history of the Ottoman Empire. A short summary, however, will give some idea of how it was brought about. The Turks were originally a small Asiatic tribe living owing to the bravery of the race and above all the ability of their early leaders, who availed themselves of the full of the religious fanaticism of their followers, they gradually grew into a powerful nation, and conquered many Eastern nations, finally founding an empire in Asia Minor. In early times there were powerful kingdoms in the territory now known as the Balkans. It was the seat of the great Macedonian Empire, of the semi-independent Macedonian Monarchy, with varying fortunes, Bulgaria, Roumania, Serbia, and other areas practically co-extensive with the modern states were separate nations under their own laws and government. This was the state of affairs until nearly the time when, in the fifteenth century, the Ottomans, full-blooded with spoils in the East, began to make incursions.

At that time one of the still relics of the great Roman Empire still had existence in Constantinople. When the barbarians overran Italy the seat of Empire was transferred there, and the city was then called Byzantium. In the fifteenth century this Empire which held sway over most of the principality was ripe for the spoiler. The Ottomans began to raid Europe. They took possession of Serbia, and were driven back, and eventually on a memorable day in May, 1453, the city was slain, and the Turks sacked the city, killed most of the inhabitants and made them slaves, and the Sultan of Mahomed celebrated the overthrow of the "Gaiour" by doing homage to Allah on the High Altar of the Cathedral of St. Sophia, which is now the mosque of St. Sophia in Constantinople. Soon the provinces shared the fate of the seat of Empire, the Turk overran the Peninsula, settled himself and his Empire in Europe, and there he had remained until the present day.

One would have thought that all the Christian nations in Europe would have united to hurl back these terrible invaders. Unfortunately, they did not do so. The spirit of the Crusades was gone. The nations of Europe were engaged on their own quarrels, many of them from time to time formed alliances with the Turks, and the war in the Crimea in modern times is a great instance where the Christian Powers fought side by side with the Turk to save his European Empire, because the ultimate fate of that Empire was really concerned in it.

the struggle. In the days of the great Turkish power in Europe the Christian Powers would not attack the Turk. Now, when the Turk is weakening, they unite to preserve his Empire, each jealous of the other as to who shall get the spoils. Gradually the influence of nationality had been making itself felt. In the first quarter of the last century Serbia and Greece made a successful bid for freedom, and both are now happily entirely freed from the Turk. Events have from time to time forced the hands of the Powers—attrocities by the Turks on their Christian subjects and the insurrections of struggling nationalities against their rule. The great Empire of Russia has grown up on the Turkish borders, and in war after war has worsted the Sultans.

Had Russia or Austria been left a free hand the Turkish Empire would long since have been no more. The participation of the British and French with Turkey in the Crimean war condemned three or four Christian nations to twenty years of Turkish rule. The bondage was broken in 1878. The young nationalities in the Balkans had been struggling up to the light. Insurrection after insurrection took place in Bosnia, in Macedonia, in Montenegro, and in Bulgaria, and the insurgents, while suffering terribly, always gained something. The Bulgarian atrocities gave Russia the opportunity for war, and in 1878 the war was ended, and Russia was at the gates of Constantinople.

What followed then was to the last disgrace of the Powers of Europe. At the mercy of the Russians, the Turks agreed not merely to recognize the complete independence of Serbia, Montenegro and Roumania—which last is outside the technical boundary of the Balkans—and to give up Thessaly to Greece and certain territories to Austria, but also to form a new Bulgarian Principality, which was to include the Bulgaria of the present day, and also Macedonia and Adrianople. The effective occupation of Europe by the Turk would have been reduced to very little more than Constantinople itself.

The Powers, however, intervened. They were more concerned as to whether the new nation would be a powerful ally of Russia than as to whether three millions of Christians should be at the mercy of the "unspeakable Turk." According to the Treaty of San Stefano, to which the Powers had agreed, and which proposed this great change, was set aside. The proposed State of Bulgaria was divided into three. Two new States were formed—namely, Bulgaria and Eastern Roumelia, which have been since united to form the modern Bulgaria. Macedonia and Adrianople were still left under Turkish rule. The Powers claimed the right of Berlin, under which this was accomplished, and the English Premier, Disraeli, who obtained Cyprus as England's portion of the spoil, was hailed as a deliverer, and the phrase "peace with honor" was invented to describe his achievement.

The Powers gave a guarantee that Turkey did not oppress the Christian peoples still left in her care. History records how they kept their pledge. The Christians of Macedonia are now suffering even as they suffered in 1876. All promises of the Turk have proved false. And yet the last word upon the whole subject is the semi-official announcement that the Powers will not intervene. The Bulgarians, however, seem determined to force an issue. In Macedonia there are two millions of the Bulgarian race—almost as numerous as the inhabitants of Bulgaria itself—and the inhabitants of Bulgaria itself are now bent on triumph again. Such is the question of "the Balkans" as it stands to-day.

This short account would be incomplete without some reference to the great revival of native literature among the Balkan States. Turkish, the speech of the conquerors was the official language in them all. Various movements existed for the spread and cultivation of the native languages, but it is only since the States secured the blessings of political freedom—the touchstone of all patriotic effort—that these movements have been carried to success. In Greece much has been done to purge the language from Turkish impurities, and the language of literature of the best sort is now semi-classical. The Servians have rehabilitated their own language; the Roumanian literature, written in a tongue which, unlike these of the other Balkan States, is a Latin and not a Slavonic one, is becoming more and more celebrated, while the Bulgarian, which for four centuries had ceased to be written language, has not merely been revived, but already possesses a fine literature. Stambouloff, the Bulgarian statesman, was one of the poets of the revival, and Ivan Vazoff, a living poet and novelist, has obtained European celebrity for at least one work, his story "Under the Yoke," which has been translated into most European languages.

Shun Divorced Persons Says Cardinal Gibbons New York, October 22.—In an address on "Divorce in Its Practical Aspects to Catholics," delivered yesterday afternoon by the Rev. Dr. Joseph McMahon before the Catholic Library Association, at the Hotel Majestic, the speaker declared that in the ordinary sense, as used in popular language and in State law, there is no such thing as divorce recognized by the Catholic Church when the marriage has been by Catholic or Christian rite and has been ratified. He said that seeming violations of this rule were continually reported by the newspapers, but that when investigated they proved invariably to be cases in which either the newspapers were misinformed or the priest had been deceived.

In his address Mr. McMahon said that owing to the importance of the subject he had requested opinions from two well-known prelates, and he read brief communications which he

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had received from Cardinal Gibbons and from Archbishop Farley. The former, which was signed by the secretary of Cardinal Gibbons, was as follows: "His Eminence would say that Catholic ladies cannot well take upon themselves to regulate the customs of society situated as they are in this country. Therefore, he would not say that they should not meet divorced people in general gatherings. But he would advise them neither to invite such people to their social functions nor to accept any invitations from them to attend theirs."

The letter from Archbishop Farley was as follows: "There should be no question among Catholics as to their attitude toward persons living in open violation of the most sacred law of matrimony. Would such Catholics receive the 'married wife' of an infidel? Would such be suitable society for their children?" The priest pointed out the difference between the Catholic Church and the Protestant Episcopal Church in marriage regulations, and said that there was much confusion in the latter. He referred, without mentioning names, to several recent cases in society in which the remarried persons were recognized in certain dioceses and not in others. He said that no such confusion could exist for Catholics, as the laws of the Church were perfectly clear and unmistakable.

Condolence

Whereas, it has pleased Almighty God, in the dispensation of His all-wise Providence, to take unto Himself Anthony McMullen, brother of our esteemed Brother Dennis McMullen, who departed this life on Tuesday, Oct. 20th, 1903. Resolved, that we, the officers and members of Branch No. 1, of the Irish Catholic Benevolent Union of Canada, that while bowing in humble submission to the supreme will of our Heavenly Father, respectfully tender to our worthy brother our heartfelt sympathy and earnest condolence, in his sad hour of bereavement, and we pray that all merciful God may grant eternal rest unto the soul of deceased. Further resolved, that a copy of this resolution be forwarded to Bro. McMullen, a copy entered in the minutes of this Branch and a copy forwarded to The Catholic Register for publication. Signed on behalf of the Branch, R. Scollard, President, G. F. Wright, Secretary.

Whereas, it has pleased Almighty God in His infinite wisdom to take unto Himself the daughter of our esteemed Grand Secretary, Brother J. O'Regan. Resolved, that we, the officers and members of Branch No. 1, of the Irish Catholic Benevolent Union of Canada, that while bowing in humble submission to the supreme will of our Heavenly Father, respectfully tender to our worthy brother our sincere sympathy and earnest condolence in his hour of sorrow and bereavement; that a copy of this resolution be forwarded to Bro. O'Regan, a copy inserted in the minutes of the Branch and a copy forwarded to The Catholic Register for publication. Signed on behalf of the Branch, R. Scollard, President, G. F. Wright, Secretary.

In the Matter of the Estate of James Joseph Scanlon, late of the City of Toronto in the County of York, Hotel Proprietor, Deceased.

Notice is hereby given pursuant to the Revised Statutes of Ontario 1897, Chapter 129, that all creditors and others having claims against the estate of the said James Joseph Scanlon, who died on or about the third day of January, 1903, are required on or before the fifteenth day of November, 1903 to send by post prepaid or deliver to Messrs. Hearn & Slattery, Canada Life Building, Toronto, Solicitors for Peter J. Hailey and John Culliton, executors of the last will and testament of the said deceased, their names, addresses and descriptions and full particulars of their claims and accounts and the nature of the securities, if any, held by them.

And further take notice that after such last-mentioned date the said executors will proceed to distribute the assets of the deceased amongst the parties entitled thereto, having regard only to the claims of which he held for the said assets or any part thereof, and that any person or persons of whom claim notice shall not have been received by them at the time of such distribution. Dated the eighth day of October, 1903. HEARN & SLATTERY, Solicitors for Executors.

THE MARKET REPORTS.

Wheat is Lower—Live Stock Dull—The Latest Quotations. Tuesday Eve., Oct. 27.

Toronto St. Lawrence Market. Trade was fairly active in nearly all lines and receipts generally were heavy. The grain offerings amounted to 2,500 bushels. Wheat—One hundred bushels of white sold at \$2.50 per bushel, 200 of red sold at \$2.45, and 300 of goose brought 75c. Barley—Eight hundred bushels brought 65c to 70c per bushel. Oats—Eight hundred bushels sold at 34c to 35c per bushel. Dressed Hogs—There is a fair movement, but owing to the shortage in the market more hogs could be used than are coming forward. Prices are quoted 25c per cwt. higher at 12.5 to 13 per cwt. Butter—Receipts were light and trade was quiet. Prices are about steady at 22c to 23c per dozen. Poultry—The cool weather is improving the demand for poultry in all lines. Today's receipts were light and trade was brisk. Quotations held steady to firm at 15c per pound for chickens, 10c to 12c for fowls, 10c to 12c for ducks, 7c to 9c for geese, and 11c to 12c for turkeys. Hay—About 30 loads were on the market. No. 1 timothy sold at \$10 to \$11.50 per ton, and mixed or clover at \$8 to \$9. Straw—One load sold at \$1.25 per ton.

Cheese Markets. Campbellford, Oct. 27.—At the meeting to-day 1,120 boxes were forwarded. Sales: Magrath, 240 at 15c; Hodgson, 17 at 16c; Cook, 300 at 15c; Brenton, 218 at 15c. The board adjourned for two weeks.

Toronto Live Stock. There was a slightly slower tone to the trade at the Western Cattle Market this morning, and prices here and there had an easy feel. This was not sufficient to make much of a change in quotations, but at quoted figures trade was fairly good. The total run was 78 cars, comprising 1,223 cattle, 1,547 sheep and lambs, 1,279 hogs, and 48 calves. Export—A few loads of moderately good cattle were on the market, but there were none that could be called extra choice. The demand all round was fairly good, and nearly everything offered was sold. Extra choice cattle are quoted at \$4.25 to \$4.40, others at \$4.10 to \$4.25. Cows are about steady at \$2.50 to \$3. Butcher Cattle—Trade for the better class of cattle was fair, while the inferior stock and the bulk of the best kinds were scarce. Trade was not very active in any line, but by the end of the day nearly all the stock had cleared up. Picked lots ran at about \$4.20 to \$4.40, good cattle at \$3.80 to \$4.10, fair to good at \$3.50 to \$3.70, and culls at \$2.50 to \$3.50. Stockers and Feeders—The demand for these classes is fairly strong, especially for the active feeders, as the buyers here are pretty well filled up. Trade was inclined to be dull and prices for stockers were easier at \$2.25 to \$2.50 for the best, \$2.00 to \$2.25 for light, \$1.75 to \$2.00 for common, and \$1.50 to \$1.75 for poor. Feeders are quoted about steady at \$3.50 to \$3.70 for short-keepers, \$3.25 to \$3.50 for mediums, \$2.50 to \$3.25 for culls, and \$2.25 to \$2.50 for common to rough.

Milk Cows—The run was not large and prices ranged about steady at \$30 to \$35 each. Calves—There was a fair number offered, and all were sold. Prices are steady at 4c to 6c per pound, and \$1 to \$1.10 each. Sheep and Lambs—Trade in lambs was good and the market set a firmer tone. They are quoted 10c to 25c per cwt. better at \$3.75 to \$4.10 per cwt. Sheep are steady at \$2.50 to \$3.50 per cwt. for exporters, and \$3 to \$3 for culls. Everything was sold. Hogs—The run was fairly large, but trade was good and prices are steady at \$4.40 per cwt for select and \$3.15 for light and fat.

Montreal Live Stock. Montreal, Oct. 27.—At the Montreal Stock Yards at Point St. Charles, 100 head of cattle, 600 sheep, 200 lambs and 400 hogs. Owing to the increased supply of cattle, which in quality consisted chiefly of medium grades, only the tone of the market was weaker, and an active demand of choice stock. The best were sold at \$4c to 5c, fairly good at 3c to 3.5c, medium at 2.5c to 3c and low-grade at 1.5c to 2c per lb. in sheep and lambs the feeling was steady and a fairly active trade was done. Sheep sold at \$2 to \$3 and lambs at \$1.50 to \$2 per lb. There was no change in the market for live hogs. The supply was small, for which reason the good and sales were made at 5c per lb.

East Buffalo Cattle Markets. East Buffalo, Oct. 27.—Cattle—Receipts, 125 head; steady; prime steers, \$5.40 to \$5.75; shipping, \$4.75 to \$5.15; butchers, \$3.75 to \$4.25; heifers, \$3.50 to \$4.00; cows, \$2.50 to \$3.00; calves, \$2.00 to \$2.50; feeders, \$2.75 to \$3.15. Veals—Receipts, 30 head; steady, \$4 to \$5.25. Hogs—Receipts, 1,200 head; steady, \$4.25 to \$4.50; heavy, \$5.50 to \$6.10; mixed, \$5.00 to \$5.15; Yorkers, \$5.10 to \$5.20; pigs, \$5.50 to \$5.75. Sheep—Receipts, 1,000 head; steady, \$2.50 to \$3.00; heavy, \$3.25 to \$3.50; mixed, \$2.75 to \$3.00; wethers, \$3 to \$3.25; fair to choice mixed, \$2 to \$3; native lambs, \$3.25 to \$3.75.

Chicago Live Stock. Chicago, Oct. 27.—Cattle—Receipts, 9,000, including 2,000 westerns; slow; good to prime, \$5.00 to \$5.25; medium, \$4.50 to \$4.80; stockers and feeders, \$2.25 to \$2.50; cows, \$1.75 to \$2.25; heifers, \$1.50 to \$2.00; calves, \$2 to \$2.50; Texas fat steers, \$2.75 to \$3.50; western steers, \$2.50 to \$3.25; sheep—Receipts, 10,000; to-morrow, 15,000; 10c to 25c lower; choice and butchers, \$5.25 to \$5.75; good to mixed, \$4.50 to \$5.00; heavy, \$3.75 to \$4.25; light, \$3.15 to \$3.50; bulk of sales, \$2.50 to \$3.00. Sheep—Receipts, 2,000; sheep, \$2.50 to \$3.00; heavy, \$3.25 to \$3.50; mixed, \$2.75 to \$3.25; fair to choice mixed, \$2 to \$3; native lambs, \$3.25 to \$3.75.

British Markets. Liverpool, Oct. 27.—Opening—Wheat, spot firm; No. 1 standard California, 4s 6d; No. 2, 4s 4d; No. 3, 4s 2d; No. 4, 4s; No. 5, 3s 10d; No. 6, 3s 8d; No. 7, 3s 6d; No. 8, 3s 4d; No. 9, 3s 2d; No. 10, 3s; No. 11, 2s 10d; No. 12, 2s 8d; No. 13, 2s 6d; No. 14, 2s 4d; No. 15, 2s 2d; No. 16, 2s; No. 17, 1s 10d; No. 18, 1s 8d; No. 19, 1s 6d; No. 20, 1s 4d; No. 21, 1s 2d; No. 22, 1s; No. 23, 10d; No. 24, 9d; No. 25, 8d; No. 26, 7d; No. 27, 6d; No. 28, 5d; No. 29, 4d; No. 30, 3d; No. 31, 2d; No. 32, 1d; No. 33, 10d; No. 34, 9d; No. 35, 8d; No. 36, 7d; No. 37, 6d; No. 38, 5d; No. 39, 4d; No. 40, 3d; No. 41, 2d; No. 42, 1d; No. 43, 10d; No. 44, 9d; No. 45, 8d; No. 46, 7d; No. 47, 6d; No. 48, 5d; No. 49, 4d; No. 50, 3d; No. 51, 2d; No. 52, 1d; No. 53, 10d; No. 54, 9d; No. 55, 8d; No. 56, 7d; No. 57, 6d; No. 58, 5d; No. 59, 4d; No. 60, 3d; No. 61, 2d; No. 62, 1d; No. 63, 10d; No. 64, 9d; No. 65, 8d; No. 66, 7d; No. 67, 6d; No. 68, 5d; No. 69, 4d; No. 70, 3d; No. 71, 2d; No. 72, 1d; No. 73, 10d; No. 74, 9d; No. 75, 8d; No. 76, 7d; No. 77, 6d; No. 78, 5d; No. 79, 4d; No. 80, 3d; No. 81, 2d; No. 82, 1d; No. 83, 10d; No. 84, 9d; No. 85, 8d; No. 86, 7d; No. 87, 6d; No. 88, 5d; No. 89, 4d; No. 90, 3d; No. 91, 2d; No. 92, 1d; No. 93, 10d; No. 94, 9d; No. 95, 8d; No. 96, 7d; No. 97, 6d; No. 98, 5d; No. 99, 4d; No. 100, 3d.

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WEDDING.

On Monday morning last Mr. Cornelius O'Connor, son of Mr. John O'Connor, was married to Miss Lucy Liston, daughter of Mr. John Liston, of this city.

The marriage ceremony was performed by Rev. Father Rohleder in St. Michael's Cathedral. Miss Nellie Liston was bridesmaid for the occasion, whilst the groomsmen were Mr. Thomas O'Connor.

Mr. and Mrs. O'Connor left for Detroit immediately after the wedding ceremony. On Saturday evening last the groom was tendered an oyster supper by his many bachelor friends and was presented with a handsome lounge chair.

MANTOPA GIVES STRIKING PROOF

That Dodd's Kidney Pills Cure when Other Means Fail

Mr. J. J. Perkins Disabled by Kidney Pains, Finds New Health in the Great Canadian Kidney Remedy

Tyndall, Man., Oct. 26.—(Special.)—All over Manitoba and the Territories people are telling of benefits received from the use of Dodd's Kidney Pills, and this place furnishes a striking example of how they will cure when all other means have failed in the person of Mr. J. J. Perkins.

"For two years I was troubled with my kidneys," Mr. Perkins says. "I got so bad that the doctor attending me declared me incurable. At times, I had such severe pains in my back that I thought I would have to give up hopes and die. I was unable to work and was becoming destitute."

"One day a friend asked me, 'Have you ever tried Dodd's Kidney Pills?' I answered 'No,' and he persuaded me to try them.

"The first box made me feel like a new man; five boxes cured me completely. Dodd's Kidney Pills saved my life."

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 24 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

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

HOMESTEAD DUTIES

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

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

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

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

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

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

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McSHANE'S BELLS

A MEDICINE FOR THE MINER'S PACK.—Prospectors and others going into the mining regions where doctors are few and drug stores not at all, should provide themselves with a supply of Dr. Thomas' Electric Oil. It will offset the effects of exposure, reduce sprains, and when taken internally will prevent and cure colds and sore throats, and as a lubricant will keep the muscles in good condition.