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VOL. XIII., No. 31

TORONTO, THURSDAY, AUGUST 3, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

Lord Elgin's Toronto Residence was Elmsley Villa—Erasmus Wiman's Interview with Lady Thurlow—No Portraits or Statues of the Men that Surrounded Lord Elgin in Canada now at the Parliament House—Robert Baldwin's Forbears—The Family Left Ireland after the Rebellion of '98—Robert Baldwin's Great Career as the Foremost Canadian Statesman—Father of Responsible Government in the British Colonies—Friend of the French Canadians.

In my last article I stated that Lord Elgin's permanent residence in Toronto was at Elmsley House, corner of King and Simcoe streets. This was an error; I should have said at Elmsley Villa, in the northern part of the city, a little west of Yonge street. This reminds me of an anecdote told by the late Erasmus Wiman, in which the location of this residence is involved. Before Mr. Wiman's business took him to New York he and I were intimate friends, and I have pleasure in repeating this story of his own telling in his book "Chances of Success."

Having had occasion in his New York business to visit London, England, on some financial or industrial enterprise, he had to call upon Lord Thurlow, a magnate of that great metropolis. Lord Thurlow invited him to his house to dinner and introduced him to his wife, Lady Thurlow. "Mr. Wiman," the good lady said, "I think I have a right to claim kin with you; I understand you are a Canadian and I am a Canadian too."

"Yes, lady Thurlow," said he, and I am curious to know what Canadian family you belong to."

With a laugh she answered: "I am the youngest daughter of Lord Elgin and was born in Elmsley Villa in Toronto."

"That being the case," the visitor remarked, "I heard your first cry. It was a New Year's morning, after a heavy snow storm, and I was then a newsboy, collecting my New Year's tribute, and I called on your father, Lord Elgin, who was on my list. I got stuck in a snow bank in front of the house and a footman invited me into the big hallway and set me down in front of a big stove to thaw myself out. While sitting there and waiting to see your father, Lord Elgin, a doctor that I knew came running down stairs and exclaimed, 'Thank God it's all over now, and just then I heard a little baby's cry, which no doubt was yours.' He saw Lord Elgin, who put a gold piece in his palm and encouraged him on his way. So Mr. Wiman had good cause to remember Elmsley Villa for the little cry he heard and the gold piece he received."

I have been looking at the portraits hung up in the halls of the Parliament House and the statues in front of the same, and have not seen any of Lord Elgin, nor any of the statesmen by whom he was surrounded, when he was the Governor-General of British North America, and have felt grieved at this omission. There is none of Robert Baldwin, the father of Responsible Government, who was born here, grew up and came to maturity in the midst of Toronto people. I know well the spot where he was born, as I resided alongside of it for years. It is at the foot of Frederick street, on what is now Front street, but which was then known as Palace street. The date of his birth was May 12, 1804. The house was his grandfather's—a Mr. Wilcox. This gentleman was a native of Cork, Ireland, who in 1799 conceived the project of founding a settlement, like Col. Talbot of Malahide, in Canada. He was promised a tract of land on condition that he should settle it with emigrants. When he arrived in the country with a body of immigrants, he found that the Order-in-Council authorizing such projects had been rescinded. Some of the emigrants returned to Ireland, their passage back being paid by Mr. Wilcox. Others settled in the United States, but Mr. Wilcox and a few followers came on to Upper Canada and received allotments of land.

Among those was Mr. William Warren Baldwin, father of the future great Canadian statesman, and who married a daughter of this Mr. Wilcox, by whom he had five sons, only two of whom survived him, Robert and William Augustus.

While a good deal is known of Robert Baldwin in Canada, but little is known of his father, who appears to have been a man of versatility and talent. He was at once a doctor, a lawyer and a teacher, and practised all three professions in the early days of his residence in York. He was a Protestant in religion, but a man of enlightened liberality and had a due share of sympathy for his suffering Catholic fellow countrymen. He came to Canada in 1788, the year after the disastrous rebellion of '98, with his father and family. His father (Robert Baldwin's grandfather) was Robert Baldwin of Knockmore in the Parish of Carrigaline, near Cork city. Dr. William Warren Baldwin was his eldest son, who had already been practising medicine a year or two at home. He had a younger son named John Pured Baldwin, who at the time of his emigration was quite young. It would not be improper to designate this Robert Baldwin (the grandfather of the Canadian statesman) as Robert, the Immigrant. He settled on a farm in the Township of Clarke. There he remained until the time of the war of 1812, when he came to Toronto, then York, the capital of Upper Canada, with his family. His son, William Warren, had preceded him, however, and was here practising his profession. The old gentleman's death, however, took place in the year 1816. In addition to medicine, the son took up the study of law and after a time was admitted to practice, and soon became distinguished among lawyers, for he was for many years treasurer of the Law Society of Upper Canada. The Hon. Peter Russell, who had been prominent in public affairs and had filled offices of trust, including the administration of the government, was his cousin. This gentleman came to the province as secretary to Sir Henry Clinton, William Warren, when practising both law and medicine, undertook the keeping of a small select school and some persons who afterwards became distinguished were his scholars, including Chief Justice MacLean. And, indeed, it may be added, he too, was prominent in public affairs and in opposition to the Family Compact. At that time, as is well known to every student of Canadian politics, both Upper and Lower Canada were under the control of a haughty oligarchy, and it was in the Cork blood to be on the opposite side of such pretensions. Dr. Baldwin had an enlightened grasp on the principles of popular government, and these he bequeathed to his son Robert. And it must not be forgotten that in those days in Canada acts of tyranny were common and glaring.

Robert Baldwin, the statesman, was called to the bar of Upper Canada, in 1825, and practised law with his father, under the name of Baldwin & Son. They afterward associated with them Robert Baldwin Sullivan, a cousin of the Hon. Robert, Robert Baldwin married a sister of Sullivan, by whom he had two sons and two daughters. One of the daughters became the wife of John Ross of Belleville, afterwards the Hon. John Ross, who was prominent in his day. One of the sons chose the sea for a profession. But there were many Baldwins and it would take several columns to describe them all. But I may mention that Col. Baldwin of the Gore of Toronto, although a native of Cork County, Ireland, was no relative, and was a Roman Catholic in religion.

In the year 1824 the Hon. Robert Baldwin entered politics by becoming a candidate for the Parliament of Upper Canada and the County of York, with James E. Small, when both were beaten by two famous men, William Lyon Mackenzie and Jesse Ketchum, the latter an American and locally famous. In the following year a vacancy occurred in York City on the count of the resignation of Hon. John Beverly Robinson to become Chief Justice of the Court of Queen's Bench. On this occasion his opponent was Mr. Small, who had been his colleague the year before. Party lines, evidently, had not assumed form and consistency at this time among politicians. Mr. Baldwin was elected, but had to be re-elected on account of an informality in the writ. The next year the death of His Majesty George IV. occurred and there was a dissolution of the House of Assembly. At the election which followed Mr. Baldwin was defeated by the late Sheriff W. B. Jarvis, who was one of the Family Compact. He did not seek to re-enter parliament until the union of the provinces. He labored, however, to make the Executive dependent on the will of the people, when such an advocacy was considered revolutionary.

In the year 1835 Mr. Baldwin visited Europe, taking in the continent

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as well as the British Isles. While in England he carried on a correspondence with Lord Glenelg, the Colonial Secretary, but was denied an interview with that gentleman, who ought to have been glad to meet him. But such was official autocracy in those days. On his return to Canada he found Sir Francis Bond Head, the vain little coxcomb, Governor, at war with the popular assembly. Head was no politician, much less a statesman. However, he made overtures to Mr. Baldwin to become one of his advisers. The latter said he would accept on certain conditions; but those conditions were not accepted by the Lieutenant-Governor. Baldwin had no confidence in the men he was expected to associate with. They were Peter Robinson, Commissioner of Crown Lands, G. H. Monkland, Inspector-General, and Joseph Wells, Bursar of King's College. Mr. Baldwin desired a complete change of administration, and wanted as colleagues Dr. Rolph, Mr. Midwell, Mr. Dunn and his father, Dr. Baldwin. After further negotiations the Lieutenant-Governor accepted as members of the Executive Council with Mr. Baldwin, Messrs. Rolph and Dunn. These gentlemen gave the Governor to understand that they desired to be consulted on all appointments and on all public affairs. But Sir Francis continued to make appointments on his own responsibility only, and these were censured by the Assembly. The duties of the Council were restricted to land matters and they were kept in ignorance of administrative acts for which the public held them responsible. The whole council, including the three old members, remonstrated against this. The Governor would not yield, and the resignation of the whole Council followed. This breach extended to the House of Assembly, which was recently elected and contained a majority of Reformers.

When the union of the provinces took place in 1841 and Mr. Baldwin was in the Cabinet headed by Mr. Draper, and Lord Sydenham was Governor-General, the first Parliament was held in Kingston. Soon after the meeting of that parliament Mr. Baldwin tendered his resignation, for which act he was severely criticized by some of his Conservative colleagues. In his speech of justification he said: "He had accepted office after the Government began to be administered by the present Governor-General. The views which were entertained on the subject of Responsible Government by the Governor-General—views already expressed in Lord Durham's report—those views were not his taking office up to the commencement of the present session. Having accepted office he had formed no coalition with the gentlemen who then composed the Council of His Excellency. He had always acted with a party which was entirely opposed to them. The Union of the Provinces having been declared, he was called on to take his seat in the executive cabinet. He then reiterated to those gentlemen his original opinions, and that he had not changed the position which he held in respect to them. At that time there was no parliament of Canada which might give expression to the confidence of the people; but when the result of the late election became known, when it was ascertained of what materials the House of Assembly was composed, it then became his duty to inform the head of the government that the administration would not possess the confidence of the House of Assembly, and to tender the resignation of his office, having first, as according to the duties of his office, he was bound to do, offered his advice to His Excellency that the administration of the country should be reconstructed. This advice was not adopted. His resignation followed and was accepted. A speaker had been proposed whose opinions with respect to the government were denounced, because he had no confidence in the administration. But the administration did not dare propose another. Some might look upon this as a trifling matter, but he considered it very grave."

The composition of the Legislature at this time was largely Liberal, even Toronto having returned two Reform members in the persons of John Henry Dunn, a prominent supporter of Mr. Baldwin, and Isaac Buchanan, then known as "the prince of merchants." Mr. Baldwin himself had been elected for two constituencies, Hastings and North York; selecting, however, to sit for the latter.

Now, he evidently thought, was the time to strike for the formation of a cabinet devoted to the principles of Responsible Government. He wanted several members of the present administration removed and their places filled by Lower Canadians, whose province was not then represented. A great public meeting was convened in Elliott's Hotel, Toronto, to sustain Mr. Baldwin's position. The chairman of the meeting was Captain Eccles, father of the late Henry Eccles, Q.C., and a series of resolutions was prepared by a committee of which James Beatty, Mr. McLellan, a well-known Reform lawyer, Martin J. O'Beirne, Charles Dunleavy, publisher of the "Mirror," and James Lesslie, publisher of the "Examiner" were members.

On the 3rd of September, 1841, Mr. Baldwin moved and passed a series of resolutions emphatically affirming the principles of Responsible Government. Lord Sydenham died on the 7th of September, 1841, by a fall from his horse. He was a born statesman.

A Tory Imperial Government, with Sir Robert Peel at its head, sent out Sir Charles Bagot as his successor. The coalition was yet in office in Canada, and among the members of the administration was Robert Baldwin-Sullivan, who was Commissioner of Crown Lands. In June, 1842, Mr. Hincks joined the administration as Inspector-General. Several appointments calculated to conciliate the French, were also made. The next parliament met on the 8th of September, 1842. A debate took place which resulted in the Reformers coming into power with Mr. Baldwin at their head. This was the famous Baldwin-LaFontaine Government described in a previous paper. It was Baldwin's hour of triumph. The advice he had given twelve months before as to the necessity for conciliating the French-Canadians, and of conducting the affairs of the country in accordance with constitutional principles, was acknowledged to be not only sound, but imperative, by those very persons who had bitterly opposed them.

LaFontaine said: "How could I accept office (which had been offered him) from the Draper Administration while the member (Baldwin) who stood forward in defense of Lower Canada was excluded from the government?" The attempt to draw away his Lower Canadian supporters had failed, and there was not a single Lower Canadian in the Executive Council at that time.

The subsequent career of Mr. Baldwin, his contention with Sir Charles Metcalfe, and his success with Lord Elgin, has been already described.

The Baldwin family was a numerous one and members of it have been prominent in various avocations of life. There was William Warren Baldwin, father of our great statesman, who was as liberal in his political views as his son; there was Admiral Baldwin, brother of the foregoing, who came to Canada in 1817; Captain Henry Baldwin of the merchant service, who came later; Rev. Arthur Henry Baldwin, who was born in Toronto, but was no connection of the Robert Baldwin family; and there was Col. Baldwin of the Gore, who was a native of Cork and a Catholic, but no relation to the subject of this sketch.

Who the Baldwins are that now lead a quiet life among us and who are related to this great Irish-Canadian family, I may mention in a future article.

In my next I shall describe the career of Robert Baldwin Sullivan, cousin of Robert Baldwin, and at one time very conspicuous in Canadian affairs.

WILLIAM HALLEY,
 Bishop of St. Hyacinthe

Montreal, July 31.—Monsieur Bernard, Vicar-General and Administrator of the diocese, has been appointed Bishop of St. Hyacinthe in succession to the late Bishop Decelles.

POWER OF THE PRESS

By Rev. Father Sykes, S. J., in Canadian Messenger for August

It was Edmund Burke who, more than a hundred years ago, called the Press in England the Fourth Estate of the realm, adding that it was the most powerful of them all. What would he have said, I wonder, if he had lived in the opening days of the present century, and been a witness of the gigantic and ubiquitous importance to which the modern Press has attained, eclipsing with its fiercer light those inferior orbs, the Lords Spiritual and Temporal and the Commons, and causing them to "pale their uneffectual fire?" Generally speaking, it may be said that a country is blessed or cursed with a Press which it deserves to have; and if a civilized country loves order, moderation, liberty, as opposed to license, justice and decency, its journals, which are a reflex of the prevailing public tone and sentiment, will be the organs that will voice the common feelings and virtues of the people. Even in the best-ordered communities there will be, of course, journals and newspapers which do not reach so high a level, as well as disreputable prints which disgrace a respectable profession and calling, but these will not be representative of the true spirit and the better-class elements of the community; and they will have to hide themselves away from the full light of day, as guilty men steal out only after dusk, and the night birds love the shelter of the darkness.

One of the most useful and valuable functions of an honest public press is the exposure of abuses. There is no doubt that even the fear of exposure by the newspapers often acts as a wholesome deterrent to people who might otherwise be indifferent to conscience or justice. It is precisely here, to my mind, and not alone in the purveying of news to their readers, which is generally regarded as the most important function of the daily newspapers, that the existence of our journals is justified. Abuses, systems, conduct, which are worthy of reprobation, and which might otherwise continue to flourish, can be dragged to the light of day, without trenching on the reticences of private life, can be pilloried and driven out of existence. But this presupposes a healthy public opinion, a love of justice, freedom from corruption and other suitable conditions in the community concerned. The public Press in England has often rendered invaluable service to the welfare and interests of the country it represents; by fearlessly fulfilling this part of its duty and by circulating a sound and healthy public opinion on many important matters, and has thus earned the undying gratitude of those who really love the land of which they are citizens.

It is the object of this paper to say and to maintain that Catholics as Catholics underrate the immense power for good or evil of the public Press. Will any one assert that the disgraceful proceedings now enacting in France would have been possible if the Catholics of that country had at their back a powerful, popular and a thoroughly representative Press? The same thing is true of other countries in which measures inimical to the Church's interests have been passed, though the majority of the population is Catholic. There the Press is either in the hands of the anti-religious minority or under the management of those who are at least indifferent to the interests of the Church and of Catholicism. It may be urged that if Catholics, in the instances referred to, had a strong public sentiment behind them, they would find it easy to obtain effective representation of their interests and principles in the great and influential organs of public opinion. But I do not think that their failure to secure such backing and support in the public press is owing to the weakness of their cause. It is rather owing to their policy of *laissez faire*, to apathy, to timidity, to a want of energy, of enthusiasm for their cause, and especially to a lack of appreciation of the great forces, intellectual and political as well as social, which are moving the world, and to a lack of union for effective purposes. No doubt there would have to be wise and wide-minded management in the conduct of their journals, but I feel sure that ability, enthusiasm, intellectual force, liberal-mindedness and a bold prudence would secure for a Catholic in a Catholic country a newspaper Press which would effectively advocate their policy and principles, and find support amongst a large and important section of the community. By this means they would raise up for themselves a strong wall of defence, which could strand them in great times of difficulty, when they would not be left as they are at the present moment—"naked to their enemies."

Of one thing I am persuaded, and that is, that we entirely underrate the power of the Press, and that Catholic interests in many lands are suffering thereby. It is all very well to say that we must trust to supernatural means and leave aside all carnal weapons. On the contrary, we are to make use of all natural means first, and surely the public Press is a thing at least indifferent in itself, and can be turned into an engine for effecting untold good; why should we not recognize facts? Is the cause of Christ, of His truth, of His Church, to be allowed to go by default? Is it not worth every effort and deserving of our warmest enthusiasm? Surely Catholic newspapers—not necessarily what we call religious journals, but journals conducted by loyal and intellectual Catholics, for the world at large as well as for Catholics themselves, would have a large field of endeavor and effective good before them, a career of precious usefulness! Would it not be their function in all things honest and honorable to compete

with secular journals, and with fairness and ability to explain, or if need be to defend Catholic faith and Catholic practices from ignorant or mendacious attack? How can Catholics be said to love the Church of which they are members (those of them who have the necessary equipment), if they will not step down into the arena and do their devoir for the noblest cause that can nerve the hand or the brain, or stir the devotion and enthusiasm of the heart of man? If we would move the world we must have our hand on the mighty lever which directs its motions, or else we must step aside and with added arms see it turn in the direction contrary to that in which we wish it to revolve.

I have heard the phrase "knights of the pen," and, in truth, I think it not so ill chosen, for the pen may be turned into a mighty chivalrous weapon, and literature and the Press may do what the knights of old performed—stay injustice, defeat oppression, protect weakness and virtue, and fight the manly battle for all good causes. And I would say to all those who can safely wield this cunning weapon of the pen—"Gird ye to the fight and quit ye like men!" Put your spear in rest and splinter a chivalrous lance in behalf of Christ and His sacred cause, His Church, His truth! No Pnymin or Saracen opposes you, but sin and vice and guilt and injustice and oppression shall go down before your onslaught, and shall bite the dust. Wield your pen in behalf of "whatsoever is true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame." Shall it be said that pens shall be more busy and more cunningly handled for the opposite cause than for the best and holiest? Absit. Shall it be spoken that vice can be tricked out in more attractive colors than simple virtue? Again, God forbid. Shall it be whispered that evil is more powerful than good, and that it is useless to combat it in the Press? Never! Are then the words of Lear, spoken in the excess of his bitterness, all truth?—

Plate sin with gold,
 And the strong lance of justice hurt-
 less breaks!
 Arm it in rags, a pigmy's straw doth
 pierce it!

Rather I would believe that that represents a great truth which is recorded in immortal story by another great writer. Wilfrid of Ivanhoe, though weak with his wound and loss of blood, overthrew in the lists, in behalf of the defenceless maiden, Rebecca, the proud and sensual Templar in the fringes of his strength; and so it is decreed by Him, Who is greater than all evil and vice and sin, that the arm of virtue shall overcome the power of darkness. If the power of the Press is perverted to evil purposes, if books are written which undermine faith and virtue and morality, we must supply the antidote to the poison; we must show, especially to youth, that virtue is more lovely than vice, truth than falsehood. The devil should not be allowed to work his own sweet will even in books and pamphlets and newspapers; but we should endeavor by every means in our power to convert the Press from an engine of destruction into a mighty influence for good.

The Victims of Lake Aylmer

Sherbrooke, Que., July 26.—St. Michael's Cathedral was crowded to the doors yesterday morning at the requiem mass for the late Rev. Father Gignac, who, with four others was drowned at Lake Aylmer last week.

Thorough search has been continued diligently, but not one of the bodies has been recovered.

Mgr. Brunault, of Nicolet, officiated at the mass. Among those present were Archbishop Bruchesi, Montreal; Mgr. Mathieu of Laval; Mgr. Bernard, of St. Hyacinthe; Mgr. Tanguay, Sherbrooke; Mgr. Ramsay, Magog; Rev. Father Roy, Montreal; Canon Cousineau, St. Hyacinthe, and a very large representation of the Roman Catholic clergy of the diocese.

Statue to Gen. Thomas Francis Meagher

In the presence of a great concourse of people from all parts of the State of Montana, a magnificent equestrian statue of Gen. Thomas Francis Meagher, was lately unveiled at Helena.

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The HOME CIRCLE

Sweeping a Room. It requires skill and patience to sweep a room properly. The chief mistake made by the novice is in taking long, heavy strokes.

The Care of Teeth. Don't bestow less care upon the teeth than upon complexion and hair. Don't brush across the teeth, but up and down, the upper teeth from the gums downward, and the lower teeth from the gums upward.

Vacation Housekeeping. With the heated term at the door and energies flagging, the wise woman is she who learns to simplify the daily routine, says an exchange.

Women in Epigram. There are some women who never seem to grow old. The charm lies in a sunny temper, the happy facility of looking always on the bright side of things.—Saunders.

The Wise Woman. The wise woman as well as the most graceful one, is she who knows how to produce the greatest possible results with the least expenditure of strength. This is an all important knowledge, my dear sister woman, and the one who acquires this knowledge has won the secret of perpetual youth! Do deliberately what is to be done, and never make the

mistake of losing your force by fretting and putting. It is one of the errors of womankind to make "work" of everything. Don't waste your strength by being too energetic, and above all keep cool and deliberate, and cultivate repose. You must not make the mistake of getting old before your time. Never be too busy to look after your skin and person.

Symptoms of Nerve Disorders. Twitching of the nerves and muscles, sensitiveness to light, sound and motion, jerking of the limbs, sleeplessness, headache and indigestion—such are some of the symptoms of exhausted nerves.

Uncle Ralph's Brownie. When Rose and Nannette Snow went out to the Yellowstone Park with their mother, what they really wanted to see was Uncle Ralph.

Mamma's Drummer. When I'm a man, I won't be king and rule the land; No, sir, I'm going to join the band, When I'm a man.

Johnno'Connor. DEAR SIR,—I write unsolicited to say that your Benedictine Salve cured me of the worst form of Bleeding, Itching Piles. I have been a sufferer for thirty years, during which time I tried every advertised remedy I could get, but got no more than temporary relief.

Johnno'Connor. DEAR SIR,—I wish to say to you that I can testify to the merits of your Benedictine Salve for Blood-Poisoning. I suffered with blood poisoning for about six months, the trouble starting from a callous or hardening of the skin on the upper part of my foot and afterwards turning to blood-poisoning.

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CHILDREN'S CORNER

FOR THE ONE WHO TRIED. (By Margaret E. Sangster.) Yes, I love the youthful winner, With the medal and the mark; He has gained the prize he sought for, He is joyous as a lark.

MY FOX TERRIER. A little demon in defense, Brave as a lion he; I wish I had the courage Of this atom on my knee.

THE TWO REASONS. Down in one of the west side kindergartens is an enthusiastic young teacher who, having boastfully vaunted the superior intelligence of her scholars, came a dire cropper recently when an unlooked for visit from the principal resulted in over-much testing of this alleged cleverness, says the New York Tribune.

UNCLE RALPH'S BROWNIE. When Rose and Nannette Snow went out to the Yellowstone Park with their mother, what they really wanted to see was Uncle Ralph.

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to meet some friends, but, if Brownie knew it, he'd be in Axtell's too, as quick as he could get there.

So Mrs. Snow wrote a note. It was put into a tin box, and then tied securely around Brownie's neck. Then the stage driver said, "Mr. Kane is over to Axtell, Brownie—Axtell! You understand?"

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THE RHEUMATIC WONDER OF THE AGE Benedictine Salve

This Salve Cures RHEUMATISM, PILES, FELONS or BLOOD POISONING. It is a Sure Remedy for any of these Diseases.

A FEW TESTIMONIALS RHEUMATISM What S. PRICE, Esq., the well-known Dairyman, says 212 King street east. Toronto, Sept. 18, 1902.

John O'Connor, Toronto: 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,—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.

Peter Austin, writing from Des Moines, Iowa, under date of July 2nd, 1905, says: "Enclosed please find M.O. for \$1.00, for which send me 1 box of your Benedictine Salve. Rheumatism has never troubled me since your salve fixed me up in December, 1901."

Mr. John O'Connor: DEAR SIR,—Please send me three more boxes of Benedictine Salve, as soon as possible. Enclose please find cheque and oblige. Yours sincerely, (Signed) FRANCIS P. MURPHY.

Mr. John O'Connor, 197 King street, Toronto: DEAR SIR,—Enclosed please find one dollar (\$1), also postage, for which I wish you would mail to my address another box of Benedictine Salve. Hoping to receive same by return of mail, I am, sir, Yours truly, PATRICK KEARNS.

JOHNO'CONNOR. DEAR SIR,—I wish to say to you that I can testify to the merits of your Benedictine Salve for Blood-Poisoning. I suffered with blood poisoning for about six months, the trouble starting from a callous or hardening of the skin on the upper part of my foot and afterwards turning to blood-poisoning.

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CANCER Permanent Cure Guaranteed, without knife, X-Ray, Arsenic or Aids! no inconvenience. Write for book. Southern Cancer Sanatorium 150 E. Monument St., St. Louis, Mo.

JOHNO'CONNOR 199 KING STREET EAST, TORONTO FOR SALE BY WM. J. NICHOL, Druggist, 170 King St. E. J. A. JOHNSON CO., 171 King St. E. And by all Druggists

The Catholic Register

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Approved and recommended by the Archbishops, Bishops and Clergy.

Advertising Rates: Transient advertisements 20 cents a line. A liberal discount on contracts.

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JOSEPH COOLAHAN, Is now calling upon Toronto Subscribers.

TORONTO, AUGUST 3, 1905.

CARD OF THANKS

Mr. Coolahan, collector for The Catholic Register, desires to thank our subscribers for past courtesies.

THE GLOBE'S POSITION.

For a journal that somewhat wearisomely professes its observance of high ethical standards and unflinching dignity in the handling of public questions, The Globe offers a strange defence to the charges brought against it of having repeatedly taken liberties with the position of members of the Cabinet.

How should Le Soleil know? How should the Globe know, unless Mr. Fitzpatrick is indifferent to the most elementary obligations of his Cabinet position and takes newspapers into his confidence before communicating his intentions to the leader of the Government?

THE ENTRANCE EXAMINATION.

This being the first year that the pupils prepared by our schools to present themselves as candidates at the annual examination for entrance into the High Schools and Collegiate Institutes, have been sent in a body to the centres common to all the schools, that is to the Collegiate of the city, the occurrence is deserving of some passing comment.

HUMOR IN THE NEWS.

The Toronto News keeps pounding away at Catholic schools, Catholic hierarchy and everything Catholic, varying its output with an occasional letter from some disgusted subscriber, who says he took the paper under false pretences, having been led to believe that it was independent in politics and conducted with intelligence and without bias.

We could really thank the editor if he could give us more in the line of unconscious humor from the pen of Rev. Dr. Carman and contributors of his style. This might also stop the stampede of disgusted subscribers.

In a letter to The News Dr. Carman opens as follows: "Favored denominationalism, maintained by the public funds, and religious dogma concreted in public education by legislative coercion, are to be the corner-stone of Canadian nationality, the munitions and towers of Canadian liberty and glory."

But let us listen to his story further. He gets off the following upon Catholic schools, which he says: "Make high standards of catechism and brevity, low standards of intellectual culture and scientific attainment, inefficiency in a poorly rewarded teaching service, virtual stagnation of social and national progress, and calls it education."

Here the joke is again well concealed. What a "standard" of "brevity" may be, high or low, we cannot guess. It may be the Methodist name for catechism. But this is the merest conjecture. Whatever it is it cannot have had a place in the examination papers for the High School Entrance in which Catholic children from Toronto and all parts of Ontario competed with the pupils of public and private schools, and as The News itself, in a lucid interval, has admitted, passed successfully by a larger percentage even than the pupils of the public schools.

Now where are we at? That the Doctor is "deep" we can well understand and honestly admit. But what is the "deep" he is "calling" or "bellowing" unto? The News is not deep. It is the shallowest thing in this town. Perhaps the Doctor is calling unto Brother Flavelle. But in that case he would not bellow. Brother Flavelle is running a pork factory. Here again there is urgent need for the cartoonist to help the humorist's meaning out.

This must afford no little satisfaction to the general public to learn that Hon. L. P. Brodeur, Minister of Inland Revenue, has begun an energetic crusade against those manufacturers who are glutting the market with adulterated foodstuffs. It appears that upwards of twenty-five per cent. of the prepared foodstuffs sold in Canada are adulterated with compounds, some not actually noxious, but some virulent to a degree. Rotten stone is ground up and used with pepper. Low grade wood alcohol, one of the most destructive of poisons, is used freely in liquors and drugs. Glucose and sugar are the materials out of which we get our maple syrup; and we had it the other day that a percentage of our milk supply is fortified with embalming fluid. Mr. Brodeur has a special staff at work collecting samples for analysis, and vigorous prosecutions are promised.

as to the equality of standard between the test for entrance into the High Classes of the Catholic schools, and into the common High School. This doubt has been set at rest by the satisfactory list of names published in another column, testifying to the number of the children from our city schools, who, writing side by side with the pupils of the Public Schools, and from the self-same papers, and examined by a common board of examiners, have succeeded in doing credit to themselves and to their schools. The holiday season is proverbially an awkward time to obtain details on educational matters, and we hope later to be in a position to give more details on the subject. Meantime it is quite apparent that our schools not in the city alone, but throughout the Province generally, have made patent the fact that they are doing equal work and that their pupils are second to none in the primary schools of Ontario.

ONWARD ORANGEISM.

Mr. T. H. Sloan, M.P., R. Lindsay Crawford, Grand Master, Richard Braithwaite, Grand Secretary, and other Orangemen who have signed the "independent" manifesto to the Irish people, would appear to have given marching orders to the Orange hosts, calling upon them to move away from the picturesque banks of the Boyne and take their places with Irishmen of the North and the South. We make the following extract from the manifesto: "The landlords have used Protestant Ulster for generations for their own selfish ends, and have made the Orange Institution a stepping-stone to place and emolument for themselves and their families. No one can travel through Ireland and view the ruins of Protestant churches in which Irish Protestants once worshipped and not feel that landlordism has done its worst for the extirpation of the Protestant Faith. Once more landlordism threatens to rob the Protestant tenants of the fruits of legislation and to make the Land Purchase Act a dead-letter over the greater part of Ulster. Parliament, the country, and the landlords are honorably committed to the complete abolition of dual ownership, and if this cannot be effected within a reasonable period, and on equitable terms under the present Act, a Compulsory Act must take its place. No Bill will be acceptable to us that does not make provision for the ultimate ownership of his house and plot by the laborer on the same terms as the tenant farmer. The town tenants labor under grievous disabilities, and efforts are at present being made to secure the passage of a Bill to afford relief. The attitude of Ulster members towards this measure is in keeping with the traditions of the Party. Under the Act of Union Ireland was to be treated as a separate entity for purposes of taxation; but this compact has been violated, and our country is now taxed out of all proportion to her earning capacity. As Irishmen, we protest against any reduction in the total number of seats allotted to Ireland. Justice, however, demands a redistribution of the seats in Ireland by giving representation to the loyal minority more fairly proportionate to its numbers and wealth. Castle government stands self-condemned. All parties are agreed as to the necessity for sweeping reforms in the government and administration of Ireland. Bureaucratic government, it is everywhere recognized, must be superseded by the rule of the people. We do not hide from ourselves the dangers that have to be faced in the further extension of the elective principle in the government of Ireland."

The death is announced by cable of Earl Cowper, who from 1880 to 1882 was Lord Lieutenant of Ireland, and who left Mr. Gladstone's side on account of the Home Rule Bill. Earl Cowper was recognized on all hands as one of the Unionists who had honest convictions. He did not hesitate in 1887 to vindicate the Land League in his official report, saying the laws of Ireland were not made for the protection but for the oppression of the people. The deceased Earl was a Prince and a Count of the Holy Roman Empire and bore many titles.

EDITORIAL NOTES

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The "Rambler"

Mr. P. Mungovan, better known as the "Rambler" of The Catholic Register, of Toronto, was in the city, and called at our sanctum. He is on his way to Quebec in search of missing funds, the receipt of which our Toronto contemporary awaits with some patience. We always wish the collector who is engaged in the delightful work of hunting up delinquents every success, and we will be rejoiced to learn that the labors of the "Rambler" result in replenishing the coffers of The Catholic Register.

A Catholic Grievance

(From the Hamilton Herald.) The Catholic Register makes a serious charge against the administration of the license law by the boards appointed by the Ontario Government. It alleges that, in cutting off one of the three hotels in Oakville, the Oakville House was selected because its proprietor, Mr. McDermott, is a Catholic. It affirms that the hotel was the best and most carefully managed in the town and that there was nothing against the landlord, and adds: "Why is Mr. McDermott chosen as a victim? The answer is not hard to find. This is no isolated case. The County of Peel has had its licenses decreased considerably. The property of Catholics was almost exclusively chosen for destruction there. Glengarry, too, has been one of the great majority of cases where Catholic landlords were made to suffer. On general grounds we have no objection to a reduction of licenses, which is a matter within the judgment of local commissioners. But what we do object to is a one-sided slaughter. The case of Mr. McDermott and the Oakville House is only one more instance added to the largely growing number who have been dealt with abruptly and without a particle of consideration because the commissioners of the new government understand that they can have a free hand in the ruin of Catholic hotelkeepers."

This is a charge the Ontario Government and the department affected cannot afford to ignore. It is not made in general terms, but a specific instance is given. Unless met and answered promptly, it is liable to develop into a grave public issue. The religion of a hotelkeeper should be neither a reason for granting him a license nor a bar to his obtaining one. Probably a fuller knowledge of the facts will show that the suspicions of The Register are unfounded, and that other causes led to the action of the commissioners in Oakville and in the other places mentioned as well. The provincial license department should investigate at once, and if The Catholic Register's charges are found to be sustained, the responsible commissioners ought to be disciplined severely.

Hamilton News

Rev. Father Gason, S.J., of Boston, Mass., who has been conducting the retreat at St. Joseph's convent, preached in St. Mary's Cathedral on Sunday. Rev. Father Staley, of St. Michael's College, Toronto, who is assisting Rev. Father Walsh, of St. Patrick's church, in the absence of Rev. Father Coty, also preached an impressive sermon to a large congregation in St. Lawrence Church. Rev. Father Fitzhenry, of St. Lawrence College, Montreal, who is taking Rev. Father Brady's place during vacation, celebrated mass and preached a forceful sermon. Rev. Father Mahony, of Memphis, Tenn., a brother of Rev. Father Mahony, rector of St. Mary's Cathedral, who is visiting his parents in East Hamilton, preached in St. Joseph's Church at the 10.30 mass. A portiuncula will be held in St. Mary's cathedral on Tuesday and Wednesday of this week. Bishop Dowling, who has been in St. Joseph's hospital, Guelph, as the result of indisposition, is reported to be improving.

His Twenty-First Child

Milan, July 26.—The Prince Gaetano Pio, the twenty-first child of the Duke of Parma, has just been christened in the chapel of His Royal Highness's splendid country seat at Pianore, in the Province of Lucca. The Pontiff consented to stand as godfather to the infant, and was represented by Mgr. Maffei, Archbishop of Pisa. All the twenty-one children are living except the first born, Princess Mary Louise, who was the wife of Prince Ferdinand of Bulgaria.

The Temperance Movement

During his late tour through Australia, Father Hayes, the renowned temperance advocate, received an enthusiastic reception from the Prime Minister of Victoria and the mayors and ministers of all denominations. Under his advocacy in Australia, 21,235 men and women took the total abstinence pledge.

Mgr. Sbarretti Going West

Sault Ste. Marie, Ont., July 28.—Mgr. Sbarretti, the Papal Delegate to Canada, arrived here yesterday afternoon from Sarnia. He was tendered a reception and presented with an address by the Catholic congregations of the town. He is en route west.

Dragoons and Artillery

By special request the executive of the Canadian National Exhibition of Toronto, have decided to give both the musical ride, by the Royal Canadian Dragoons, and the artillery drive by the Royal Field Battery, Kingston, twice daily, the one opening each afternoon and evening performance, and the other closing it.

Personal

Hon. L. P. Brodeur, Minister of Inland Revenue, and Madame Brodeur, who were visitors to Toronto on Saturday and Sunday, were the guests of Mr. George P. Magann.

Outing to Toronto

About fifty boys from St. Mary's Cathedral choir and sanctuary, Hamilton, had their annual excursion to Toronto during the past week. They were in charge of Rev. Father Savage.

Ottawa Man Drowned

Michael Daly, son of Mr. P. Daly, of 580 St. Patrick street, Ottawa, was drowned recently near Arrowhead, B.C.

BISHOP VINCENT'S ADDRESS

The following communication was sent to The Toronto World in reply to some remarks that appeared in that paper. Though it was refused publication by The World, we have much pleasure in giving it to our readers: Editor World:

In your issue of Saturday, June 24th, a Bishop of one of the twelve or thirteen Methodist religious bodies in the United States is reported as giving an address on child training. As a considerable part of this address is devoted to an attack on the Roman Catholic Church, will you kindly permit me, as a Roman Catholic, to offer through your columns some comments upon it. The speaker said "Every Protestant knew the attitude of his church towards the Church of Rome. It was one of uncompromising and undying antagonism."

Let me say that I consider such a position should not be the case, as it means in the end the antagonism of Protestants to their Roman Catholic neighbors and fellow citizens, as it is absolutely impossible to separate a devout Catholic and his Church, as they are part and parcel of each other from his cradle to his grave, and I may say even beyond his grave. Then again, I fail to see why Protestants should combine against Roman Catholics. Protestants have the most complete liberty they can desire, and they have their Bible and private judgment, and with these what have they to apprehend? Surely with these, in the fair field of controversy, they should be able to vanquish the benighted and idolatrous Papist, without combining against him. Were I a Protestant I would be ashamed to join in any such combine, because we Catholics and Protestants, whether for weal or for woe, have to live side by side with each other, do business with each other and mix with each other in many walks of life.

The speaker further said "It was to be a struggle between Rome and home, the priest and the parent, the confessional, with all its pomp and power, and the man who dealt direct with God." Now in the above statement there is really nothing but "words, words, words." There is and there will be no struggle between Rome and home, and between priest and parent. The confessional has no pomp that I ever noticed, but on the contrary, it is the most lacking in pomp of any proceeding that I know of, and I have been familiar with it for more than forty years, and so should know whereof I speak much better than Bishop Vincent, who, I suppose, has never once in his life used it. Power there is undoubtedly about it, but it is the power Jesus Christ gave to His representatives to exercise on earth when he breathed on them, and said "Receive ye the Holy Ghost, whose sins you forgive they are forgiven, and whose sins you retain they are retained." This is indeed a power, and a power not possessed by any of the angels combined in the courts of Heaven.

Bishop Vincent speaks about a man dealing directly with God. Now if this can be done all right, where does Bishop Vincent come in? He may just as well step down and out of the way, as a teacher or preacher, because there is no need whatever for him, according to his own statement, that man can deal directly with God. In fact if such a statement were true, there would be no necessity for preachers or teachers, of any kind, so you see Bishop Vincent used words carelessly, which is a great fault in one who sets himself up as a teacher. God may have an extraordinary way of dealing directly at certain times with certain men, but His ordinary way of so doing is through His Church, and by His Church, and her alone; no other. Almighty God certainly never committed the indiscretion of making a revelation for mankind, and of leaving it so uncertain, and so doubtful, that men may honestly differ from one another as to what it is. Such indiscretion, or such want of forethought, and proper adaptation of means to ends, we might look for in weak men, in imprudent men, but not in an all wise and all powerful God, and that is why I make the statement that the Roman Catholic Church is God's mouthpiece, and as a matter of fact, patent to all men, she is the only Church or religious teaching body claiming to be such.

"Protestantism is not in any, or in all of its various forms, a religion, for religion, if it means anything at all, means to bind, the word itself being derived from the Latin word religare, meaning to bind again, to bind the conscience to God, and it is almost unnecessary to say that Protestantism does not bind conscience, for it cannot even if it would, as it has not the power, being only a set of opinions, and opinions are never science nor certainty. Protestantism having asserted the supremacy of private judgment, in order to get rid of the authority of the Roman Catholic Church has precluded itself from all right to assert religion, for the simple reason that religion, if religion at all, is the law of private judgment itself, and is therefore the direct contradictory of the essential Protestant principle.

The Protestant world as it presents itself to the Roman Catholic spectator, is distinguishable into three classes, the Catholicizing class, the infidelizing class, and the unthinking and unreasoning, or inert class. Strictly taken, Protestantism is really negative in its character, but loosely taken, as it is by Protestants generally, it is a mixture of certain half truths retained by the reformers from the Catholic Church, and certain infidel principles and denials, which the reformers opposed to Catholicity. As embodied in the formulas of the many Protestant sects, the Catholic elements retained are incomplete and insufficient, and the infidel elements remain undeveloped. The unthinking, unreasoning, or inert Protestants, who are a very numerous body, see nothing of all this, and never once suspect that Protestantism is not all of a piece, or that it is made up of heterogeneous elements, and is in itself incoherent, incomplete and insufficient—uncertain, self-contradictory, and unsatisfactory to the mind that really thinks and reasons. In a religious sense this class are simply dead, and of no account as they are content to receive passively without a thought or a question, the teaching of their respective sects, and find scope for their mental activity in matters unconnected with religion. The other two classes are aware of

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the incomplete and contradictory character of Protestantism, as it came from the reformers, and as it is still vaguely and nominally held. They both see that it is heterogeneous and incomplete and they feel deeply and strongly the necessity of clearing it of its inconsistencies, of reducing it to doctrinal unity, and of developing and completing it. The first class seize upon its Catholic elements, which in a form more or less mutilated it possesses, and seek to develop and complete them in a Catholic sense; the second class seize upon the distinctively Protestant elements and seek to develop and complete them in a Protestant sense. Thus the tendency of the former is necessarily to Catholicity, and of the latter to infidelity. Perhaps I cannot better present my meaning regarding the Catholicizing and the infidelizing classes of Protestantism than by presenting the case of two well-known brothers in England—the late John Henry Newman, and the late Francis William Newman—both very remarkable men in their way, and very nearly equally distinguished for their ability, their acquisitions, and their earnestness. They were both brought up Protestants in the Anglican or Church of England; and both of them very early felt the incompleteness, and insufficiency of the Protestantism of the Reformation, and both of them wished to be Christians, without ceasing to be Protestants or breaking away from the reformers. But from this point they began to diverge. The elder brother, the author of the beautiful "Lead Kindly Light,"—assuming that the real sense of the Reformation lay in the elements of Christian truth it retained, seized upon these, disengaged them from the negative principles connected with them in the minds of the reformers, and labored to develop and complete them in a Catholic sense. He thus originated the Tractarian or Puseyite party, whose aim was to be Catholic without being Roman. But he very soon found out that he could not develop and complete Protestantism in the sense of the Catholic truths it professed to retain, without going over to the Catholic Church, because only in her communion can Catholic doctrine be found or held in its unity, integrity, and completeness. He afterwards became well known in the world over as Cardinal Newman, in the Roman Catholic Church. The younger brother, assuming that the essence of Protestantism must lie, not in what it professes to hold in common with the Catholic Church, but in the principles and denials which it opposed to her, seized upon these principles and denials, the infidel elements of Protestantism, and he sought to develop and complete them in a distinctively Protestant sense. But he soon found out that he could not accomplish this purpose without pushing the Protestant denial of the authority of the Catholic Church to its legitimate consequence, and of falling back on his own spiritual nature as his only authority in religious matters, and the only revelation of the will of God to man. Both these brothers seem to have been equally sincere in the outset and both considering the respective assumptions with which they started, seem to have arrived at conclusions equally inevitable. Neither of them foresaw where he must end. The elder brother resolved to be a Christian let come what might, and he found himself obliged to seek admission into the communion of the Roman Catholic Church; the younger brother, resolved at all hazards to be a Protestant, found himself obliged to give up everything distinctively Christian and to fall back on infidelity, which he did.

I would recommend to Bishop Vincent to give some consideration to the case of the two brothers which I have narrated, and with which I judge he is not familiar, and he may then possibly be able to see the Roman Catholic Church and her teachings from a point of view entirely different to that which he now holds. ROMAN CATHOLIC. Thorold, Ont., July 3.

Speakers and Writers. Two hundred women-writers met at a banquet in London the other day and there were only three speeches, one from Mrs. Meynell, one from Mrs. Hinkson (Katharine Tynan) and one from Mrs. Cairage (John O'Sullivan) all Catholics.

CANDLES And Oils for the Sanctuary. Best quality—so cheap as the cheapest. All goods absolutely guaranteed. W. E. BLAKE, 23 Church St. Toronto, Ont.

In and Around Toronto

GENERAL INTENTION OF SACRED HEART LEAGUE.

The General Intention of the League of the Sacred Heart for August is "Christian Kindness." This is an intention in which we can all share...

MISS EMMA KATHERINE REILLY

Miss Emma Katherine Reilly, the youngest daughter of the late Thomas H. Reilly, died somewhat suddenly on Friday at Point William, Lake Muskoka...

MISS MARGARET ANGLIN INJURED.

Miss Margaret Anglin, Toronto's much admired and clever actress, was injured by being thrown from her carriage while out driving in New York a few days ago...

REV. FATHER WILLIAMS TRANSFERRED.

Much to the regret of the people of St. Mary's parish, Rev. Father Williams has been moved to take charge of the parish of Toronto Gore, lately vacated by the death of Rev. P. Kiernan.

CHAPEL CLOSED.

The chapel at the convent of the Good Shepherd, Parkdale, has been closed against all outsiders, a church and resident priest in that locality making an open chapel no longer needed.

APPOINTMENT OF MR. D'ARCY HINDS.

Mr. D'Arcy Hinds, lately connected with The Catholic Register, has been appointed to a Senior Clerkship at Osgoode Hall.

A Universal Catechism

The last issue of the Civiltà Cattolica confirms the news that the Holy Father intends to publish an elementary catechism for use throughout the Universal Church. The Civiltà devotes an exceedingly interesting article to the subject, and points out that the fathers of the Vatican Council approved of the project at that time by a majority of 536 Bishops against 56 bishops who opposed it...

HIGH SCHOOL ENTRANCE EXAMINATION RESULTS.

The following pupils of the city separate schools successfully passed the Entrance Examination recently held at the three collegiates of Toronto: May Brennan, May Byron, Wilfrid A. Bourdon, Eliz. Burns, Margaret Cronin, Agatha Connell, Maud C. Collins, Rita Carroll, Wm. G. Carroll, Victor H. Corbett, Eileen Clark, Mona Clark, Helen M. Cooney, Frank Callaghan, Francis J. Cannon, Thos. J. Collins, Percy Conway, Louis Clancy, Ann Dillon, Gladys Deegan, Annie Fewer, Agnes Ferry, Margaret Finley, Anthony M. Gentle, Francis Gray, Agnes Gallagher, Annie Hyland, Chas. H. F. Higgins, Emma Hoffman, Grace M. Hobblerlin, Mary Hayes, Leo Hennessey, Margaret Kirk, Wm. F. Kelly, Lizzie Kennedy, Moe Kelly, Mar. Koster, Rose Lee, Annie Lavin, Edith L. Lord, Chas. Labor, Newman Mackintosh, Marion McCurdy, Amy McDonald, Austin MacTigue, Jack A. Murray, Wm. L. Maloney, Chas. McCurdy, Eliz. C. McCabe, Maggie Murphy, Mary McGraw, Malcolm Moore, Agnes Mitchell, Chas. J. McCabe, Augustine Mogan, Dorothy Nolan, Wm. Nichols, Margaret O'Brien, Willie Overend, Annie O'Neill, Clara Quigley, Lottie Ramsberger, Anna Ryan, Lizzie Ryan, Vincent Ryan, Eddie Roach, Louis Rousseau, George Rennie, Eliz. Sharpe, Eliz. Sullivan, Mary Todd, Rudolph Toutant, Jos. E. Thornton, Adele Weaver, Herbert Weaver, Gladys Weadick, Annie Wyse, Bessie Wells, Laura Wainwright, Edward Wallace.

The examination at which the above pupils were successful was held at three different centres, viz., the three Collegiates of the city. The papers, however, were read by one board consisting of the principals of the three Collegiate Institutes, the principal of the Technical High School, the two Public School Inspectors, the Separate School Inspector and a teacher from the Public Schools.

SAD DEATH OF MARTIN O'REILLY.

A sad death was that of Martin O'Reilly, son of Mr. John O'Reilly, of 48 DeFoe street, who fell off the Queen's wharf on Saturday evening, and though rescued by the heroic efforts of a companion, Leo McMahon, of 5 Manning avenue, succumbed during the night from the effects of the poison taken into the system while in the water. The deceased was nineteen years of age and was a member of St. Mary's Sanctuary. His sudden and early demise is greatly lamented by his late companions, and the occurrence has cast a gloom over the entire parish. Everyone has a good word to say of the dead youth, whose daily attendance at mass and general exemplary life, together with his amiable disposition, had made him a favorite with all who knew him. The funeral took place on Monday morning from St. Mary's church, and was very largely attended. At the door the procession of Sanctuary boys met the bier which they bore in their midst to the sanctuary rails, where the coffin was placed, the surplice and santon resting on it, speaking eloquently of the goodness and purity of the dead, and seeming to add to the sadness of the occasion by pointing out the usefulness of the one whom death had called away. Rev. Father Kelly was celebrant of the High Mass of Requiem and the church was filled with sympathizers. The deceased is survived by his parents, one brother John, and three sisters, Nellie, May and Sadie, to all of whom great sympathy is extended. R.I.P.

ANNIVERSARY MASS FOR LATE ARCHBISHOP.

The anniversary Requiem Mass for the repose of the soul of the late Archbishop Walsh was sung at the Cathedral on Monday morning. Rev. J. Walsh, P.P. of St. Helen's, being the celebrant, assisted by Rev. Father Rhoades as deacon and Mr. Walsh as sub-deacon. A number of the laity were present, and in the Sanctuary were Rev. Fathers Minahan, J. J. Marche, McGrand, Kelly, Ryan, Ryan, Murphy and Kelly.

Visited Lourdes

Madrid, July 27.—It is learned that King Alfonso's visit to the Grotto of Our Lady of Lourdes yesterday was made without the knowledge of his entourage. His majesty, in his automobile, left San Sebastian, where the court is spending the summer, without informing the dignitaries. After he had gone some time, his sudden disappearance alarmed the ministers, who telegraphed to the police at various places asking if the king had been there. Nobody had seen his majesty, and the uneasiness increased. Eventually it was ascertained that an automobile, supposed to be the king's, had passed through Pamplona, twenty miles from the French frontier, at full speed. The machine was going so fast that its occupants were not recognized.

Finally it was learned that the king had reached Tarbes, whence he had gone to Lourdes. There he had devoutly joined the pilgrims to the grotto without revealing his identity, and waited in line to receive a cup of water from the miraculous spring. His majesty prayed before the grotto. It seems that he was recognized by someone, who told of the presence of the King of Spain. The story quickly spread, and as his majesty was walking from the grotto to the basilica to attend mass he was mobbed by sufferers, who begged him to pray for them. Alfonso, who was much distressed by the sight of the sick and crippled, promised to comply with their request. After mass he conversed with the clergy, who showed him a chalice his father had presented to the basilica. The king is now returning by way of Pau. Alfonso's impulsive automobile flights are causing much anxiety to the ministers. They fear he will meet with disaster, but they do not know how to check him.

The Rate Sister Dunn

Sister Dunn of the Hotel Dieu, Kingston, died on the 18th inst., after an illness of six months. She was a native of Elgin, Leeds County, Ont., and had been in religion sixteen years.

Struck by Train

Nicholas Curran, Washaw engineer, was severely injured at Thamesville, narrowly escaping death. A protection from the car of a passenger train struck him, but although badly hurt his recovery is expected.

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IRISH NATIONAL ASSEMBLY

Michael Davitt has an interesting and ingenious article in the Independent Review for April. It is entitled "The Irish National Assembly" and purports to be a prophesying of what will be the conditions under which the first election to that Assembly will take place in the year 1910. The first objection that arises to one's mind when reading the article is that the date set is too near. Judging by the present condition of the Irish question, the lack of enthusiasm towards the Irish Parliamentary Party which prevails in the United States, and the wearing away that must have taken place among the nonconformist element in England who were at one time strong supporters of Home Rule, does not encourage one to think that an Irish Parliament in Dublin will be an accomplished fact in 1910. The article is written in a "Looking Backward" style, and is an analyzing, after the event, of the causes which brought it about.

The first of these causes referred to by Mr. Davitt is the MacDonnell-Wyndham policy of trying to "kill Home Rule with kindness." He refers to the incident in the British House of Commons early in the year 1905, when Mr. Balfour was compelled by his Ulster Unionist supporters to disown Mr. George Wyndham, Chief Secretary for Ireland, and the compact he had formed with the Under Secretary, Sir Antony MacDonnell, with the facts of which the Premier, Mr. Balfour, must have been aware.

This compact was, in effect, that Sir Antony, a Liberal and a Catholic, was appointed on his own terms to bring about administrative reforms in the government of Ireland and to make the rule of Dublin Castle more palatable to the great body of the people. He also enlisted the sympathy of the Irish Bishops by suggesting a method by which an endowment might be obtained for a Catholic University in Ireland from an already existing fund, and thus obviate the necessity of asking a grant from the British Parliament. This conspiracy, as it was called, was denounced unparagonably by the Ulster Unionists. And the reason why it started Irish Catholics to the great body of the people. He also enlisted the sympathy of the Irish Bishops by suggesting a method by which an endowment might be obtained for a Catholic University in Ireland from an already existing fund, and thus obviate the necessity of asking a grant from the British Parliament.

Another cause that is insisted in bringing about Home Rule was the proposal to "cut down the parliamentary representation of Ireland from 103 to 75." "Honest opponents of Home Rule were moved to indignation at this further unfair blow at the Irish Party. It was like proposing to tie one hand of a maimed opponent in a contest with three able-bodied assailants." In this connection it was remembered that when Ireland had 90 per cent of the combined population of the United Kingdom, she was only allowed six per cent of the common representation in an Imperial Parliament.

Still another cause cited, is the known antagonism of the Irish in the United States to a good understanding between that country and Great Britain. It is of special interest to Canadians that their chief representative before the world is given a part in bringing about Home Rule. These under conditions so favorable to these to the claims of Ireland to justice, and of Great Britain to relief, that the Prime Minister of Canada made an earnest appeal to the people of England to grant freedom to the Irish as the sure and only means of obtaining domestic peace within the Empire. "These appeals went home. England felt the force of their wisdom on learning that a secret treaty existed in connection with the new triplets of Germany, Russia and Japan, following upon the termination of the war." This last is a bold guess, but more unlikely things have happened. Mr. Davitt does not inform us as to the conditions, if any, upon which Home Rule was granted. It was in the session of 1909, and the parliamentary representatives then in the British Parliament were designated as the body to legislate for Ireland until a new election could be held in 1910. It is interesting in showing Mr. Davitt's point of view, that to the present leaders of the Irish Party, under this disguise, he assigns places in the Conservative cabinet formed to carry out the government of the country.

The speakership of the Assembly was offered to Colonel N. Sutherland, of North Armagh, as a mark of esteem toward a one-time fierce opponent of Home Rule, but was declined. The Hon. Edward Blake of Toronto, Canada member for Londonderry, was then unanimously elected to the Presidency of the Chamber. "This reads like something we have seen before, but the attitude of the different parties mentioned is slightly changed. One of the first serious measures that had to be taken by the new Government was to protect the right of the Orangemen to hold a

Twelfth of July celebration in a district of mixed religious population, where serious trouble had been apprehended by the Catholics. A demand for the suppression of the meeting was made by local petition. Threats were used that Catholic contingents would come from a distance in support of the protest of the people of Warren Point. The Government's reply to this challenge was to take steps to uphold the legal right of meeting at any cost. Large forces of police were drafted in from surrounding counties and the counter-meeting was proclaimed. Indignation in certain Catholic centres in Ulster was aroused, through the violence of the constabulary in successfully preventing an interruption of the Orange proceedings. Some heads were injured in the baton charges, during the disturbance; but the feeling among the mass of the people of Ireland was one of satisfaction at the resolve of the Government to protect every right and privilege hitherto enjoyed by all classes and creeds, where the exercise of these rights did not imperil in any sense the recognized legal rights of other citizens.

On March 7, 1910, the first general election was held in Ireland under the new conditions. The result was that the National Democrats, together with the Independent Labor Party, and the Progressive wing of the Ulster Party, united their forces and formed a Government which was to be carried on in the interest of progress and reform. This is a fanciful sketch, but it shows—as any article from the pen of Michael Davitt must show—abundant knowledge and keen insight on the Irish Question. One is inclined to doubt that this question will be settled as early and as easily as the author anticipates, but one is also free to wish that it may be as he says. W. O'C.

Old Resident Dead

Hamilton lost a good citizen in the death of Mr. Thomas Obermeyer, which occurred at his home, 116 Catherine street south, and the news of his death will bring sincere regret to his many friends. The deceased was one of the city's oldest and best-known residents, having lived here for over fifty years. He was born in Soufflenheim, Du Bas Rhein, Alsace, Germany, seventy-eight years ago. When a young man he came to America and took up his residence in Buffalo. He came to this city with the C. L. Thomas piano

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company, and was in its employ until it went out of business. Since then he has been living retired. He represented the old type of German in this city—a true son of the Fatherland, who took an active interest in the affairs of the land of his adoption. He was one of the founders of the German Benevolent Society, and was a prominent member of the old foreman of the Herald composing room; Philip, operator, Herald office, and Miss Minnie, at home. The funeral took place Friday morning last at 8.30 to St. Patrick's church, thence to Holy Sepulchre Cemetery for interment.

Funeral of Archbishop Quigley's Sister

The Most Rev. Archbishop Quigley, of Chicago, has the sympathy of his people and his friends in the death of his sister, Mrs. Elizabeth Quigley Massett, of Rochester, N.Y. Her funeral took place from St. Patrick's Cathedral, this city, on the morning of July 18. Pontifical Mass Requiem was sung by Archbishop Quigley, who was assisted by the Rev. Geo. V. Burns, as deacon, and the Rev. Michael Kreis as sub-deacon; the Rev. Emil Gefell and the Rev. John O'Brien, were deacons of honor; the Rev. Dr. Goggin was master of ceremonies, and the Revs. Frank O'Hern and Dr. Nolan were his assistants. Within the sanctuary, the Rt. Rev. Bishop McQuaid, the Rt. Rev. Thos. F. Hickley, coadjutor; the Rt. Rev. Bishop Alton of Buffalo, and many priests. The choir was under the direction of Father Peter of St. Bernard's Seminary. The funeral was largely attended. The bearers were Judge John M. Murphy of the municipal court; John Keenan, J. Henry Murphy, James Maley, James Curtin and O. B. Daly. Mrs. Massett was for many years a member of the Cathedral parish, and was always foremost in every good work in the parish. May she rest in peace!

A New Bishop

Milwaukee, July 26.—The Very Rev. Augustine F. Schinnerer is installed as Bishop of the newly created diocese of Superior, Wis. The ceremonies were conducted in St. John's cathedral. Monseigneur Falconio of Washington, D.C., apostolic delegate to America; Archbishop Messmer and many bishops and priests officiated at the consecration.

The Canadian North-West

HOMESTEAD REGULATIONS Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 4 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

HOMESTEAD DUTIES A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

APPLICATION FOR PATENT Should be made at the end of the three years, before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so. INFORMATION Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the North-west Territories. W. W. CORY, Deputy Minister of the Interior.

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