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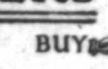
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The Catholic Register.

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VOL. XI, No. 7

TORONTO, THURSDAY, FEBRUARY 12, 1903

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DIVORCE IN AMERICA

Cardinal Gibbons Scathingly Denounces Modern Barbarism of Society

One of the most notable and important contributions to the discussion of the divorce problem was supplied by Cardinal Gibbons' sermon delivered in the Cathedral at Baltimore. The text follows:

The Cardinal said:

Jesus Christ is the only enduring name in history. He exerts today a vital influence on the political and social as well as on the moral and religious world, such as was never wielded by any earthly ruler. In contrast with the founders of empires. Of systems of religion, and of the framers of laws, we may say of Him, in the language of Holy Writ: "They shall perish, but Thou shalt remain, and all of them shall grow old as a garment. And as a vesture Thou shalt change them; and they shall be changed; but Thou, O Christ, art always the selfsame, and Thy years shall not fail."

Kings and emperors have sought in various ways to perpetuate their name and fame. But their deeds and their very name have faded away in the lapse of ages; or they have left after them the shadow of a "once mighty name which now evokes no enthusiasm and inspires no lofty sentiments."

The Kings of Egypt erected for themselves those mighty Pyramids, which were to serve as tombs to preserve their mortal remains and as monuments to immortalize their glorious deeds. The Pyramids exist unto this day amid the sands of Egypt after a lapse of 5,000 years, and they seem destined to be as enduring as the mountains. But who are the kings that built them? What have they done in their day? The diligent researches of historians and antiquarians leave us to no more or less conjecture as to the names of the monarchs who erected them.

Christ our Lord built for Himself no tomb, and He left no instructions to His disciples to erect one for Him. When living, He could say to Himself: "The foxes have holes, and the birds of the air nest, but the Son of Man hath not where to lay His head;" and He had no monument when dead, which could be called His own. He was buried in the tomb of a stranger, Joseph of Arimathea. There was no inscription on His tomb, but His name is emblazoned on the pages of history and is indelibly stamped on the heart of humanity.

And even His tomb is honored today as no resting place was ever honored before or since His time. The Prophet Isaiah had predicted that "His tomb shall be glorious." And how well is the prophecy fulfilled! It is now the rendezvous of the nations of the earth. Christians and Mohammedans, Greeks and Latins, are contending among themselves as to which of them shall have the honor of guarding and adorning the church where His body was interred.

Other men have sought to immortalize themselves by military exploits and conquests. Alexander the Great extended his dominion over the continent of Asia. Kingdom after kingdom yielded to his sway. He longed for new worlds that he might subdue

them. But scarcely was he laid to rest in his tomb when his vast empire was divided and parceled among his liege lords. Who cares now for Alexander? What enthusiasm does his name excite? Where is the mausoleum erected to him? His history is known to scholars, but the great mass of humanity know or care as little for Alexander as they know or care for Alexander the copper-smith mentioned by St. Paul.

Nearly 2,000 years ago Jesus Christ founded a spiritual republic. He established it not by the material sword, but by the sword of the Spirit, which is the word of God. He established it not by brute force, but by an appeal to the conscience and intellect of humanity. He conquered not by enslaving the bodies of men, but by rescuing their souls from the bondage of sin. He conquered not by shedding the blood of others, but by the shedding of His own blood. And the spiritual kingdom which He founded exists to this day, and is continually extending its lines; and it is maintained and consolidated not by frowning fortifications and standing armies, but by the invincible influence of religious and moral sanctions.

Jesus Christ, hanging from the cross has drawn to Himself a mightier host than ever followed the standard of Caesar and Alexander. "When I am lifted up from the earth," he declared, "I will draw all things to Myself. I will draw them by the cords of love." Other leaders have captured cities. Jesus Christ has captured the citadel of the heart.

In contemplating those great men who have been conspicuous in history, the predominant sentiment we feel toward them is one of admiration. And our admiration increases in proportion as we see them ascending the pinnacle of fame. But we cannot be said to love them. They are too far removed from us to be loved. They dazzle us by their splendor, but do not warm our hearts. A man to be loved must come down to our own level. We must be on familiar terms with him. Christ in this respect differs from all other great men. We not only admire and worship Him, we love Him. He has come down among us. He has become one of us. He has lowered Himself to our estate. He has shared in our sorrows and infirmities. He has become the Son of Man that we might be made the sons of God. He has been our Friend, our Brother, our Counselor. The great Christian world loves him. Millions in every age have enrolled themselves under His banner, and are ready to die for Him.

Other sovereigns have signalized their reigns by framing laws for the government of their respective countries. Numa, Pompilius, and long after him, Justinian, made laws for Rome. Solon and Lycurgus framed laws for ancient Greece. Alfred the Great and Edward the Confessor legislated for England. Napoleon compiled laws for France, which are well known by the title of the Code of Napoleon. All these statutes were of most useful in their day and generation. They were justly admired for their wisdom. But these laws were national in character. They were suited to the type of one particular people, and were framed for one particular form of government. They grew more or less obsolete in the course of ages. The people outgrew them, and a change in the form of government, involved a change in the fundamental laws of the country.

Christ has left us a code of laws in the Gospels. These moral precepts are immutable, because they are founded on the eternal principles of truth and justice. They have already stood the test of 2,000 years; they are as vigorous and as authoritative today as when they came from the lips of their divine Founder. And they will be binding in the consciences of men as long as human society itself shall last.

They are adapted to all times, to all places, to all circumstances and conditions of life. They are in force in every system of government, in absolute empires in constitutional monarchies and in free republics.

They appealed to the intellect and conscience of the ancient Greek and Roman; they appeal now to the subjects of Great Britain and to the citizens of the United States, as well as to the native tribes of Australasia and North America. The Sermon on the Mount and the Great Commandment of charity: "Thou shalt love the Lord thy God with thy whole heart and soul, and thou shalt love thy neighbor as thyself," are as much binding on us as they were on the primitive Christians.

Christ, then, is not merely a man of history. He is not like other great men who have appeared in the theatre of life, have played their part and disappeared from view. He is not a meteor that has flashed across the firmament of the world and was suddenly extinguished. No. He is the Sun of Justice, shining on men down the ages, enlightening their minds, warning their hearts and causing the

fruits of grace and sanctification to grow in their souls.

He is walking to-day on the troubled waters of life, and He walked of old on the Lake of Gennesareth. When Peter beheld his Master walking on the sea, he fancied it was only an apparition. But Christ was there all the same. No less truly is He moving on the agitated ocean of the world. He is lifting up many a sinking soul from the sea of sorrow and tribulation, and saying to the warring elements, "Peace, be still."

Countless multitudes of hungering souls are following our Saviour to-day as they followed Him of old into the desert, and are receiving from Him the bread of heavenly consolation. Oh! how many a desolate heart cried out to Him in its anguish with Peter and says, "Lord, to whom shall we go but to Thee? Thou hast the words of eternal life."

Jesus Christ confronts us at every step. We see Him with the eyes of faith. We hear His friendly voice, we feel the warm pressure of His hand. His name is on everybody's lips. Lives innumerable are written of Him. Volumes are published commenting on every word that fell from His sacred lips. During the recent Christmas holidays the Christian world celebrated with joy the anniversary of His birth. Both houses of Congress were prorogued; the courts of justice adjourned; the schools and academies were closed for the season that all might take part in the festivities. And thus the whole civilized world unites in paying homage to Jesus of Nazareth, the Son of Mary.

Christ is the only living force that can regenerate society. He is the only genuine social reformer. The nation is sick and the malady is all the more dangerous because the patient is unconscious of the disease. We are so intoxicated by material prosperity that we are become indifferent to the higher aspirations of the soul.

If Christianity is the highest type of civilization, and who can deny it, then it is not true that we are retrograding instead of advancing in certain lines? We glory in our system of universal education, in our enormous wealth and in our territorial expansion? But these advantages are not evidences of Christian progress. Two thousand years ago Pagan Rome had all these temporal blessings. The wealth of the nations poured into her lap. Her empire extended over three continents. She excelled in the arts, in oratory, poetry, philosophy and literature, and in all the refinements of civilized society. Her paintings and sculpture, her literary productions are still our models. And yet, while she was in the zenith of her material splendor she was in a state of moral and political decay. In fact, she was lapsing into barbarism.

There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of nature, taught by the God of nature, adored the Great Spirit. I speak of a barbarism which eliminates God and an overruling Providence from the moral government of the world, which takes no account of a life to come, and of the responsibilities attached to it.

There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce mills throughout the United States. These mills, like the mills of the gods, are slowly but surely grinding the domestic altars of the nation. Husband and wife are separated on the most flimsy pretences. And as if the different States of the Union were not sufficiently accommodating in this respect, South Dakota has the unenviable distinction of granting a decree of divorce for the mere asking of it, on the sole condition of a brief sojourn within her borders.

I can conceive no scene more pathetic, or that appeals more touchingly to our sympathies, than the contemplation of a child emerging into the years of discretion, seeing her father and mother estranged from one another. Her little heart is yearning to love. She longs to embrace both her parents. But she finds she cannot

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give her affection to one without exciting the resentment or displeasure of the other.

A lady prominent in social life said to me last year in Newport: "I do not recognize any law human or divine that can deprive a husband or wife of the right to separate and to enter fresh espousals when they do not live in harmony together." You speak of your rights, your privileges. But you have not a word to say of your duties and obligations. Ah, my brethren, if men and women had due consideration for their duties and responsibilities, their rights would take care of themselves! There can be no rights where there are no corresponding obligations. There are no rights against the law of God.

O, Thou who art "a light to the revelation of the Gentiles," cast a ray of Thy divine light on our beloved country, that the spiritual and moral growth of the nation may keep pace with its material prosperity. Teach us to realize the fact that saving knowledge consists in knowing and worshipping Thee, the only true God, and Jesus Christ, whom Thou hast sent. Teach us that he alone is free who enjoys the glorious liberty of the children of God, and that freedom which delivers us from the bondage of sin. That he alone is truly rich who abounds in grace and righteousness. Above all may we learn from Thee that the national honor and glory and genuine imperialism is found in the empire of the soul over its passions, and that greater is he who conquereth himself than he who taketh cities;" that "righteousness exalteth a nation, but sin maketh people miserable."

DEATH OF SIR CHARLES GAVAN DUFFY.

London, Feb. 10.—Sir Charles Gavan Duffy died yesterday at Nice, aged 86. Nearly sixty years ago he was a rebel Irishman, and was tried on a charge of treason and felony, but was not sentenced. Even when he arrived in Australia he announced himself as an Irish rebel to the backbone, but he lived to be Prime Minister of Victoria, and to accept a title from the Crown against when he had rebelled in his hot youth. The Daily Chronicle says he leaves a name of which Australia and the empire are proud.

THE YORK MUTUAL FIRE INSURANCE CO.


In another column will be found the report of the seventh annual meeting of the York Mutual Fire Insurance Company. A perusal of the report will be of interest, showing as it does the good progress that this well-known company is making.

THE POPE AS A POET.

Rome, Feb. 9.—The Pope has just completed a poem, which is highly praised by literary people. It is dedicated to a friend whom the Pontiff desired to advise on the best means of prolonging life.

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PHENOMENAL ADVANCE

(New York Freeman's Journal.)

"The Catholic Church is decadent. She is losing her influence. She cannot survive the advent of modern enlightenment and the evolution of intelligence. The Pope having lost his temporal power, is before the world but a private individual, and the Church, now at death's door, will soon be a thing of the past." Such and similar cries and prophecies find many believers among credulous people. But confidence in them has begun to wane. But a great change has come about, and those who rejoiced at her prospective funeral begin to recognize, reluctantly of course, that she is a living organism, animated by a vitality and forcefulness that gives her a commanding influence in the Christian world.

Our esteemed contemporary, The (Methodist) Northwestern Advocate, says: "The Roman Catholic Church has during the past few years taken upon itself new life. It is striving for world supremacy, to regain the power it has lost." In proof of its statement it quotes the words of Dr. Kolbe, an eminent Church historian of Erlangen, Bavaria, who says:

"Few people, and only those who study modern facts in the light of church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for the Protestants to contemplate; but it is an undeniable fact that not since the days of Innocent III. has the Papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is in this same sage who has repeatedly called the Reformation a 'pest.' In other respects the Church has grown phenomenally. Each year the number of those who swell the ranks of the religious orders grows by the thousands, and in the German Empire alone there are now 40,000 of them. Not since the days of the Reformation have these orders, especially the Jesuits, developed the strength they evince in our days. The Catholics control the parliaments and they make our laws, and in countries like Germany, where State and Church are united, they even pass the laws regulating the affairs of the Protestant church. With every day the principle is gaining more and more ground that it is not ability and efficiency, but the attitude towards the Catholic Church that opens the way for candidates to positions in the State service. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican; and what is more remarkable, that which the ambitious Innocent III. failed to attain and that against which even Catholic princes and bishops have constantly protested, namely, the assigning of the position of judge on international difficulties to the Pope—this has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a political power on equal footing with other powers by sending an ambassador to the Vatican."

C. M. B. A.

London, Feb. 9.—The grand officers of the Catholic Mutual Benefit Association, consisting of Hon./ M. F. Hackett, President; Hon. F. R. Latchford, Toronto; W. J. McKee, Windsor; Rev. S. E. Crinion, Dunnville, Dr. Ryan and J. Behan, Kingston, and Mr. P. J. O'Keefe, St. John, N. B., met this morning for the purpose of electing a Secretary in succession to the late Mr. S. R. Brown. Mr. Howison, the Assistant Secretary, was elected pro tem, and if satisfactory he will hold the position both as Secretary and French translator.

CROWDS ATTEND CATHOLIC LECTURES

(Owen Sound Times.)

The public meetings which have been in progress in the Town Hall this week under the direction of Rev. Fr. Paar, the Redemptorist Father from Saratoga, N. Y., have been very largely attended by the citizens of all denominations, and, indeed, many persons from the surrounding country have been attending nightly. Father Paar is one of the best known missionaries of the Roman Catholic Church in America, and certainly deserves the reputation he has gained for himself as an eloquent and entertaining platform speaker. In his meetings he has been assisted by St. Mary's Choir, and the splendid voices that comprise that branch of the church, have added very materially to the impressiveness and interest of the services. On Monday evening Father Paar gave a short but complete explanation of his religious garb and of the rosary. The "Hail Mary," the most frequently repeated prayer of the Rosary, he explained, is composed of salutations used by the angel Gabriel and St. Elizabeth when greeting the Virgin Mary, (St. Luke 1: 28-42.) The church, believing in the efficacy of the mother's intercession with her Divine Son, added the last part. Perhaps the best comment on this explanation was a remark made by a non-Catholic, "I shall never again laugh at the Rosary." Following this came the lecture proper. Logically he showed the necessity of a belief in God, and that God left a form of religion to be compiled with. Then he dealt with the question, "Is one religion as good as another?" and gave forceful reasons in upholding his claim that one is not as good as another. If one is right every other one must necessarily be wrong. In conclusion the speaker said that each and every one was bound to be perfectly satisfied that it is right if he wishes to be in good faith with God. If the slightest doubt existed one must pray earnestly for the guidance of the Holy Spirit. An example of some of the questions which Father Paar has been called upon to reply to, may be mentioned: "Why do Catholic priests and the Catholic Church not advocate prohibition?" "Does the Catholic Church teach that all non-Catholics are lost, and do all Catholics go to heaven?" "Does the Catholic Church instruct its members to oppose 'hot of its fold'?" "Does a Protestant child, not baptized, go to hell?" "Space will not permit the detailed replies to these questions. To the first he replied in effect that the church advocated temperance in all things. It had its total abstinence societies and regarded the young man who was a total abstainer as heroic. As a political question prohibition had never reduced the evil of drink. The church demanded total abstinence of those who leaned to excess, but if it could be used temperately its use was tolerated. As to whether non-Catholics were lost, there were those who acted in good faith and believed in the laws of God and were judged by the laws of nature. Non-Catholic who conscientiously believed in the doctrines of his denomination and lived a good life, would get to heaven. All Catholics did not live up to the teaching of the church. A Catholic who was a drunkard or a thief was a disgrace to the name, and a Catholic in name only. The Catholic Church did not instruct its members to oppose all not of its fold. They taught their people to love their neighbors as themselves. Does a Protestant child not baptized go to hell? In reply to that question Father Paar emphasized the fact that baptism was absolutely necessary. The church absolutely demanded baptism, a rebirth of water and the Holy Ghost. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." The address of the evening was on "Faith." During the service the audience joined in the singing of "Lead, Kindly Light" and "Nearer My God to Thee." Last night the answers to the questions asked were of absorbing interest. The Catholic view and belief were clearly set forth and lie and calumny refuted. Ex-priests, said Father Paar, acted on the principle of the infidel and infamous Voltaire, "Lie, lie, lie like the devil and something will stick." The greater number were imposters. Some were not. "Do you take as truth the word of a man who breaks a solemn vow made at God's altar? The Catholic priest who left the Church, left it because the church has vitality enough to cast off bad members. Why not first ask them, 'Why did you not live according to

your vow?" The church placed certain restrictions on her priests. If they did not live in accordance therewith they were cast off. Those who left non-Catholic churches went where? To the Catholic Church. Those priests who left the Catholic Church did what first? Took a wife—and sometimes not only one. The Catholic Church received the cream from the non-Catholics; they received the offal from it. Only a short answer was given to the request for Scriptural proof that man must confess his sins to a man. This would be fully dealt with on Saturday evening, the subject for that evening being Confession. In regard to the use of images and pictures, to which objection was taken, the reverend gentleman proved from Scripture that there was no prohibition in God's law against the use of images and pictures. On the contrary it was in accordance with God's law to have them. The limitation was that they must not adore them. They made use of such a means to raise the mind to heaven. "Where is your foundation for the existence of purgatory?" A strong point in the explanation of this was made. The speaker quoted Matthew 12: 32, "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this nor in the world to come." This implied that some sins were forgiven in the next world. In heaven? No, for nothing defiled could enter the kingdom of heaven. In hell? No, for out of hell there was no redemption. Then there must be a third place. Co. 3: 10-15 was also quoted. Either a man must admit that there is no difference between mortal and venial sin or he must admit the existence of purgatory. If a man guilty of a slight fault only, die suddenly, without time to make atonement, is he condemned to hell? Is he to suffer the same as he who dies in mortal sin? The dominant idea in the lecture which followed was that faith could be obtained only and solely by teaching just as in the time of the Apostles. Thursday's subject is the Bible and Tradition;

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The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ENGLAND WHERE CHARITY GETS NO THING

The will of the late Dr. Parker, of London City Temple, was commented upon in Mr. T. P. O'Connor's new weekly, and a contrast drawn between the late leader of English Non-conformity and Cardinal Manning and John Wesley, who dying left no worldly possessions behind.

ALL-IN-THE-DARK SERVICES.

Protestant religion in London does not seem, on the whole, to be very flourishing, but it cannot be questioned that the ministers and leaders of it are very energetic people.

invested with the pallium January 4, 1885. The imposing ceremony in this connection took place at the Cathedral of Sts. Peter and Paul.

FRANCE THE ANTI-CLERICAL POLICY IN FRANCE

Le Journal des Debats publishes a powerful article written by a French Protestant, who forcibly demonstrates the danger to France interests abroad to which the blind folly of the present persecuting and anti-religious government is exposing the nation.

After warmly eulogizing the work of the religious Orders all over the world, and paying a just tribute to their large-hearted tolerance of all creeds, who equally share the benefit of their labors, he says:

"To give an idea of the blighting loss which this new Radical syllabus will inflict on the French nation, it is sufficient to supply a few figures.

In China the unauthorized congregations possess 12 hospitals and 1,415 schools, orphanages, and colleges, frequented by 25,000 children. In Armenia they have 8 hospitals, 15 schools, and 2,911 pupils. In the island of La Sonde 4 hospitals and 222 schools, with 12,443 pupils.

"To continue to cite these works of charity or political influence, there is the custody of the Holy Land, which is placed under the French protectorate, and of which the Vicar Apostolic is always French.

"Turning to the north along the eastern basin of the Mediterranean, we find the Seminary of St. Louis; the schools and seminaries of Koum-Kout, of Phanarak, and of Haidar Pasha; on the coast of Asia the schools of Kara Agaitch, near Adrianople; the colleges and school of Philippopolis; the schools of Yamboli, of Narna, and of Gallipoli.

"The list is already long, but it is far from being exhaustive. To render it anything like complete it would be necessary to cross the ocean and visit the Sandwich Isles, Tahiti and the Marquesas, where the Fathers of the Sacre Coeur, of Picpus, have 68 schools, with 3,371 pupils and 4 hospitals, of which the famous one for lepers has been rendered illustrious by the devotion of Father Damien, to visit the islands of Samoa, Fiji and Solomon; to sail to New Caledonia, the New Hebrides, and New Zealand, where the Marists have 229 schools and orphanages, and 6 hospitals. Then to approach New Guinea and the isles of Gilbert and Ellice, where the Fathers of the Sacre Coeur of Issandun direct 84 schools, with 3,052 pupils.

"His first mission was at the Cathedral of St. Louis. For nineteen years he was stationed there and at the Church of the Annunciation and St. John's Church, all in St. Louis. Archbishop Kenrick, who had watched the career of Father Ryan carefully, saw in him a worthy successor for the See of St. Louis, and while attending the Vatican Council he asked Pius IX. for Father Ryan's appointment as coadjutor with the right of succession.

But he was not destined to fill that See, for upon the death of Archbishop Wood of Philadelphia he was appointed by Leo XIII. June 8, 1884, to that archdiocese, and was fully installed as Archbishop of Philadelphia by being

can Mission from Lyons, with their 88 schools, frequented by 3,525 pupils, their 7 schools of agriculture, their 24 hospitals, including 4 for leprosy, and their 2 asylums for the aged and infirm.

German critics. Free inquiry has been taking place always, but it will not cause the majority of Catholics on the Continent or elsewhere to lose their faith in the teaching of the Church, and to put their trust in Kant, Haecckel of Jena, who tries to assure them that religion has received its death-blow from science and that there is no hereafter.

RECORD OF THE IRISH MARTYRS

In a recent issue of the Irish Ecclesiastical Record, His Grace the Archbishop of Dublin gives a list of Irish martyrs to the faith during the reigns of Henry VIII. and Elizabeth, as well as in the time of Cromwell. This list is published in compliance with a suggestion of Cardinal Moran.

"In Canada the Oblates of Mary alone direct 213 establishments, schools and hospitals which largely contribute to maintain amongst Canadians the ties of language and tradition which attach them to the mother country. In the United States there are the Dominicans, the Benedictines of Peiere qu vive, the Marists, the Oblates of St. Francis de Sales, and the Eudists - but why continue? The figures already given, though far from complete, are sufficiently significant, and serve to prove conclusively that the loss to France caused by the refusal of authorization to the Religious Orders will be irreparable, and the blow thus struck at French influence all over the world mortal.

"It is not to say that these thousands of schools founded by the devotion of our Religious Orders will disappear. Oh! no. There are plenty of people in the world to profit by our faults and follies. Only the spirit will be changed; and while up this time France has benefited by the labors of the Order, for the future Italy, Germany, England and the United States will reap the harvest by our French Missions, and once we shall have labored 'pour le roi de Prusse.'"

A SORBONNE LECTURER UNDER THE BAN

Professor Loisy, an ecclesiastic who formerly lectured at the Catholic Institute, and who is now attached to the School of Advanced Studies of the Sorbonne, has fallen under the ban of the Church. His latest book, 'L'Evangile et l'Eglise,' has been condemned by H. E. Cardinal Richerard, Archbishop of Paris, and the clergy and faithful of the diocese are forbidden to read it.

LIST OF IRISH MARTYRS. CATALOGUS SERVORUM DEI IN HIBERNIA AB ANNO 1190 USQUE AD ANNUM 1707 PRO CATHOLICA FIDE INTERFECTORUM.

- 1540—Guardianus et Socii, O.S.F., Conventus Monaghensis. 1541—Robertus et Socii, Ord. Cist., Conventus, Dublin. 1545—Conatus Macuarta (Mac Verra), (MacCarthy), O.S.F.; Rogerius Congall (MacCongall), O.S.F. 1549—Daniel O'Neilan (O'Duiliain), O.S.F. 1575—Joannes O'Leary, O.S.F.; Donatus O'Ruarth, O.S.F.; Edmundus Fitzsimon, O.S.F.; Fergallus Ward, O.S.F. 1577—Thomas Coursy, Sacerdos, V.G. dioec. Corrag; Gullelmus Walsh, Ord. Cist., Episc. Midensis (Bishop of Meath). 1578.—Patritius O'Healy, Episc. Mionensis (Bishop, Mayo), O.S.F.; Daniel O'Hurley, Sacerdos, Decanus Imelac (Dean of Emly); Thomas Moeran, Sacerdos, Decanus Corrag (Dean of Cork); Phelim O'Hara, O. S. F.; Henricus Delahoyd, O. S. F.; Cornelius O'Ruarick, O.S.F. 1579.—Thaddeus Daly et Scii, O.S.F.; Edmundus Tanner, Ep. Corrag (Bishop of Cork); Joannes O'Dowd, O.S.F.; Thomas O'Herlahy, Ep. Rossen.

The Rev. Professor Loisy has, as may be seen, been treading on dangerous ground, and The Unvers hopes that he will soon offer his submission, in spite of the recent statements made by him in a secular newspaper.

1581.—Nicolaus Nugent, laicus; David Sutton, laicus; Gualterus Layman, laicus; Thomas Eustace (Aylworth), laicus; Joannes Eustace, laicus; Gullelmus Organ (Wogan), laicus; Robertus Scirlock (Sherlock), laicus; Joannes Clinch, laicus; Thomas Netterfield (Netterville), laicus; Robertus Giralminus (Fitzgerald), laicus; Mattheus Lamport, Parochus Dioec. Dublin; Ricardus Frinch, Sacerdos Dioec. Fernien; Robertus Meiler (Miller), laicus; Eduardus Chevers, laicus; Joannes O'Lahy, laicus; Nicolaus Giralminus (Fitzgerald), Ord. Cist.; Patritius Hayes, laicus; Patritius Conavans, laicus.

1581.—Nicolaus Nugent, laicus; David Sutton, laicus; Gualterus Layman, laicus; Thomas Eustace (Aylworth), laicus; Joannes Eustace, laicus; Gullelmus Organ (Wogan), laicus; Robertus Scirlock (Sherlock), laicus; Joannes Clinch, laicus; Thomas Netterfield (Netterville), laicus; Robertus Giralminus (Fitzgerald), laicus; Mattheus Lamport, Parochus Dioec. Dublin; Ricardus Frinch, Sacerdos Dioec. Fernien; Robertus Meiler (Miller), laicus; Eduardus Chevers, laicus; Joannes O'Lahy, laicus; Nicolaus Giralminus (Fitzgerald), Ord. Cist.; Patritius Hayes, laicus; Patritius Conavans, laicus.

In spite of all this development of free inquiry among some French ecclesiastics, the Church is in no danger in France from the inside. She can withstand the "Novateurs," who are no "Novateurs" at all. They are the mere resuscitators of what was written long ago by Renan, who imitated Strauss, and of other Frenchmen who followed in the wake of the

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- 1852.—Thaddeus O'Meran, O.S.F.; Phelim O'Corra, O.S.F.; Aeneas Penny, Sacerdos, Prov. Tuam; Rogerius Donnellan, O. S. F.; Carolus Goran, O. S. F.; Petrus O'Chilian (Goillanus), O. S. F.; Patritius Kenna, O. S. F.; Jacobus Pilleus (Pillanus), O. S. F.; Rogerius O'Hanon (Henla), O. S. F.; Thaddeus O'Morochu, O.S.F.; Henricus O'Fremlahaid, O. S. F.; Joannes Wallus, Sacerdos Prov. Dublin; Donatus O'Reddy, Parochus Dioec. Connor. 1584.—Dermittus O'Hurley, Archiepiscopus Cassellensis; Gelasius O'Cuellan, Ord. Cist., Abbas; Hugo (Joannes) Mulchran (Kiernan), Ord. Praemonstr.; Eugenius Cronius (Cronin), Sacerdos Prov. Tuam; Joannes O'Daigh, O. S. F.; Eleonora Birmingham, Vidua; Thaddeus Clancy, laicus 1585.—Ricardus Creagh, Archiep. Armacanus; Mauritus Kenraghty (Kinrechitin), Sacerdos dioec. Limeris; Patritius O'Connor, Ord. Cist.; Malachias O'Kelly, Ord. Cist. 1586.—Moriarius (Mauritius) O'Brien, Episc. Imelac; Donatus O'Hurley (O'Murhey), O. S. F., Socius. 1587.—Joannes Cornelius (Cornelius), O. S. F.; Gualterus Farrell (Farrell), O.S.F. 1588.—Dermittus O'Muleony (Mullachony), O. S. F., Frater Thomas et Socius; Mauritus Eustace, laicus; Joannes O'Molloy, O. S. F.; Cornelius O'Dogherty, O. S. F.; Godefridus Farrell, O. S. F.; Patritius Plunkett, laicus, Eques Petrus Miller (Meyler), Sacerdos dioec. Fernien; Patritius Meiler, laicus; Patritius O'Brady, O. S. F.; Thaddeus (Teigh) O'Boyle, O. S. F. 1590.—Matthaeus O'Leayn, O. S. F.; Christophorus Roche, laicus. 1591.—Terentius Magennis, O.S.F.; Magnus O'Freddiey (O'Todhry), O. S. F.; Logain Oge Mac O'Cadha, O. S. F. 1594.—Andreas Strich, Sacerdos dioec. Limeric. 1597.—Joannes Stephens, Sacerdos Prov. Dublin; Gualterus Ternamus, O.S.F. 1599.—Georgius Power, Sacerdos, V. G. dioec. Ossor. 1600.—Joannes Valesius, Sacerdos, V. G. dioec. Dublin; Patritius O'Hea; Jacobus Dubel, laicus; Nicolaus Young, Sacerdos dioec. Miden. 1601.—Redmundus Gallagher, Episc. Derrin, et tres Socii; Daniel O'Molony, Sacerdos, Vic. Gen. dioec. Laon (Killaloe); Joannes O'Kelly, Sacerdos Prov. Tuam; Donchus O'Croninus, Clericus Bernardus Moriarius, Sacerdos, Vic. Gen. dioec. Dublin. 1602.—Dominicus Collins (O'Collin), O'Calan, S. J. 1606.—Bernardus O'Charnel (O'Carolan), Sacerdos Prov. Dublin; Eugenius MacEgan, Episcopus Ross, design. Eugenius (Hugo) O'Gallagher, Ord. Cist.; Bernardus O'Treiv; Ord. Cist. 1607.—Dermittus Bruodius, O.S.F.; Nigellus O'Boyle (O'Buighill), O.S.F.; Donatus (Gullelmus) O'linus (O'Lin), O. P.; Joannes O'linus, O. P.; Patritius O'Derry, O. S. F.; Franciscus Helam, O. S. F. 1610.—Joannes Lunex (Lune), Sacerdos dioec. Fernien; Joannes de Burgo, laicus Eques. 1612.—Cornelius O'Leveny (Devanus) (Episc. Dun, et Connor; Patritius O'Locheran, Sacerdos dioec. Corrag. 1614.—Gullelmus MacGillacheni (Hilachoinne), (MacGillen), O. P. 1617.—Thomas Giralminus (Fitzgerald), O. S. F.; Joannes Honan, O.S. F. 1621.—Franciscus Talifer, laicus, Decurio (Alderman) Dublin; Jacobus Eustace, Ord. Cist. 1628.—Edmundus Dungan, Ep. Dun et Connor. 1641.—Petrus O'Higgin, O. P. 1641.—Philippus Clerus, Sacerdos; Hilarius Conerius (Conraeus), O. S. F.; Fergallus Ward, O. S. F.; Cornelius O'Brien, laicus; Franciscus Matthew O'Mahony, O. S. F.; Thomas Aquinas a Jesu, O. D. C.; Angelus a S. Josepho, O. D. C.; Robertus (Malachias) Shiel, Ord. Cist.; Edmundus Hore, Sacerdos dioec. Waterford; Raymondus Keogh, O. P.; Connallus MacEgan, O. P. 1643.—Petrus a Matre Dei, O.D.C. 1644.—Cornelius O'Connor, O. SS. T.; Eugenius Daly, O. SS. T.; Hugo MacMahon, laicus; Cornelius Maguire, laicus; Giralminus Giralminus (Fitzgerald), O. P.; alias Gibbon; Christopher Ultanus (Dunlevy), O. S. F.; David Fox, O. P. 1645.—Henricus White, Sacerdos dioec. Miden; Edmundus Mulligan, Ord. Cist.; Malachias Queely, Archiepiscopus Tuamensis; Thasaeus O'Connell, O. S. A. 1647.—Ricardus Barry, O. P.; Gullelmus Boyton, O. SS. T.; Ricardus Butler, O. S. F.; Jacobus Saul, O. S. F.; Elizabeth Carneus; Theobaldus Stapleton, Sacerdos dioec. Cassel; Eduardus Stapleton, Sacerdos dioec. Cassel; Thomas Morrisaeus. 1648.—Donaldus O'Neaghten, O.P.; Andreas Hicqueus, O. S. F. 1649.—Stephanus Pettit, O.P.; Sobertus Netterville, S. J.; Joannes Bath, S. J.; Thomas Bath, Sacerdos Prov. Armae; Dominicus Dillon, O.

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Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for February 1903. Includes feasts like 4th Sunday after Epiphany, Septuagesima Sunday, Sexagesima Sunday, and Quinquagesima Sunday.

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The HOME CIRCLE

THE BREAKFAST FOOD FAMILY. John Spratt will eat no fat, Nor will he touch the lean. He scorns to eat of any meat; He lives upon Foodine.

son, that of Lent, is approaching. Let us prepare for it. HE IS RIGHT. The Protestant clergy, too, are alive to the necessity of the religious press.

CHILDREN'S CORNER

RAIN DROPS. (Ida A. Roffin, in Sunday School Times.) Who does not love a dear, wee little baby? Singing-Bird had long been a lonely little girl, with neither sister nor brother.

TELLING THE TRUTH Richard Harlow was a brave boy, who possessed that true courage which enabled him to bear the sneers and ridicule of his companions, rather than do wrong.

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THURSDAY, FEB. 12, 1903.

GAVAN DUFFY.

Sir Charles Gavan Duffy, whose death was recorded on Tuesday, deserves no slight recognition at the hands of the Imperialists. This he will not get, however, simply because he was an Irishman. It is from the Irish nation only that the credit due his great name will come. The leading newspaper of Toronto made the announcement of his end in the following words:

"Sir Charles Gavan Duffy, formerly an avowed Irish rebel and later Prime Minister of Victoria, died at Nice."

The life of Gavan Duffy carries us back to the gloomy dawn of that stage of Ireland's decay which began with the Union. He was in his seventh year when O'Connell undertook the organization of the Catholic Association. But Ireland's manhood was more regarded in England than than now. The population was eight and a quarter millions, and the deluge of blood in which the rebellion had been quenched five and twenty years before had not put out the light of popular faith in the ultimate triumph of justice.

The grant of Catholic Emancipation cleared the decks for a constitutional struggle against the political system which held the country pinioned under the knife of the British pleblist. No student of Irish history to-day can escape the conviction that the deliberate intention of the ruling country was to reduce the population of Ireland to less formidable numbers than Gratian and Emmett and O'Connell appealed to. It was this course, adopted through fear of Irish strength, that called the "Young Irelanders" into existence. The return of revolutionary ideals in preference to constitutional methods was but a natural phase of a people's self defence from cold-blooded plans such as the Turk approves of towards his Christian wards in Armenia and the Balkans.

In that critical phase of the Irish movement Gavan Duffy took the patriot's place in the ranks of his country's defenders. The State trials of 1844 form a precedent for the present day coercion tribunals. Like all traitors of justice the convictions returned could not prevail in the broad public light. But Ireland was soon to lose O'Connell, and with him the faith in constitutional agitation which he always upheld. The younger men became confirmed in rebellion by the events of the ensuing few years. Duffy, Martin, Meagher, Doheny, O'Donoghue, and the other men of '48 did not think of concealing their disaffection. But their rebellious spirit was essentially an outburst of indignation against the misrule of their country.

Gavan Duffy's address issued to the Council of the Irish Confederation on March 15, 1848, avows this as the reason for their acceptance of the revolutionary faith. "Death," he said, "has raged among us like an invading army—emigration has drained our land of wealth and strength; we are justified before God and man in refusing to endure our wrongs any longer. Our sole duty is to assure and unite all our own people who desire the independence of our country. That done we can resume our ancient constitution, though all the foreign nations of the earth forbid it. And we shall. But we must prove we are worthy of liberty. By forbearance, by self-control, by respect for property and order we must combine with us all the good men of Ireland who desire independence unswayed by crime or excesses."

Their impotency must also have impressed them. Gavan Duffy's common sense brought him back to a policy of working for parliamentary reform. In the meantime he had been convicted of treason felony. In a word he had tried one way and the other and found both equally hard to travel without being overtaken by disaster.

A perfectly organized parliamentary force such as that of Parnell's creation might have availed under Gavan Duffy in Westminster. The wise politicians of England had their own opinion. They said, of course, that the failure of what is called the "Tenant Right" movement was due to the utter unfitness of Irishmen for parliamentary and representative institutions. Gavan Duffy at least showed them their error in this regard. Going out to Australia he became Prime Minister of Victoria, and was the first statesman of those colonies to dream of a great commonwealth or Confederation of British states under the Southern Cross. Thus the Irish rebel became the colonial empire builder, and the government that had branded him as a felon in his native land was glad to honor him as a sagacious politician and leader of Greater Britain.

The same aspirations that guided Gavan Duffy in Australia were brought to Canada by the late Thomas D'Arcy McGee, who also was one of the men arrested in 1848. McGee's name is honored among the fathers of the Canadian Confederation as Gavan Duffy's is by patriotic sons of Australia.

Gavan Duffy never altered in his affection for Ireland. Had it been his lot to return to Irish politics with the honors of his Australian record upon him, he would doubtless have occupied a cell in Kilmainham with Parnell.

CATHOLICS AND AMERICAN INDEPENDENCE.

The self-confessed descendants of the Mayflower pilgrims have in recent years been developing an increasing anxiety to absorb all the honors connected with the foundation of the American Republic. Senator Hoar on the floor of the Senate last week said a timely word for the Catholic heroes of the Revolution, whose fame heretofore has seldom been blazoned outside the columns of the Catholic press. Senator Hoar's speech is a hopeful sign for the better education of the American nation. He said in part:

"But I should like to speak for a moment of one lesson which has been often forgotten, which the life of Charles Carroll teaches, alone among his illustrious companions.

"Charles Carroll was a devoted Catholic. He belonged to that Church which preserved for mankind religion, learning, literature, and law through the gloomy centuries known as the Dark Ages. Yet it is the only denomination of Christians against which anything of theological bitterness or bigotry seems to have survived amid the liberality of our enlightened day.

"Every few years we hear of secret societies, and even political parties, organized with the sole view of excluding the members of a single Christian Church from their equal privileges as American citizens. Yet certainly the men of the Catholic faith have never been behind their countrymen, either as patriot citizens or patriot soldiers. This spirit of bigotry would have denied the ordinary rights of Americans not only to Charles Carroll and his illustrious cousins, the Archbishop, to Daniel Carroll and Thomas Fitzsimmons, who were among the framers of the Constitution, but to Montgomery and Phil Sheridan.

"The American Catholic, in the early days, laid the State which he founded on the eternal principle of religious toleration. The American Catholic did his full and noble share in winning the liberty and in framing the Constitution of the country which he loves as we do, and which we love as he does."

RELIGION AND RICHES.

At a time when the workmen of more than one city are protesting, in the name of humanity, against the Carnegie library grants, when it has become an every-day reflection that Carnegie is only an extreme type of the self-made millionaire, which is tantamount to saying that no one can make a modern fortune honestly,

it is refreshing to read the biography of one man who not only amassed great wealth, but throughout his whole life made religion the foundation upon which that fortune was built.

We have before us the proof copy of an English book, by Rev. John McLaughlin, of Blackpool, on the life of the late Thomas Nevins, a well-known contractor of light railways in the United States.

Mr. Nevins was born in the little village of Mount Shannon, in the County of Limerick, and at the age of twenty went to America to seek his fortune, accompanied by his young wife. We need not follow the narrative of his material success. The most interesting side of his character was his deeply religious spirit. His biographer says of him: "Riches—super-abundant riches—produced no pride in him. He was humble in his beginnings, when he entered on the path that led him to triumph; and he was quite as humble, nay, humbler still, when he reached the golden goal and arrived at the highest pinnacle of material prosperity."

Mr. Nevins, we are told, never felt at ease in the company of those who sneered at sacred things. He avoided them and declined to associate with them. While he always took men as they stood, and never at any time interfered aggressively with any man's creed, he made it clear that he would not allow his religion to be travestied or ridiculed in his presence. More than once he was seen to rise from table when some pretentious coxcomb sought to air his sceptical views to the disparagement of the Gospel. If any of his guests spoke loosely or with levity at his table such persons never appeared there again.

His distrust of all forms of absolute unbelief was most pronounced. Atheism and Agnosticism sounded harsh and hateful in his ears. There was an impression in his mind that these forms of infidelity were resorted to principally to stifle the voice of conscience, to drown feelings of remorse; that they were frequently made a cover for dishonesty or immorality—sometimes a cover for both.

He seemed, however, almost equally distrustful of a certain class of persons who called themselves Catholics. "I have met," he observed, "in various places, people who were loud in their profession of Catholicity. I have watched them closely; and I have never known them to give anything to the Church except impudence or criticism. This is the only thing, so far as religion was concerned, of which they were lavishly generous. I always doubted the genuineness of their faith, and I would not be surprised to hear any day that they had given up the faith altogether. In the case of several, I remarked that their great wealth did not last beyond one generation."

The biographer makes it clear that Mr. Nevins lived up to his religious principles, lived the life of a practical Catholic and died an edifying Catholic death. More than that his good works are continued by his son.

The biography is published in London by Burns & Oates and in New York by Benziger Bros.

IRELAND AND CANADIAN IMMIGRATION.

At an interview last week in London between Lord Strathcona and an Irish deputation interested in Blackwood Bay as the eastern port of the proposed Canadian fast service, Father Lyons, of Galway, touched upon the question of Irish emigration in a very practical way. Canada, he said, would greatly benefit by the establishment of a port of call on this part of the western seaboard of Ireland, by diverting the trade of Irish immigration to her own shores. Emigration was deplorable at all times, but if there was to be emigration, it would be better that the people should get on to the land in Canada than that they should go to swell the population of American cities, as by far the largest proportion of them did at present. It would be in every way better for the people themselves that they should get to the land, and it would be also better for Canada and for the Empire at large.

IRELAND AND SOUTH AFRICA.

The cable despatches of this week report the Chamberlain's, father and son, looking for more trouble. The elder, the original Joseph, has discovered that the Boers have been contradicting and insulting him. General Dewet abruptly left the dictator's

presence, declaring that he would raise another rebellion in South Africa, this time an unarmed revolution, presumably on the Irish pattern. Mr. John Morley indulged in the prophesy some time ago that South Africa would probably develop into another Ireland. This seems to be coming true already.

As it happens the Irish trouble appears on the eve of settlement when the Boers find themselves entering upon a similarly dismal chapter of national history. It is to be hoped that the elder Chamberlain will not be permitted to commit another error more terrible than the late war.

In England, if we are to believe the despatches, Austin Chamberlain is prepared to burn all the newly-made Irish plans of peace. He will have the proposed land bill accompanied by a measure of Irish redistribution that will cut down the Irish representation considerably. The landlords and tenants who have come together for the settlement of the agrarian question, will thus find themselves bound by closer ties of common interest. The country will unitedly fight this violation of the English pledge made before the Union. An effort made last week to create friction between the landlords and tenants failed. It was represented to the tenants that the report of the Land Conference sacrificed their interests by recommending that they should pay 33 years' purchase for the land. Mr. Redmond has corrected this idea, however. The Nationalist representatives have acted with caution in the conference and the tenants will be wisely led by them in all further consideration of the issues raised by the report.

RELIGION UNDER THE FRENCH GOVERNMENT.

M. Combes, the French Premier, is having a busy time dodging the truth concerning his persecution of the Breton Catholics. All the religious houses in Brittany have been closed, and the salaries of the priests stopped. Meanwhile famine has visited that part of the country, which sends so many hardy men to the French navy. Paris editors are opening charity lists, and even English newspapers refuse to applaud the callous conduct of the anti-Catholic Premier. His latest excuse is, that the Breton priests have been teaching party politics in their catechism classes.

HON. EDWARD BLAKE.

A Toronto daily paper supporting the Government at Ottawa published during the week a report, stated to have good authority behind it, that Hon. Edward Blake intends returning to Canadian public life. Any description of report which a newspaper sees fit to publish can easily enough be said to have good foundation, so long as its authority is kept concealed. But anonymous warrant does not prevent the ordinary reader forming his own opinion on the subject. Now our opinion is that Hon. Edward Blake has no immediate intention of leaving his Irish confreres in Westminster to finish up the task of winning Home Rule. Mr. Blake's heart is in the cause of the country of his fathers, and all the years he has given to her service have been years not of regret but of hope and satisfaction to him. During his recent stay in his native city his friends were delighted to observe the enthusiasm and determination which showed in word and voice when he spoke of the prospects of Ireland, in private conversation as well as in his public addresses. More than once he said that important as the land struggle is, the vital Irish question is the national cause.

The Register recalls Mr. Blake's words to his Irish constituents on the last occasion of his re-election. He frankly told them he would like to live in his own land, but that that desire was not to be considered as long as Ireland needed his aid. The Irish press and the representatives of the Irish people are not slow in testing the value of Mr. Blake's services in the past, to declare also that he is more indispensable now than ever. There is not the least doubt that Irish-Canadians would be delighted to welcome Hon. Edward Blake back again amongst them, but this is only a reason for their greater appreciation of the course he is pursuing with persevering hope and increasing confidence.

EDITORIAL NOTES

Judgment was handed out by the Appellate Court at Osgoode Hall on the 5th inst., affirming the decision of Mr. F. A. Anglin, K. C., in Mc-

Leb v. Robertson. It will be remembered that this action, involving important questions upon the construction of the Public Schools' Act, was tried in August last by Mr. Anglin, sitting as a Judge of the High Court for the Hon. Mr. Justice Ferguson. Mr. Anglin's conduct of the lengthy trial was then the subject of much favorable comment in the local press of Manitoulin, his unfailing courtesy, quickness of perception and familiarity with the legal precedents in point attracting special attention. It is particularly satisfactory now to note that the present judgment, delivered by Sir William Meredith, expressly approves of the grounds of decision advanced by the learned King's Counsel.

Ireland and Africa are being much associated these days by reason of their respective relations with England. They have also some relationship one with the other of an older description. One English writer gives this week an account of a talk he has had with General Cherry Emmett, the late commandant of the districts of Vryheid and Utrecht. The Englishman fails to see any visible token of the guerilla or the filibuster about this man with the clever regular features and clear, Irish-blue eyes, tokens of his descent from the brilliant Irish rebel whose memory he reverts so highly. Yet he was one of the "bitter-enders," and kept his men in the field long after hope had darkened and blackened into despair.

A writer in The Edinburgh Review gives credit to an Irishman, whose death is announced in our present issue as the pioneer of Australian Federation. "Up to 1862," he writes, "Federation was the only dream of an Irish thinker. The only dream of an Irish idealist, Charles Gavan Duffy, who had been accounted a noted separatist in his own country—one of the most romantic figures in the history of the British Empire in the nineteenth century, and happily still surviving into the twentieth."

A PROSPEROUS HOME INSTITUTION.

Last year was an exceedingly favorable one throughout the Dominion of Canada for business generally, and also for our financial institutions, as has been shown by the reports of our banks which have already been published. This successful state of affairs is further demonstrated by the great progress that has been made by our life insurance companies of late years, and among these is that highly prosperous company, the North American Life, whose twenty-second annual statement is published in our columns to-day. The new business of the company was the largest in its history, exceeding any former year by one million dollars. In every department great progress was made, but this will be better illustrated by taking an extract from the able speech made by the President at the annual meeting. He said:

"During the past few years our company has made marvelous strides in all the departments tending to its upbuilding, which can be readily seen by the following figures showing a COMPARISON OF THREE SEPTENNIAL PERIODS:

	New Business.	In Force.
1881	\$1,567,108	\$1,221,712
1885	2,476,500	7,927,564
1889	3,012,850	15,779,385
1902	6,600,265	30,927,961

Net Surplus.
Income. Assets. Surplus.
\$ 39,613 \$ 88,763 \$ 2,431
263,601 666,919 51,069
581,478 2,300,518 408,218
1,270,840 5,010,813 515,045

"You will notice that the new business for the year, compared with that of seven years ago, was more than doubled, as also were the income and assets, while the insurance in force was almost doubled. Notwithstanding the large amounts paid out yearly by way of profits to our policy holders, the net surplus also shows the large increase of over 25 per cent."

The strong financial position attained by the company, and the high favor in which it is held by the insuring public, has not been brought about by chance, but is due to the careful and skillful management by the executive officers at the head of the company. The policy-holders and those interested in the North American have cause for congratulation that its prosperity continues from year to year, and that it is now recognized as one of the leading financial institutions of Canada. No better comparison can be made of the position of the company than by using its motto, which it has so justly earned, "Solid as the Continent."

THE HOME SAVINGS & LOAN COMPANY LIMITED

IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854

78 CHURCH STREET

Assets, **\$3,000,000.00.**

3 1/2% Interest Allowed on Deposits from Twenty Cents Upwards. WITHDRAWABLE BY CHECKS.

Open every Saturday night from 7.00 to 9.00 o'clock

OFFICE HOURS.—9.00 a.m. to 4 p.m. SATURDAYS.—9.00 a.m. to 1 p.m.

JAMES MASON,
Managing Director.

OBITUARY

On Thursday last, the 5th inst., the funeral of the late Miss Rose Kennedy took place from St. Michael's Cathedral. The Requiem Mass was celebrated by the Rev. Father Treacy. A large number of the relatives and friends of the deceased young lady were present at the funeral services. Miss Kennedy was well and widely known to the parishioners of St. Michael's Cathedral as a modest and religious young woman, whose life might well serve as a model for other young women to copy. The child of respectable and pious parents, Mr. and Mrs. Kennedy, of Mutual street, she longed to dedicate her life more closely to the service of our Blessed Lord. For that purpose she entered St. Joseph's Convent and remained in the novitiate for some time perfecting herself in every virtue according to the holy rule of the good sisters and longing for the time when she would become a worthy spouse of the Heavenly Bridegroom. But God willed otherwise. Her health, never very vigorous, gave way and she was obliged to go to St. Michael's Hospital, where she remained for over four weeks until her death, which took place on Tuesday, the 3rd of February. Surrounded by the Sisters of the Hospital and her own loved ones, she passed away peacefully in the Lord, and now blooms in the Paradise of the Spouse to Whom she gave her life and labors. R. I. P.

EDWARD J. MITCHELL.

The dark wings of sorrow descended upon many a young and innocent heart when it was announced last Sunday week that the Hand of God had touched a loved one, that the genial Eddie Mitchell was numbered among the dead. To not a few it was a first experience with that fierce struggle which one human heart undergoes when those who are near and dear to us are called away. The sad parting with one so dearly cherished filled full the cup of grief of an affectionate family and wounded the hearts of dear ones so cruelly that religion alone can afford them solace.

Eddie was a universal favorite. In St. Paul's School, where he received his early education, and in the De La Salle Institute, from which he was soon to graduate, he had won the esteem and affection of teachers and fellow-pupils alike. Of a most gentle, amiable, but withal, lively disposition, he shed an influence of sympathy and kindly feeling on all with whom he came in contact. He had suffered in St. Michael's Hospital with all the heroism of a Christian martyr an agony of three long months. His patience in the midst of excruciating pain, the fortitude with which he withstood every new attack of the relentless malady, the angel smiles that lighted up his features in his moments of respite, all concurred to win the admiration of his fellow-sufferers and make him the centre of a host of sympathizers. No wonder, then, that the announcement of his death pierced with peculiar pain the hearts of his many friends and aroused an outburst of feeling which found expression in numerous acts of veneration for the dead and kind sympathy for his sorrowing parents.

Despite the inclement weather a large number of people attended the funeral service, which was held in St. Paul's Church. Rev. Father Hand was celebrant, with Father J. Kelly as deacon, and Father Cantillon as sub-deacon. The Solemn High Mass was chanted by the pupils of De La Salle Institute and the boys of St. Paul's Sanctuary, of which deceased had been a prominent member.

The absolution was given by the Rev. Pastor surrounded by his fifty Sanctuary boys carrying lighted tapers. At the close of the service the body was slowly borne down the aisle, the clergy and Sanctuary choir marching in solemn procession while the sad, sweet accents of "Nearer My God to Thee" prayerfully chanted by the classmates of the dear dead floated gently down upon the silent congregation and the slowly moving line of mourners. The scene was most impressive and many a tear was shed. The pupils of De La Salle, regardless of the falling rain and slushy streets, marched before the bier, thus exhibiting in a striking tribute the esteem and veneration in which they held their saintly comrade. Six members of St. Paul's Sanctuary clad in surplice and soutane acted as pall-bearers. Rev. Father Hand accompanied the funeral to the cemetery and conducted the service at the grave. This was laid to rest in his seven-

teenth year a young man, whose noble character, genial disposition, and more than ordinary talent, had marked him for a brilliant career. However, he would grievously err who should judge lightly of so few years. Is not the glory of the Catholic Church centered around the holy martyr Agnes and the saintly Stanislaus? Still, both were mere children. Eddie, too, has left a lasting impress on the minds and hearts of those with whom he associated. We are better because he has lived. His very appearance spoke of God and led to virtue. Now that he is gone, his memory remains to strengthen us to endure with patience the many trials and afflictions with which one life is beset and recalls his noble example of every Christian virtue.

To his beloved parents, brothers and sisters, The Register offers sincerest sympathy in their sad bereavement, and prays that God in His infinite mercy may grant eternal rest to their dear Eddie.

Toronto, Feb. 10, 1903.

A card of love and gratitude from the bereaved family of Eddie Mitchell to the numerous kind and loving friends, whose hearts went out in love and sympathy for us in our sore affliction; to the good Christian Brothers and their pupils for their many acts of devotion and kindness during Eddie's illness, and for the assistance they gave in making the funeral services so beautiful and impressive, for all we desire to say that our hearts are overflowing with love and gratitude. To the parents of those school and sanctuary boys who sacrificed so much of their valuable time, we wish to say may God save you from the sorrow of seeing any of your children suffering and dying as we saw our dear boy, and for the boys we will ever pray may God reward them with His choicest blessings and crown their lives with sweet success. May clouds of darkness and dismay Before their presence fly away.

MADAME ALBANI AT ORPHANS' FESTIVAL, HAMILTON.

A Hamilton despatch describes the appearance of Madame Albani, the world-famed cantatrice, at the Grand Opera House in that city in connection with the fiftieth anniversary of the orphans' festival. The customary orphans' address was omitted, but the youngsters from St. Mary's Orphan Asylum were grouped upon the stage and sang a pretty little selection, after which a couple of bright lads made short speeches. Bishop Dowling thanked the audience for its splendid patronage, and Mayor Mordeu briefly outlined the good work that the Catholic orphan institutions have accomplished during the past 50 years. In the box with the bishop were Mayor Mordeu, ex-Mayor Hendrie, Hon. J. M. Gibson and Father Coty.

The concert programme which followed was of a particularly high class, though, of course, the greatest interest was centered in Madame Albani, who had not been heard here for six years. The good lady, who looked exceedingly well and was charmingly gowned, was given almost an ovation when she first appeared on the program. Madame Albani had not been singing more than a few moments, however, when it became evident that from a musical viewpoint, she is no longer the Albani of old. Her voice is becoming rough and uncertain and her register has failed to an appreciable extent. However, she still sings artistically, and all her numbers were heartily applauded. In addition to her regular numbers, Madame Albani sang the ever-familiar Ave Maria, The Last Rose of Summer and Home Sweet Home.

DEATHS.

KERNAHAN.—At 33 Wellesley street on Monday, February 9th, 1903, Thomas Basil Kernahan, aged 11 months and 24 days.
LEAHY.—At Douro, Ont., on January 4th, 1903, James Aloysius Leahy, aged seven years and eight months, son of Mr. and Mrs. John P. Leahy.
LEAHY.—At Douro, Ont., on January 9th, 1903, Teresa Leahy, aged 12 years, daughter of Mr. and Mrs. John P. Leahy.
Let perpetual Light shine upon them. Amen.
MITCHELL.—At St. Michael's Hospital, on Sunday, Feb. 1, Edward J., the beloved son of William and Mary Mitchell, 52 River street, aged 16 years and 5 months. R.I.P.
This was laid to rest in his seven-

Societies

C. M. B. A.

Branch 111, C. M. B. A., (Brockton) will hold its grand complimentary concert on Friday evening, the 13th inst. The affair will come off in West Association Hall, corner Queen and Davenport roads. The best artistic talent has been engaged for the occasion. A special feature of the evening will be the address by Rev. J. E. Crinion, of Dunville, Grand Trustee, on the aims and objects of the Association. A general invitation is extended.

THE CATHOLIC STUDENT'S SOCIETY.

At the next regular meeting to be held in the lecture room of St. Basil's Church the Students and their friends will listen to an address by Dr. A. J. Amyot, the Provincial Bacteriologist.

The meeting will be called to order at 3 p.m. sharp.

I.C.B.U. CONDOLENCE.

Branch No. 1, I. C. B. U., Toronto, has passed a resolution of condolence on the recent death of Edward J. Mitchell, brother of Bernard Mitchell, a member of the above branch.

CATHOLIC SOCIETIES' PEDRO LEAGUE.

A meeting of the Catholic Societies' Pedro League was held on Feb. 5th, at the residence of the President, J. J. Nightingale. All clubs were well represented.

The Secretary-Treasurer's report was read, showing the League to be in a flourishing condition, and the standing of the clubs to be as follows: St. Patrick's Commandery, K. K. L.; St. Patrick's Commandery, Knights of St. John, leads by a very slight margin, followed by the clubs in the order named: I. C. B. U., No.

ST. MARY'S COURT, C. O. F.

The regular meeting of St. Mary's Court will be held on Wednesday, February 18th at 8 p.m. sharp, in the Occident Hall, corner Queen and Bathurst streets. Prominent members of the order are expected to be present.

C.O.F.

Toronto, Ont., Feb. 2, 1903.

Sacred Heart Court, No. 201. It having come to the knowledge of our Court of the deaths of the parents of one of our members, the following resolution was unanimously passed: To Geo. Zehrh:

Dear Sir and Bro.—Whereas it has pleased God in His Infinite Wisdom to call to Himself and remove from your family circle your dearly beloved parents,

Resolved that we, your fellow-members of Sacred Heart Court, No. 201, do hereby extend to you and your family our deepest sympathy in this your hour of affliction.

Resolved that a copy of this resolution be inserted in the minutes of this evening and also sent to the Catholic press.

Sincerely and fraternally yours, WM. D. VOGEL, Rec. Sec.

ST. PETER'S COURT, C. O. F., PETERBOROUGH. The following officers of St. Peter's Court, Catholic Order of Foresters, Peterborough, were installed by Deputy High Chief Ranger Michael Coughlin:

Past Chief Ranger—Frank Eno. Chief Ranger—Thomas Lane. Vice-Chief Ranger—Frank Murray. Recording-Secretary—Jno. O'Brien. Financial Secretary—James Lynch. Treasurer—James Clancy. Trustees—John O'Grady, John Halpin, John Burns. Medical Examiner—Dr. McNulty. Court Physician—Dr. McGrath. Delegate—John O'Brien; alternate, John Burns. Senior Conductor—P. Kane. Junior Conductor—J. Curran. Inside Sentinel—M. Meade.

ST. JOSEPH'S COURT, NO. 370, C.O.F. The members of St. Joseph's Court will remember for a long time the very pleasant evening spent by them and their friends on Thursday evening the 22nd inst. The occasion was the installation of the officers for the year 1903. Mr. J. J. Malloy, Provincial Trustee, was the installing officer. The members assembled in their meeting room and after disposing of the ordinary business of the Court, proceeded to a larger hall engaged for the purpose, where the Provincial Trustee in the presence of three hundred ladies and gentlemen, installed the following officers: High Chief Ranger, Mr. J. J. Ryan; Past

Chief Ranger, L. V. McBrady, K. C.; Vice-Chief Ranger, John Erz; Treasurer, W. F. Brooks; Recording Secretary, P. J. Murphy; Spiritual Director, Rev. J. J. McEntee; Board of Trustees, John Brodie. The Financial Secretary, Mr. W. J. Mitchell, and two of the Trustees were unavoidably absent through illness. After the installation of officers there was a concert, to which the following persons contributed: Miss K. LeRoy, Mr. Richard, Miss Maude Banks, Miss Marie Maher, the Misses Dennis, Miss Teresa Sloman and Mr. Jeffrey. After the concert a very pleasing ceremony took place. Mr. Malloy, on behalf of St. Joseph's Court, presented to the retiring Chief Ranger, Mr. L. V. McBrady, K. C., a handsome locket beautifully engraved, in recognition of the services rendered by him as Chief Ranger. Speeches were made during the evening by the officers elect, Mr. Malloy and Mr. Strickland, Chief Ranger of St. Helen's Court. Refreshments were served after the concert. The remainder of the evening was spent in dancing.

INTER-CATHOLIC CLUB DEBATES

The ninth debate of the first series of the Inter-Catholic Club Debating Union took place at St. Clement's Club Rooms, William street, last Friday evening. President E. V. O'Sullivan occupied the chair, and on his right sat Second Vice-President C. J. Read, President of St. Mary's C. L. & A. A., and on his left First Vice-President J. L. Costello, President of St. Clement's Club. The subject of debate was "Resolved, That Canada should contribute to Imperial Defence," and Messrs. Harnett and O'Toole, of St. Clement's Club, spoke for the affirmative, while Messrs. Rioux and McLaughlin, St. Mary's, successfully upheld the negative. Rev. R. T. Burke, C. S. B., and Mr. J. D. Ward made very capable judges and gave entire satisfaction. The next debate will take place in the Catholic Student's Rooms on Feb. 13th, between the Students and St. Joseph's.

The following in the standing of the clubs.

Won. Lost

Table with 2 columns: Club Name, Won, Lost. Rows include St. Mary's C. L. & A. A., Catholic Student's Union, St. Basil's Catholic Union, St. Joseph's (B.) Club, St. Clement's Club.

1, St. Leo Court, C. O. F.; St. Joseph's Court, C. O. F.; St. Clement's Club, St. Helen's Court, C. O. F.; St. Mary's C. L. & A. A. and St. Anthony's Commandery, Knights of St. John. The games have caused a great deal of enthusiasm to exist among the different societies and have created a more friendly feeling and will do a great deal of good by bringing the different organizations more in touch with one another.

Die deutsch-sprache Gesellschaft.—As its name indicates this is an association formed for the study of German. The natural or conversational method is the one adopted. The association meets once a week and has a new subject for conversation at each meeting. The next meeting will be held on Friday, February 13th.

School Reports

ST. FRANCIS SCHOOL—BOYS. Testimonials: Form III.—Excellent, A. Gentile, S. Jamieson, B. Barrett, F. Carey, W. Carroll, F. Bero, J. McManus, A. Johnson; good, L. Duffy, J. Cooney, E. Glynn, T. Greaney.

Form II.—Excellent, W. Kirk, F. McGinn, F. Glynn, T. O'Brien, good, R. Halligan, P. Kearns, G. Atkinson. Monthly Examination: Form III.—A. Gentile, W. Carroll, B. Barrett. Form II.—F. McGinn, W. Kirk, P. Kearns.

ST. PETER'S SCHOOL HONOR ROLL.

Fourth Class—Excellent, Edward Finnelly, Vera Redican, Francis Leonard; very good, Teresa Gibson, Bridget Ryan, Lily Kerr.

Senior Third—Excellent, Mary Malone, Austin Malone, Edward Dunn; very good, Mary Bradley, Nellie Finnelly, Robert Connor.

Junior Third—Excellent, Mary Williams; very good, Teresa Curran, Bessie McGillicuddy, Annie King, Thomas Vandemark.

Senior Second—Excellent, Beatrice Malone; very good, Kathleen O'Rourke, Mary Fahy, Edward Wheeler.

First, Part II.—Excellent, Edward Corcoran, Margaret Broderick; very good, Leonard Rush, Willie Cummings.

First, Part I.—Excellent, John Leonard, Gertrude Bradley; very good, Dorothy Routh, Percy Dowall, Augustine Bradley, Dorothy Forbes.

ST. PATRICK'S SCHOOL.

Boys' Honor Roll for January, 1903.

Form IV.—Excellent, C. March, F. Rooney, W. Chase, T. O'Hearn, F. Shearns, G. Roche, J. Scott, N. Moore; good, E. Marrin, J. Neville, M. Meehan, E. Halloran, T. Hennessy.

Form III.—Excellent, J. Burns, L. Cleary, F. Guay, C. Heck, J. Murray, J. Mohan, J. Mulrooney, P. Quigley, E. Roach, E. Hurst, J. Menton; good, A. Keeler, J. Fletcher, F. Kenny, J. Lobraico, J. O'Neill.

THE YORK MUTUAL FIRE INSURANCE CO.

The Seventh Annual Meeting of the York Mutual Fire Insurance Company was held at the Head Office, 157 Bay street, Toronto, on Monday, the 9th day of February, 1903.

The report presented by the Directors showed a gradual and very satisfactory increase in business and assets since the formation of the Company, and that a dividend, at the rate of 7 per cent. per annum had been paid on the paid-up Capital Stock of the Company for the past year. The President, Mr. Henry Duncan, moved the adoption of the report, in a few well-chosen remarks, congratulating the Company on their continued success.

The following Directors were elected for three years, viz.: Messrs. John Goulding, John Richardson, J. G. Wilgar; for one year, Mr. W. J. Hill.

REVENUE ACCOUNT FOR THE YEAR 1902

Table with 2 columns: INCOME and OUTGO. Rows include Balance from last account, Capital paid in, Premiums, Interest, Losses, Expenses, Bad debts, Dividends, Balance to next account.

BALANCE SHEET AS AT DECEMBER 31ST, 1902

Table with 2 columns: ASSETS and LIABILITIES. Rows include Balance of premiums notes, Cash, Debentures at par, Agents' balances, Furniture, Sundry creditors, To the Public, Losses, unadjusted, Reserve of unearned premiums, Government Standard, To the Proprietors.

NOTE.—THE BALANCE OF CAPITAL SUBSCRIBED AND SUBJECT TO CALL IS \$120,000.

HENRY DUNCAN, President. J. G. WILGAR, Manager. Toronto, January 24th, 1903.

To the Members of the York Mutual Fire Insurance Co.: Gentlemen,—Your Auditors beg to report that they have examined the books and vouchers of your Company, and have pleasure in certifying to their correctness. And that the above statement, the amount of cash in hands of the Treasurer, and the balance to the credit of the Company in the Dominion Bank is correct. The other assets in the hands of the Treasurer are properly cared for.

GEO. S. HENRY, ROBT. F. WILLIAMS, Auditors.

WHEN ALBANI SING.

She's jus' comin' over from Englan', on steamboat arrive Kebeck, Singin' on Lunnon an' Paree, an' havin' berg tam, I expect; But no matter de moche she enjoy it, for travel all roun' de worl, Sometin' on de heart bring her back here, for she was de Chambly girl.

"She never do no'ting but singin' an' makin' de beeg grande tour, An' travel on summer an' winter, so mus' be de firs'-class for sure! Ev'erybody I'm t'inkin' was know her, an' I also hear noder 'ting, She's frien' on La Reina Victoria an' show her de way to sing!"

Dat song I will never forget me, 'twas song of de leetle bird, W'en he's fly from its nes' on de tree top, 'fore res' of de worl' get stir-red;

Ma-dam she was told us about it, den start off so quiet an' low, An' sing lak de bird on de morning, de poor little small oiseau.

I'member w'en tam I be sleepin', just under some beeg pine tree, An' song of de robin wak' me, but robin he don't see me.

Dere's no'ting for scarin' dat bird dere, he's feel all alone on de worl', Wall! Ma-dam she mus' listen lak dat, to, w'en she was de Chambly girl.

Cos how could she sing dat nice chanson, de sam as de bird I was hear, Till I see it de maple and pine tree, an' Richelieu runnin' near, Again I'm de leetle feeler, lak young coit upon de spring.

Dat's jus' on de way I was feel me, w'en Ma-dam Al-ba-nee is sing!

We're not de beeg place on our Canton, mebbe cole on de winter, too, But de heart's "Canayen" on our body, an' dat's warm enough for true!

An' w'en Al-ba-nee was got lonesome for travel all roun' de worl', I hope she'll come home lak de snow-bird, an' again be de Chambly girl.

Dr. W. H. Drummond.

TO KNOW IS TO PREVENT.—If the miners who work in cold water most of the day would rub their feet and legs with Dr. Thomas' Eclectic Oil, they would escape muscular rheumatism and render their nether limbs proof against the ill effects of exposure to the cold. Those setting out for mining regions would do well to provide themselves with a supply before starting.

CHAMBERLAIN JUNIOR AFTER THE IRISH. London, Feb. 6.—The Government has determined to reduce Ireland's representation in Parliament. A Cabinet Minister has foretold the advent of another redistribution bill, and as he is the son of the Colonial Secretary, it is obvious that he knows what he is saying.

Have great, great trust, and great gratitude; when we see all we have to be grateful for it will be too late.

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of being the purest, most economical and most widely used tea in the world.

"SALADA"

Ceylon Tea gives the tea-pot results. Sold only in lead packets. 25c, 30c, 40c, 50c and 60c per lb. Black, Mixed or Green, By all grocers.

"GOOD BREAD"

Plain words, but how much meaning is attached to them when they are the spontaneous outbursts of pleased customers.

Your bread is just lovely," greets the ears of TOMLIN'S DELIVERY MEN daily. This is very nice, and so is the bread.

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ADD UP THE GAINS.

In consumption, as in other diseases, the results secured from continued treatment with Scott's Emulsion come from the accumulation of many small gains. A little gain in strength each day—a little gain in weight each day—if continued for weeks, amounts to something. Scott's Emulsion can be taken for weeks and months without the least disturbance. It gives itself time to do good. It makes new flesh and strengthens the lungs.

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Mardi Gras Festivities

February 18th to 25th, 1903. Return tickets from Toronto to NEW ORLEANS, LA., \$33.70. MOBILE, ALA., and PENSACOLA, FLA., \$32.50. Going Feb. 17th to 22nd, inclusive. Returning valid, arriving at original point not later than Feb. 28th, 1903. Proportionate rates from stations Toronto to North Bay and West.

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All inquiries from outside of Toronto should be addressed to J. D. McDONALD, District Passenger Agent, Toronto.

If a man is not greater than the greatest things he does, the less said about him and them the better.

Second Hand Pipe Organ

Single Manuals and Pedals Specification. 1. Open Diapason Metal 66 Notes. 2. Dulciana " 44 " 3. Stopped Diapason Treble " Wood 26 " 4. Stopped Diapason Bass " " 26 " 5. Principal Metal 26 " 6. Flute Metal 26 " 7. Patis " 25 " Swell Pedal. Fully guaranteed for ten years. Suitable for a small church. Will be sold cheap. App'y to

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IT IS AN ELIXIR OF LIFE.—Since forgotten time, men have been seeking for the Elixir of Life, which tradition says once existed. Dr. Thomas' Electric Oil is an Elixir, before which pain cannot live. It is made up of six essential oils, carefully blended so that their curative properties are concentrated in one. It has no equal in the treatment of lumbago, rheumatism, and all bodily pains.

God regards not how much we do, but from how much it proceeds; he does much that loves much.

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RUPTURE SURE CURE

At home. No operation, pain, danger, or detention from work. No return of ruptures, or further use of Trusses. Radical cure in every case old or young. One of the many remarkable cures is that of J. B. Ketcheson, Esq., J.P., of Madoc, Ont., whose portrait herewith appears. He was cured at the age of 55 years. Same treatment free to all. It costs you nothing to try this famous method. Don't wait, write to day, DR. W. S. RICH, Duke, 215, 2 Queen St. E., Toronto, Ont.

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Application to Parliament.

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

Empress Hotel

Corner of Yonge and Gold Streets TORONTO. Terms \$1.50 per day. Single Beds from the Union Station every Day. RICHARD DIBBETTS, PROPRIETOR.

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Advertisement for The Doctor's Orders: Fresh Air Good Food. Scott's Emulsion. For all those threatened with Consumption.

THE LAST PRAYER

From the French of Charles Foley.

(By Alys Holland, in *The Critic*.) They had put us in what used to be a chapel belonging to the Carmelites, and it was so damp that the water kept dripping from the arched roof and oozing out of the bare walls.

There was only a faint light from the high, narrow, stained-glass window, which was all covered with dust and had an iron grating before it, and we slept on sacks with scarcely any straw in them.

Once a day the heavy door of the little chapel was opened and the jailer, standing on the threshold, called out the name of one of us, and we all knew that the one who was called would never be seen again by the rest of us.

The jailer's visit only lasted a minute, but we lived through all the other hours of the day and night in horror of just that minute.

Such was our state of misery when the two sisters, Solange and Delphine and Halancourt, were thrust in among us.

They came in with their arms round each other, both of them with fair hair and pink and white complexions, resembling each other as one spring-time resembles another and lighting up our damp, gloomy prison like a sunrise. It took us quite a week to distinguish them apart, for they were so much alike. On Delphine's beautiful face, though, there was an expression of playfulness, whilst a gentle melancholy seemed to be more natural to Solange. Their voices, too, were different. Delphine spoke in a lively, quick way, whilst the voice of Solange was grave and penetrating.

We grew so accustomed to seeing them always together with their arms round each other that we never thought of them apart, and it never occurred to us to give the preference to one or the other. If by chance they happened to move away from each other for a moment, we felt instinctively that something was wrong as long as they stood alone, so ideal was their mutual devotion. Somehow, when they first came among us, we felt for them something like that adoration which men who have been shipwrecked in the night must feel for a distant sail they catch a glimpse of when they day begins to break. We were not deceived in our expectations, for they brought us relief in the midst of our distress.

When the two sisters had been searched, Delphine had managed to hide her prayer-book, and now every day, just before the jailer arrived to fetch the condemned prisoner, she and her sister went across the little chapel and took their place so that the faint light from the high stained-glass window fell on them.

We all followed and grouped ourselves around them, the most vivid among us kneeling down on the stone floor and the others sitting on their straw mattresses. Arm in arm, as fair and beautiful as symbols of faith and hope, the two sisters alone remained standing in the centre of our group, and, holding the precious little book in her delicate, white hands, Solange, in her deep, solemn voice, which went straight to our hearts, began to read the burial service.

Utterly deprived as we had hitherto been of the consolations which we might get from any kind of religious service, nothing was more calculated to stimulate our moral courage and fortify our souls like those sacred words. They gave us just the strength which we needed and which would enable us to meet our executioners without fear or anger, and to walk with head erect to the scaffold.

Nevertheless, when the jailer flung the door open with the butt end of his gun by giving it a kick with his foot, and then called out the name of one of the prisoners in a brutal voice, which echoed under the vaulted roof, our gentle Solange was obliged to wait a few minutes, and a tumult which we could not control interrupted our devotions. We knew that the one who was leaving us would never return, and at this thought, sobs and broken words or silent gestures of sorrow would counteract all the salutary effect of our prayers, and excusable though our agitation might be in the midst of such heartrending scenes, yet it seemed to us unworthy of our religion. We therefore agreed unanimously to subscribe all the money which we had left in order to obtain from our jailer a favor which would have been nothing at any other time, but which seemed to us priceless, plunged as we were in the very depths of grief.

The man consented to remain in the little room adjoining the chapel, which had formerly been used as a vestry, and to call the prisoners through the little grated window of the door.

In order that Solange and Halancourt more than anyone else should not know what took place, and so should not be interrupted in conducting our little service, we arranged that she should turn her back to the door. Each of us took it in turn day by day, to remain by the little grated window, and when the jailer arrived he whispered the name of the condemned prisoner. The person on duty then walked across as quietly as possible to our group, and touched the

one who had been called lightly on the shoulder. The martyr rose, and, without disturbing the others, disengaged himself from the little group, and, crossing the prison as noiselessly as the messenger of death had just done, disappeared through the terrible doorway, and invariably, as long as he was in the chapel, his eyes kept their steadfast expression and his lips continued to murmur the words of the service.

Sometimes a slight change in the voice of Solange, or the way in which we instinctively bent our heads still lower, indicated the fact that we knew one of us was about to die, but at other times we entered so thoroughly into the service—carried away by the sublime devotion which Solange put into the words she repeated—that we neither heard nor saw what went on around us, and it seemed to us for the time being as though we were in another world.

On that day—I remember every detail as though it were only yesterday—Mme. de Faucigny, trembling in every limb, took her turn at the little grated window which looked into the vestry whilst we all grouped ourselves as usual around our beloved Solange. Standing up in the midst of us, with a halo of light falling round her from the stained-glass window, she was reading our Lord's Passion from St. John's Gospel, and as she read it seemed as though her whole soul were in her voice. Delphine was standing by her, with her arm round her sister's waist and her head resting on Solange's shoulder.

As we looked at them thus together in their white dresses, with their hair curls intermingled, and the chaste expression of faith and hope on their sweet faces, they reminded us of two innocent doves, and never had their affection for each other appeared to us more touching; never had they looked so united and so lovely, so infinitely above all the infamies of this world, carried away by the divine rapture of their prayers.

An almost imperceptible noise attracted my attention, and, glancing at Mme. de Faucigny, I saw her bending towards the little open window to hear the fatal news. Accustomed as I was to this incident, which was of daily occurrence, I do not know why my heart should have commenced to beat so fast on this particular occasion. My emotion increased in a most painful degree when I saw that Mme. de Faucigny, looking deadly pale and tiptoeing, instead of passing by the two sisters, to lay her finger silently on one of us, stopped just behind them.

The poor woman had raised her trembling hand and was just about to lay it on Solange's shoulder, when Delphine, warned undoubtedly by one of those strange presentiments which come to us sometimes when anything is about to happen to those whom we love, turned her head slightly and saw the hand raised just over her sister. With a look she made Mme. de Faucigny understand that she was not to touch Solange nor to disturb the service.

We were all gazing in breathless anxiety, but Delphine's eyes explored our silence and we remained dumb. With the utmost precaution Delphine gently took her arm away from her sister's waist, and obeying her mute supplication, Mme. de Faucigny substituted hers. This was all done so silently and so naturally that Solange continued reading in a clear voice. Delphine then lifted her head from her sister's shoulder, but this movement startled Solange and she gazed anxiously into her sister's face. We were all trembling with suspense, but the brave girl, in that supreme moment when she was leaving forever her adored sister and going to face death in her stead, gathered up all her strength and smiled back so sweetly and with such a look of peaceful confidence that Solange, reassured, continued her reading.

The whole of this little drama, which stabbed us to the heart with such anguish that prayer died away on our lips, took place promptly and simply in the most tragic silence. Mme. de Faucigny continued to obey Delphine's mute signs, and the latter first moved quietly back a few steps, and then, without turning round, walked in the direction of the little grated window with her quick light step.

Through the half-open door we could see nothing but gloomy darkness. The white dress fluttered through the opening, then the door, closing again, seemed to swallow her up in its shadow. That was all, and Solange continued reading. When she came to those heartrending words—"My God! My God! Why hast thou forsaken me?"—she pronounced them with such an accent of distress that it was as though her own voice startled her. Shuddering, she looked down anxiously into the face near hers, and where she expected to find Delphine she recognized Mme. de Faucigny. The poor girl understood immediately the atrocious thing that had taken place. All at once terrible sobs rose in her throat and nearly choked her; she felt half stiff and helpless into the arms that were supporting her. Her eyes closed, and in her terrible grief her fingers loosened their hold of the little prayer-book.

And then—for her this time—we all

of us together, from our very souls, repeated those sacred words of consolation which she had so often said for us. She stood up again, and, holding fast the little book, which had nearly fallen from her hands, sublime in her turn, she tried to finish the words of Christ. "Father, in Thy hands I commend my spirit." But with the last words her strength gave way, and bitter tears fell on the page, which she could not finish this time.

POPE LEO AS A FARMER

What the Holy Father Has Done for His Native Carpignano.

As Pope Leo continues his wonderful reign, seeming as the days pass to grow even more robust, people delight in relating stories about his innumerable hobbies and self-imposed duties.

As a writer of polished Horatian verses he is well known, but is not many people know that he is a keen farmer. He owns a great quantity of land at Carpignano Romanto, being indeed, the biggest proprietor of the district. When he came to the Papal throne he determined, in order to show his affection for his country home, to supply the whole of Carpignano with good drinkable water. The Popes have always been celebrated for their water-works, as witness the innumerable fountains of Rome, which is the best watered city in the world.

Accordingly, the Pope sent for the hydraulic engineer, Giuseppe Olivieri, and ordered him to dig. Water was found at a depth of 300 meters (roughly, 900 feet), but not in sufficient quantity for the needs of the country. Accordingly, Olivieri, with the Pope's permission, bored two lateral galleries. These brought forth water in abundance. But when the summer came the earth dried up to such an extent that water escaped through the gaping pores of the galleries, rather than into the gaping mouths of the peasants.

Then the Pontiff caused galleries and main bore alike to be lined with concrete. But even this hardly proved satisfactory, without reckoning that the wells have cost already over £12,000. Pope Leo is a little sore about the poor success of his schemes, but he keeps on doggedly, and is even now planning fresh devices for the watering of his people.

His property is admirably managed, and its peasant population is wonderfully free from want and sickness. Pope Leo regularly sends for his agent, examines all the books, knows to a lira what his ground has produced, and what improvements it needs, and spends the larger part of the income derived from the land in better it and in building new cottages for the peasants.

He has the fondest memories of his estate, where he possesses a very beautiful villa, surrounded by chestnut trees, among which he always spent his holidays during his legiate days, and later, during his Cardinalate, any time that he could snatch from the affairs of state. And he knew his tenants well, and used to visit them in their homes, where, great prince of the Church that he was, he would sit chatting about the baby's teething and the old man's rheumatism.

Once, not long ago, a timber merchant made a proposal to buy some of the oldest chestnuts. This roused the Pope, for his trees are his dearest possession. And the audacious merchant was driven from the Vatican, with the assurance that never, so long as the Pope lived, should one of his trees be touched.—*Rome Letter to London Leader.*

TROUBLES OF AN EX-REEVE

Were Easily Disposed of by Dodd's Kidney Pills

W. C. Cragg, of Dresden, had Inflammatory Rheumatism, and was Cured Silbik and Clean.

Dresden, Ont., Feb. 9.—(Special).—"Dodd's Kidney Pills cured me sick and clean of Rheumatism," says W. C. Cragg, ex-reeve of this town. "It was the Inflammatory Rheumatism I had, and I think Dodd's Kidney Pills are as fine a remedy for that as I want. I am as sound as a bell now as I was when I was troubled with Rheumatism. This is Mr. Cragg's experience, and it is the same as many others. People generally here are learning that Rheumatism is simply a result of Kidney Disease—that if the kidneys do not do their duty and take the uric acid from the blood, it crystallizes at the muscles and joints and causes those tortures too many people know too well.

"I had been troubled with Inflammatory Rheumatism for eight years," continues the ex-reeve. "I could scarcely get around to do my duties in my store. I tried doctors and medicines without getting any benefit, till I heard of Dodd's Kidney Pills. Six boxes cured me completely."

Cure the kidneys with Dodd's Kidney Pills and your Rheumatism will cure itself. how important to himself has been the work of his predecessors, and even that of some of his contemporaries. "The success of the experiments with which I have been engaged is the logical result of the work of myself and of my assistants in the last few years, and of scientific investigations of the latter part of the century," he himself says. "Revolutionize" is a word not included in the vocabulary

Chats With Young Men

AN IMPRESSION OF MARCONI.

The Scientific American brings Marconi into perhaps the most familiar light in which cold type can represent him. His character is a lesson in modesty for young men to study: Only five years have passed since the general public first heard of Marconi. Scientists, to be sure, had known of him as a young man who was carrying on the work of Hertz and his immediate successors. When, however, Marconi, made his first successful experiments in transmitting messages for short distances without wires, the newspaper man scented a good "story," and proceeded to write him up for a sensation-loving world in their best and most daring style.

PATHS BETTER THAN RUTS.

If a man is driving along a country road, he may need to keep the wheels of his wagon out of the ruts. If he does not, he is likely to wrench his wheels or to have them drag heavily all the time. But if a man is walking along a country road, he is glad to know that he is in the right path and then he moves on confidently. There is all the difference in the world between a "rut" and a "path." This is as true in study and daily conduct and in every phase of human life, as in country and traveling. A "rut" is a track that has been too much traveled and that has been too exclusively used, to the neglect of the road on either side of it. A "path" is a course which can be safely followed on foot without the neglect of the main thoroughfare. Sometimes we see signs on a country road, "Don't rut the road," or "Keep in the path." It is well for us to bear in mind the lessons of such signs in our daily life course.

THE VALUE OF POISE.

Rigidity destroys grace. In endeavoring to stand up straight and acquire a good bearing some men assume a stiffness that is detrimental to natural harmony of motion. In exhorting their sons to stand straight fathers will say: "Hold yourself erect," but no one can hold one's self properly erect without being taught correctly to do so. It does not mean throwing the shoulders back and carrying the head high, with the chin thrust out. It means such a complete control of the body that a perfect erectness is acquired without any apparent effort. Some men are too indolent to bother themselves about taking a correct posture while sitting, walking or standing. Consequently, they soon lose their youthful suppleness, for unless the muscles of the body are well trained, they will show the effect of advancing years upon them.

He is now one of the most "interviewed" of public men. Reporters hunt him; and when they drive him to cover, they hunt him. Hardly a day passes but he is talked at, questioned as to his work, and begged to give some exclusive "bit of information." He has been photographed in all possible positions. He has been interviewed at all possible times, and sometimes at impossible times. Clearly Marconi has learnt that fame is its own punishment; and that he must submit to the delicate torments of the inquisition instituted by the modern press. No wonder that he leaves the impression of being intensely wearied by interviewers. At best he is but pleasantly unhappy with them.

When you meet him for the first time, you know that he is not a cordial man; and yet you feel that he will not rebuff you, that he will probably do for you what he can. His manner is that of chilly reserve.

For a successful inventor Marconi appears the least joyous of men. His features are melancholy in expression. They are those of a man fast approaching forty—not those of a man of twenty-eight. His face is impassive, his eye almost cold. When he smiles he half shuts his eyes, wrinkles the muscles of his cheek, and draws up the corners of his mouth. It is not a pleasant smile.

If you visit Marconi with the expectation that he will do the most of the talking, you will find that you are grievously mistaken. You must do the talking yourself. To be sure, he answers questions frankly and fully; but he will not converse voluntarily. You discover quickly enough that his reticence is the reticence of modesty. When he discusses the Marconi system of wireless telegraph, he refers to it as "our" system, not as "my" system. He praises where praise is due, recognizing fully that it is not given to any one man to learn the secrets of science, and that great results are attained usually by the co-operation of many minds working to a common end. He acknowledges fully and openly

how important to himself has been the work of his predecessors, and even that of some of his contemporaries. "The success of the experiments with which I have been engaged is the logical result of the work of myself and of my assistants in the last few years, and of scientific investigations of the latter part of the century," he himself says. "Revolutionize" is a word not included in the vocabulary

which he uses to describe the possibilities of his invention. He frankly admits that it is not his purpose to render submarine cables useless; he is satisfied if he can successfully compete with them; or if he can only make them cut down their present rates.

And he talks of his system with a certain air of east confidence, which leads you to infer that if any man will ever succeed in outdoing the submarine cables, it is Guglielmo Marconi. It is not often that he prophesies; and when he does, you feel that he knows; or as he himself puts it, "It is not my policy to make a statement before I am absolutely sure of the facts."

Any sensible young man ought to know that he can't be up late nights abusing his stomach and be in full possession of his faculties for business the next day. And he ought to know, also, that a man must be clear-headed and in full possession of his faculties to hold his own in the keen competition of life. Your "good-fellow" is popular for the time being, but when his money is gone and he has lost his job and is on his uppers the "good-fellow" business doesn't get him anything. It's "poor fellow" then. Another good man gone wrong, and "the boys" are ready to kill another "good fellow" who has the price.

The young man who gets the sleep his system needs, is temperate in his habits, lives within his means and shows up for work in the morning with a clear eye and active brain—that's the man business men are looking for. They want employees they can trust. Having worked hard and laid by a competence they want to throw some of the burdens off, and they won't throw them off on the employe who is too much of a "good fellow."

UN EMPEROR'S HUMANITY.

One arm of the Danube separates the City of Vienna from a large suburb, called Leopoldstadt. A thaw inundated this suburb, and the ice carried away the bridge of communication with the capital. The population of Leopoldstadt began to be in the greatest distress for want of provisions. A number of boats were collected and loaded with bread; but no one felt hardy enough to risk the passage, which was rendered extremely dangerous by large bodies of ice. Francis II., who was then Emperor, stood at the water's edge; he begged, exhorted, threatened, and promised the highest recompense, but all in vain; whilst on the othershore, his subjects famished with hunger, stretched forth their hands, and supplicated relief. Their monarch's sensibility at length got the better of his prudence; he leaped singly into a boat loaded with bread, and applied himself to the oars, exclaiming: "Never shall it be said that I made no effort to save those who would risk their all for me." The example of the sovereign, sudden as electricity, inflamed the spectators, who threw themselves in crowds into the boats. They encountered the current successfully, and gained the suburb just when their intrepid monarch, with the tear of pity in his eye, held out the bread he had conveyed across at the risk of his life.

THE BEST.

There is an old song, one verse of which runs:

"If I were a cobbler, it would be my pride The best of all cobblers to be; If I were a tinker, no tinker beside Should mend an old kettle like me."

The writer of that song evidently believed in honoring one's occupation, no matter how humble that occupation might be.

He was like a poor, ignorant woman, who once came to the writer's house seeking work as a char-woman. "I do beautiful scrubbing," said she, "beautiful scrubbing. Nobody can scrub a floor cleaner than I can. And I never leave a spec on window, I clean."

She honored her work, humble though it was. She had the spirit that should characterize every worker. There was as much honor in doing her work well as there would have been in some far more ambitious task. She made full use of such capacity as God had given her, and this was all he asked of her. It is all, is it not, He asks of any of us? Never do anything by halves, my boy. Better to leave it undone. Cultivate a spirit of absolute thoroughness and accuracy in the performance of even trifling things. Nothing less than perfection will do if you are true to yourself and to those by whom you are employed. Slovenly work is worse than no work at all.—Young Reaper.

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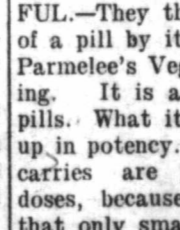
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ORDINATIONS IN OTTAWA.

At the Church of St. Jean Baptiste, Ottawa, last week, six young students were ordained priests, four receiving minor orders and two the tonsure. All were members of the Dominican Order. The ordinations were conducted by Archbishop Duhamel, assisted by Rev. Father Rouleau, prior of the Dominican Order; Rev. Father Caouette, superior of the seminary. Rev. Father Myrand, of the Basilica, acted as master of ceremonies.

Those receiving the order were:
To the priesthood—
Rev. Hyacinthe Barriere, of St. Cessaire, P. Q.
Rev. Ceslas Cote, of Levis.
Rev. Vincent Marchidon, Bastican.
Rev. Pierre Grange, St. Marie Saloni.

Rev. Jourdain Charron, Vercheres.
Rev. Jean Dominique Daziel, of Montreal.

Minor orders—Brothers Constant Chamberland, Montreal, and Marc Cote, Nicolet.

Tonsure—Brothers Alvare Biron, Sherbrooke, and Augustin Turcotte, Stanstead.

EXPOSURE
to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS' **Painkiller** and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

What frayed your linen? Not Sunlight Soap. No, indeed!



A BREAK IN THE DIKE

(Written for The Catholic Register.)

There is a story told of a boy in Holland who, returning from school, noticed a small crack in the famous dike that keeps out the Zuyder Zee...

As it is with the Holland dike, so is it with the safeguards of a country's constitution. If the slightest breach is allowed to be made in that wall of security...

The Dominion of Canada, composed of its various Provinces and Territories, depends for its future stability, prosperity and weight in the great world, upon its constitution.

The financial position of the Company is unexcelled. Its percentage of net surplus to liabilities exceeds that of any other Home Company. Exceeding the best previous year in the history of the Company by over one million dollars.

that the standard-Province be given a few extra seats; by this means the decrease in the representation of other Provinces might be obviated.

Jesus Christ, our great Model, suffered much for us; let us bear our afflictions cheerfully, seeing that through them we have the happiness of resembling Him.

Twenty-Second Annual Statement OF THE

North American Life Assurance Company

HEAD OFFICE:

112-118 King Street West, Toronto.

For the Year Ended 31st December, 1902.

Dec. 30, 1901. To Net Ledger Assets... \$4,194,309.61

RECEIPTS

Dec. 31, 1902. To Cash for Premiums... \$1,049,652.74
To Cash Income on Investments... 221,187.47

DISBURSEMENTS

Dec. 31, 1902. By Payment for Death Claims, Profits, etc... \$374,513.14
By all other Payments... 316,851.33

ASSETS

Dec. 31, 1902. By Mortgages, etc... \$1,070,703.98
By Debentures (market value \$1,097,535.52)... 1,080,601.72

LIABILITIES

Dec. 31, 1902. To Guarantee Fund... \$60,000.00
To Assurance and Annuity Reserve Fund... 4,385,565.00

Net Surplus... \$515,044.76
Audited and found correct—J. N. LAKE, Auditor.

PRESIDENT, JOHN L. BLAIKIE

VICE-PRESIDENTS: JAS. THORBURN, M.D.; HON. SIR WILLIAM R. MEREDITH, K.C. DIRECTORS: HON. SENATOR GOWAN, K.C., LL.D., C.M.G., E. GURNEY, Esq., L. W. SMITH, Esq., K.C., D.C.L., D. McCRAE, Esq., Guelph.

MANAGING DIRECTOR, WM. McCABE, L.L.B., F.I.A., F.S.S.

MEDICAL DIRECTOR: L. GOLDMAN, A.I.A. J. THORBURN, M.D. (Edin.). The report containing the proceedings of the Annual Meeting, held on January 29th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policyholders.

DREADFUL PAINS SWOLLEN ANKLES Kidney Disease Developed into Dropsy—After Fifteen Years of Suffering Cure Was Effected by

Dr. Chase's Kidney-Liver Pills

Dropsy is a natural result of neglected kidney disease. When the kidneys become deranged uric acid is left in the blood, and the blood becomes watery and vitiated. Flesh and weight gradually decrease and strength is slowly exhausted.

THE MARKET REPORTS. Live Stock Quiet—Grain Unchanged—The Latest Quotations.

Thursday Evening, Feb. 10. Toronto St. Lawrence Markets.

Business on the street was quite lively today, but in the new market building things were rather quiet. Producers received for wheat fairly large, the grain on the market amounting to 2,500 bushels.

Trade at the Toronto Cattle Market today was rather quiet, with the improvement in the principal grades of cattle fairly good. The run of stock was light, but of fairly good quality.

Local prices to-day showed an easier feeling, but there was no quotable change. About \$4.50 to \$5.00 was paid for the best stock on the market.

Chicago Live Stock. Chicago, Feb. 10.—Cattle—Receipts, 40,000; good to prime steady; fat to prime \$4.40 to \$5.00; poor to medium, \$3 to \$4.25.

British Markets. Liverpool, Feb. 10.—Wheat, spot firm; No 1 standard California, per cental, 6s 1 1/2d to 7s; Walla, 6s 8 1/2d; No. 2 red winter, 6s 1 1/2d.

London, Feb. 10.—Opening—Wheat, on passage firm, not active; Walla, Iron, red, passage, 3 1/2d; La Plata, (c.o.r.), steam, January and February, 2 1/2d to 3 1/2d.

Paris, Feb. 10.—Opening—Wheat, tone steady; February 23 1/2c, May and August 22 1/2c; Flour, four steady; February 31 1/2c, May and August 31 1/2c.

Winnipeg, Feb. 10.—Wheat, on passage buyers and sellers apart; parcels 3s 1 1/2d to 3s 7/8d; No 1 northern Manitoba, passage, 20s 9d to 21s 6d; No 2 northern Manitoba, passage, 20s 6d to 21s 3d.



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GRANDMA'S ANGEL. Mamma said: "Little one, go in see if grandma's ready to come to tea."

I knew it was time for her to wake; I thought I'd give her a little shake, Or tap at her door, or softly call;

But I hadn't the heart for that at all— She looked so sweet and so quiet there, Lying back in her old air-chair,

With her head white hair and a little smile, That means she is loving you all the while. I didn't make a speck of noise, I knew she was dreaming of little boys

And girls who lived with her long ago, And went to heaven—she told me so. I went up close and didn't speak One word, but I gave her on her cheek

The softest bit of a little kiss, Just in a whisper, and then said this: "Grandmother, dear, it's time for tea."

She opened her eyes and looked at me And said: "Why, Pet, I have just now dreamed Of a little angel who came and seemed To kiss me lovingly on my face. I never told her 'twas only me; I took her hand and we went to tea." —St. Nicholas.

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THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers...

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...

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...

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 tracts are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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