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# The Catholic Register

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VOL. XII., No. 33

TORONTO, THURSDAY, AUGUST 18, 1904

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## DIocese of Peterboro

His Lordship the Rt. Rev. R. A. O'Connor  
 Makes another Visit to Gravenhurst.

Bishop O'Connor was in Gravenhurst on Sunday, for the purpose of offering the Holy Sacrifice of the mass, in the absence of Father Collins (the parish priest), who had gone to Huntsville to fill the vacancy left there by the Rev. Father Fleming, who is at present on an extended visit to his home in Newfoundland. Notwithstanding his very high office, His Lordship is very ready to assist in any work, which he thinks may be a benefit to his people. On Sunday morning he officiated at two masses—the first at 9 o'clock and the second at 10.30 o'clock. After the second mass he delivered a sermon about as follows, in a very able manner, taking for his text the Gospel of the Day, and saying: "My dear brethren, in this Gospel our Lord proposes to us two persons, of altogether different characters, going up to the Temple to offer their prayers to Almighty God, and our Saviour distinctly points out the result of these men's prayers. One, the Pharisee, was regarded by the world as a great personage, because he was wealthy, and he looked upon himself as a superior being to the Publican—when he prayed, he boasted that he gave alms to the poor, that he fasted, and so on, yet, notwithstanding all of these actions, which were very good in themselves, we find out from what our Lord teaches us that his prayers were not heard, from the fact that he was deficient in one of the requisite dispositions for prayer, that of humility. The other poor sinner, in praying, acknowledged that he was in sin and came to express contrition for his faults, acknowledging himself unworthy to appear before God, and with sorrow and regret and with desire to amend his life. He came with a totally different disposition, as you can understand, and God justified him by forgiving his sins, and he returned to his home pardoned, because of his humility and sorrow.

Our Lord in this parable teaches us the utility of prayer, and also the conditions that our prayers should have, in order that they be acceptable before Almighty God. Prayer is necessary for everyone of us; there is not one of us but needs to pray. Why? Because we are still all anxious to obtain Heaven. God created us for Heaven. Christ offered his life upon the cross to open Heaven for us. He purchased for us a right to the Kingdom of Heaven, and that right is imparted to us by grace—grace flowing from the merits of Jesus Christ. How are we to obtain this grace, whereby our souls are fortified, whereby we are strengthened to resist temptations, and whereby we are enabled to overcome our sins? We are enabled to do only by grace, and grace is given to us chiefly when we pray, when we acknowledge our dependence upon Almighty God. If God gave us graces in abundance, without our knowledge and our dependence upon Him, then we might imagine that God was obliged to save our souls, without our co-operation. God gives us the necessary graces, which lead to our conversion and sanctification, but, these first graces will not lead us to the obtaining of eternal life, unless we receive other graces. Now, these subsequent graces are given us by our prayers, united with the merits of Christ. These additional graces help us to persevere in the service of God.

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Now, we need, therefore, to pray, since prayer is so necessary for our salvation, that without the grace of God we cannot save our souls, and the grace of God is obtained chiefly through prayer. Christ says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Thus, if we ask God to help, if we ask of Him graces, if we ask for the assistance we need, especially for our soul, God will give them to us, so long as we ask sincerely for them, for He gives us the assurance, "Ask and you shall receive," etc.

How do you ask help? All know that it is chiefly through prayer; by raising our thoughts to God, by worship and adore God, to acknowledge that we are entirely dependent upon Him for everything we have, and in thus acknowledging Him, as our Lord and Master. Prayer is thus requisite and essential to our obtaining eternal life, to the fulfillment of our duties and obligations; to enable us to keep the commandments of God. The Holy Scriptures tell us that we are continually exposed in this life to danger—our life is a warfare. Christ tells us that Christians are engaged in spiritual warfare, spiritual fights, spiritual contests, contesting against whom? The devil and his agents. The devil, as the Scripture says, is like a roaring lion, going about seeking whom he may devour, seeking to lead man into temptation. If he fails on one side, he attacks on the other, and you know that from your own experience you are never free from danger, never free from temptation. And how are you to overcome these temptations? Not by your own help. You can do nothing to resist the devil, nothing to obtain salvation, without God's help, without God's graces. Thus, you see how weak you are, how unable to resist the enemy you are. Yet, Christ is ever ready, always prepared to come to your assistance, but He wishes to make you know that you are weak, and totally dependent upon Him. If you do not pray to Him for help, you will fall into temptation. "Watch and pray," says Christ, "lest you fall into temptation." One of the saints said, "The man who prays is saved, but the man who prays not is lost." Now, at first thought, this seems rather strange, seems hard to believe, that the man who prays is saved, but the man who prays not is lost. Some may say, there is a man who curses or swears, or is given to some other vice, yet you say because the man prays he is saved. How can this person be saved? If he prays with the proper dispositions, then God will give him grace to overcome his vicious habits, to conquer his temptations, to overcome the defects of which he is the victim. So we may truly say "the man who prays is saved." But it should be the prayer of the man who prays to overcome his temptations. If not true prayer then it is presumption on his part to expect help from God. There are many, who in prayer also boast of their virtues, of the good they do, but do not look at their vices, are blind to their defects, and conceal their faults, as if Almighty God did not know them already. In their pride and vanity, they do not look to the defects of their soul, as the Publican did, they do not consider vices to which they are addicted. This is too frequently the case of many, who say they pray—pray to God their Master, but do not pray as they should. If they prayed as they should, they would pray like the poor Publican, with all simplicity of heart, looking into their defects, acknowledging that they are sinners, asking God to be merciful to them, sinners, and crying out, "O God, help me, O God forgive me!" If they pray in this manner, God will give them graces necessary for their salvation. But, we must remember that utterance of the words of prayer is not always a prayer. We must have the requisite dispositions, we must be recollected, pray with all humility and sorrow for our sinfulness, and degradation in the sight of God. God knows us better than we know ourselves. He knows our defects, and vices. If we could see ourselves as God sees us, then we would be continually ashamed of ourselves.

Too often we look with contempt upon our neighbor, because we imagine our neighbor is worse than ourselves. God does not wish us to compare ourselves with others, and if we are not as bad as this or that one, let us not say that we are better than they. God will judge us according to His own law, and not according to the faults or vices of our neighbor. Our neighbor will have to answer for his own sins, for his transgressions of the law, and we will have to answer for our own sins. Let us pray, looking at our own faults, and not like the proud Pharisee, looking at our neighbor's faults. When coming to pray we must have the proper dispositions. If we wish God to forgive and hear our prayers. Pray not, if you have not the proper disposition; otherwise we would be like those whom God says, "They honored Me with their lips, but their heart is far from Me."

Do we always give proper attention when we are offering our prayers? Sometimes yes, sometimes no. How often do we think of our business or of our neighbors, when we are praying? That is not prayer. Prayer is the raising of our thoughts and feelings to God, to Whom we are speaking. Let us rather say few prayers with more attention than many without recollection. Sometimes you hear people say, "I prayed for a special request, and my prayers were not heard, when God does not grant those prayers, I do not see that there is any use in my praying any more." Very frequently do we hear such utterances. Now, my dear brethren, such persons have not the proper knowledge of their faith. What does our Lord say in the very prayer He has composed? What is one of the petitions? It is "Thy

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"will be done." We pray, and at the same time we say "Thy will be done." Are we praying then, if we ask for special favors and feel disappointed, if they are not granted? Such is not called prayer. But, if in praying one says "I am prepared to submit to Thy will, O God!" and says it with faith, it is praying. We must remember if God sees fit to refuse a particular request that is no reason why God does not grant us something else. We often ask God for blessings, for prospect in business, for success in undertakings, that if granted would be injurious to our spiritual welfare, but if God does not see fit to grant our special requests, let us say "Thy will be done." God will give us some thing more profitable for our souls, more profitable for Heaven, so that our prayers are always heard. God may not grant the special requests we ask, but grants something better, which will bring more happiness. God looks to what is best for souls. Sometimes God hears persons' prayers and grants requests that are asked. For instance, a mother will pray for her child to recover from sickness, and her prayer is heard. When the child grows up to be a man it is a disgrace to the parents and then the mother exclaims, "What a blessing had God not granted my request!" How often does this not happen? So if God does not always answer our special requests let us say, "Thy will be done," and He will give us something better, something more beneficial to our souls. This recalls to my mind an occurrence read in the paper about two months ago, in the account of the sudden accident that happened in New York on an excursion. The steamer took fire and though close to land about 900 lives were lost, being burnt or drowned. The paper mentioned several persons who had missed the boat that day, especially one lady, who was crying on the dock. She had prepared herself and children, had provided proper clothing to appear in a suitable manner, to be at the excursion on that day, and after all her expenditures, she misses the boat. But was it not a blessing for her that she missed the boat? Her request was no doubt to have been in time for the boat, but God saw fit to have her late. The result was, that she and her children escaped death. Probably she was crying because God had not heard her prayers? But He gave her something better.

Now, we might go over many instances of this kind that happened to ourselves, when we have been disappointed, because God did not grant our requests. But, let us always be resigned. Resignation as well as humility is one of the conditions of prayer, which will bring us many graces.

Do not neglect your prayers morning or night. Do not make excuses that you have not the time, but say them while dressing, or while at your work, and God will give you the grace strength to do your work well. Do not be ungrateful to God. Pray night and morning. Pray during temptations, and if you pray during temptations, you will find that you will be better able to resist them. God's graces come in abundance. "Pray without ceasing, and this will bring you happiness in your work, and God will give you the joy which is my wish to each and every one of you."

Vespers were chanted by His Lordship at 4 p.m., after which he interpreted in a competent and able manner, the following sermon: "My dear brethren, in the eighth chapter of the Epistle of Saint Paul to the Romans, 18th verse, we read these words, 'I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.' In these words, we are told that no matter what may be the sufferings we endure in this life, no matter how heavy may be the crosses that Almighty God imposes on us, yet they are not to be compared with the happiness that shall be given to those who bear their crosses, and sufferings with patient and resignation. We are assured that the glory God will bestow upon the Blessed in Heaven for their patience and resignation in this life, for their fidelity to take up their crosses and follow the footsteps of our Divine Lord,

(Continued on page 5.)  
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## Hon. Edward Blake on Home Rule

Editor Catholic Register:  
 Dear Sir,—Reading the report of the banquet to Hon. Edward Blake, in your issue of 11th inst., I note that Mr. John Redmond made a slight, if you will, but to my mind serious error in chronology, nor did Mr. Blake perceive the error so as to correct him. The Irish Resolutions of 1882—the first proposed in any Legislature—praying Queen Victoria to grant Home Rule to Ireland and for the release of the same fifteen hundred "subjects" then in the Irish jails were moved by the Hon. John Costigan in the House of Commons and passed unanimously, and being sent to the senate, were passed there with only five or six dissentients. Mr. Blake submitted his resolutions in the House of Commons in 1886. It is only fair to say that in 1882, although opposed to Mr. Costigan in Canadian politics, Mr. Blake made a powerful speech in support of the resolutions. Mr. Costigan's address to the Queen was the only one passed by the Senate.

An incident that occurred about 1884 or 1885 in regard to Mr. Costigan's resolutions may be worth recalling, and it is now submitted to the printer for the first time. About the dates mentioned Mr. Howard Vincent, a member of the British House of Commons, was in Ottawa and called upon Mr. Costigan. Being desirous of getting a copy of Mr. Costigan's speech on the occasion of the said resolutions, he so expressed himself, whereupon Mr. Costigan replied that he could not say that he had made a speech, but if Mr. Vincent wished he would procure for him a copy of Mr. Blake's able effort. The present writer happening to meet Mr. Vincent later on, the latter said: "Well, never in my life have I had such an experience." Mr. Costigan and Mr. Blake, diametrically opposed in politics, yet the former was so friendly to the latter's speech, that he gave him the highest terms. I never had such an experience."

Trusting you will give this space in The Catholic Register.  
 Yours,  
 BRANNAGH.  
 Ottawa, 12th Aug., 1904.

## Abbey of Ypres

The reception of Mrs. John Redmond's niece, Miss Dora Howard, at the Irish Benedictine Abbey of Ypres, in Belgium, conjures up memories of that time-honored convent, founded in 1612, which, eighty years later, proved a peaceful home for many of Ireland's fair daughters, whether nuns or boarders. Indeed, from 1692 to 1840 the Abbey was almost wholly Irish, and it was ruled by a long line of Irish Abbesses from 1700 to 1840. In the "Calendar of the Stuart Papers," recently issued by the Historical MSS. Commission, there are numerous allusions to the Abbey of Ypres. Queen Mary writes on July 31st, 1697, thanking the Bishop of Ypres for his kindness to the Lady Abbess (Madame Carville) of the nuns of Dunkirk, and the Irish Benedictine Nuns of Ypres. Again, on June 19th, 1700, she went to the Bishop, undertaking to make suitable endowment for four Irish nuns at Ypres, "as a favor to those poor ladies, banished and persecuted on account of their religion, and to whom is now left the only establishment that they have." In September, 1701, she recommended Father O'Donnell as chaplain to the Irish nuns of Ypres, and on September 28th, 1705, recommended Miss Mary Bridg Creagh, a niece of the Archbishop of Dublin, as a novice. Dame Creagh, as is recorded in the necrology of Ypres, spent 62 years as a nun, and died at the age of 83 on May 20th, 1768. It is remarkable that after the death of Dame Mary Benedict Byrne, in 1840, no Irish Abbess was appointed, and in 1860 not a single Irish nun was amongst a sisterhood once exclusively Irish. Since 1865 Irish nuns have again entered Ypres, but the Irish flags which adorned the convent chapel have long since disappeared.

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## C.M.B.A. CONVENTION

The Course of the Register Warmly Approved as in the Best Interests of the Association.

Editor Catholic Register:  
 Dear Sir,—I am sure the rank and file of the Catholic Mutual Benefit Association should be thankful to The Catholic Register for its recent able, frank and fearless discussion of Association matters and the correspondence on the same subject which it has admitted to its columns. In reference to some of the correspondence which has not "minced matters in dealing with the Grand Council, you appear to fear that suspicion of authorship or inspiration will attach to The Register itself. I can readily comprehend how the Grand Council may seek to minimize the force and effect of the excoriation it has received by the cool and comforting declaration that the entire outburst was but a selfish crusade of The Register and that the stinging letters it has published were only transposed editorials, concocted and indited in your sanctum and craftily transferred to your epistolary column with the intent to deceive and mislead. This is my reason for offering a few remarks over my own name.

If the Grand Council is consoling itself with the belief that the strictures on it are but the selfish crusade of The Register I can tell it that it is abiding in a fool's paradise and that if the views recently expressed editorially and otherwise in The Register are not even more elaborately and emphatically stated at the coming convention it will be because delegates will fail to carry out their instructions, or because the bulldozer will be abroad. For instance, the delegate of Branch 88, the local branch here, has been very clearly and forcibly instructed to advocate the discontinuance of that ludicrous specimen of journalism, The Canadian, or receive positive assurance of its punctual publication in future. The Canadian is at present little more than an expensive fizzle and an amusing anachronism. The periodicals of other mutual assurance associations are promptly issued and are consequently of value to their readers. This Canadian is liable to turn up at all seasons except the proper one and it should be tumbled out of the world if those who pay for its existence do not receive some guarantee that the fitful feature of its career will be eliminated. What sort of a subscription list would The Register, or any other journal depending upon public favor, have if it appeared as fitfully and irregularly as The Canadian? Of the contents of The Canadian I need not speak, but I heartily endorse the suggestion made in The Register that the insertion of dreary, dismal and monotonous resolutions of sympathy and condolence be discontinued forever. A member of a distant branch remarked to me a few days ago that the very mention of The Canadian stirred up in his mind nothing but thoughts of ghosts and graveyards. The C.M.B.A. has lately been manifesting more life and energy than ever and its official organ should be an interesting and spirited production. If our delegate, acting on his instructions, secures a statement of the cost of publishing and distributing The Canadian, the figures may be sufficiently interesting to induce the convention either to wind up the erratic periodical or to take steps in ensuring prompt issuance.

Our delegate has also instructions to get at all the details of the strange printing bureau which has for years been under the paternal aegis and patronage of the Grand Council. I know that several other delegates have similar instructions and if they obey them a very material reform in expenditure may be effected at the approaching convention. I know nothing of miscellaneous C.M.B.A. printing, but it must be a veritable haircurrier if the extravagant charge for printing supports the branches is any criterion. The Grand Council is undoubtedly degenerating into a wretched, corrupt and tyrannical cabal if it is granting to any individual or corporation a monopoly of C.M.B.A. printing at extravagant rates. It is a matter on which I cannot speak with authority, for I do not know how the printing is done, but it is plain to everyone that work of this character should be awarded by tender. If the Grand Council acts otherwise, no matter how honestly, there is sure to be the suspicion of favoritism. This is a subject which I hope will be fully threshed out at the convention, for at present no one appears to know anything about the cost or details of C.M.B.A. printing, and it is neither businesslike nor desirable from any point that such a state of things should continue for the next three years.

Let me whisper to the Grand Council that The Catholic Register is voicing the opinion of the rank and file of the C.M.B.A. in its frank and vigorous criticism of C.M.B.A. management. This should be made apparent at the convention next week, and if it is not it will be because the delegates will forget their instructions or will hesitate about making remarks which may offend the grand officers. This wire-pulling and juggling for office are certainly deplorable and were scarcely forgiven by the benign and philanthropic founder of the C.M.B.A., the late lamented Bishop Ryan of Buffalo. If the horoscope of the C.M.B.A. had been cast that eminent divine would have been pained and prostrated at the spectacle of his beloved C.M.B.A. in danger of degenerating so far and so much as to be engineered and manipulated by greedy, grasping and ambitious politicians. It is a great pity that the politicians of both parties cannot be kept out of the councils of the C.M.B.A. The day has

come by when an institution is established in any shape or form by the presence of a statesman, even a cabinet minister, on its business board. The history of wrecked financial institutions, whose directorate swarmed with honorables, should be a pregnant lesson and salutary warning.

I regard the threat to exclude from the convention delegates whose branches are in arrears as a piece of gratuitous and indefensible impertinence on the part of the Grand Council. It will be a singular exhibition of interested tyranny if this menace is carried out. The popular and courteous course to have taken was that suggested by the Register, a notification of the affected branches by the Grand Secretary. I may say that Branch 88, which, according to The Canadian, is in the list of delinquent branches, has never received any statement of its indebtedness in detail. It will be surprising if this latest usurped function of the Grand President is allowed to pass unchallenged at the convention. The different banquets and mutual admiration meetings of the Grand Council, held at considerable expense and so extravagantly advertised in the daily paper, should also be made the subject of convention discussion and explanation. Who will pretend to say that there was not a political tinge in the notoriety given to certain grand officers at these gatherings? Who will go the length of saying that the C.M.B.A. should stand for that sort of thing? If politics has become part of the mission of the C.M.B.A. the ship is not far from fatal breakers. And yet the only way of keeping the institution free from even the suspicion of politics is to make the ever selfish and ever designing politicians keep their hands off the C.M.B.A.

I regard the discussion of assessment rates as imperative, but agree with The Register that arbitrary eleventh hour notice is scarcely in order. It is characteristic, however, of the system which has prevailed with the Grand Council for the last three years, some of whose worst features The Register deserves thanks for exposing. I think that the members should know as far as possible how much they should have to pay in a year and it will be a change for the better if the special assessment is abolished forever. An increased rate seems absolutely necessary, which need not surprise anyone conversant with the history of other mutual associations, or the prevailing rate with stock companies. The delay of the Grand Council in bringing the subject up should not prevent full discussion on every occasion. The convention should take care, however, to resolve on nothing illegal, for we have seen other organizations of a like character getting into trouble recently through an unwarranted increase of rates. The legal lights at the convention, however, will prevent any blundering in this direction.

Finally, I trust that at the approaching convention there will be a clear and detailed business statement of C.M.B.A. receipts and expenditure. We have all been reposing confidence in the Grand Council, but it is about time we received convincing assurance that we have not been hugging a delusion. Of the Grand Secretary, Mr. J. J. Behan, I can speak only in terms of the highest praise and compliment. I have had frequent communications with him and found him uniformly courteous, as well as punctual and lucid in his statements. This letter will not have been written in vain if it convinces the Grand Council that the recent prominence given to C.M.B.A. matters by The Register is no selfish crusade of that journal.

D. J. MUNGOVAN.  
 Orangeville, Aug. 15.

**PERSONAL**  
 Miss Teresa Franklin, being much benefitted by her stay of some months in Guelph under the care of Dr. Hewitt, spent a few days in the city last week on her way to Muskoka for a few weeks' recreation.  
 Mr. Peter Small and his daughter, Mrs. L. V. McBrady, are spending a week on the Georgian Bay. On their return they will be accompanied by Miss Alma Small, who has been summering in that delightful region.

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THE CATHOLIC MISSIONS IN TIBET

Asia, the cradle of our race, the birthplace of our language, the hearth of our religion, the fountain head of the best of our ideas, possesses a fascinating and mysterious empire in Europe, still less any part of the western hemisphere, can claim. These are some of the expressions in which Lord Curzon in his Problems of the Far East, describes the enchantments of Asia. And indeed the Asiatic Continent has supplied a scene for the most prominent figures in history, if it be considered from a religious, moral and philosophical point of view in the past. It is still supplying such a scene from a political, social and economical point at the present time, and will probably supply such figures also in the near future in the complicated situation of the East, which, as "the greatest problem," still awaits its solution, either by bloody warfare or peaceful intervention. China, "the flower kingdom of the Celestials," Japan "the land of the Rising Sun," Korea, "the land of the Morning Calm," and Manchuria, the much disputed possession of rival nations, the "Far East" as well as the "Near East," have kept and still keep the politicians and diplomats of the world on the alert, whilst the "Central East" also has lately thrown in its lot to keep the British Government at home and abroad on the look-out. For there lies in the heart of Asia to this day the one mystery which the nineteenth century has still left for the twentieth to explore. It is the Tibetan oracle of Lhasa, the forbidden city of Central Asia, the stronghold of Lamaism or Lamaistic Buddhism; it is Tibet, the mystic and the mysterious land of the Grand Lama, joint God and King of many millions, the least known and least visited part of Asia, the most impenetrable country of the world, where behind its icy barriers, its priests guard its passes against all foreigners. And if there be a Catholic missionary work in this "forbidden hermit kingdom" of Central Asia, in this "Land of the Supernatural," where the Lamaism, the mystic and the mysterious, is still more a terra incognita. Very few European travellers or explorers have been able to enter Tibet, and none for over half a century have reached the "Sacred City"; the number of those who have ever entered the mysterious city of the Tibetan oracle of Lhasa, may be counted upon the fingers, and "they have mostly been Roman Missionaries." Only two laymen are mentioned who entered Lhasa, i.e., a Dutchman, Van de Putte, in the seventeenth century, and an Englishman, Mr. Manning, in 1811.

The very name of Tibet, its history and geography, are still wrapped in mystery and darkness, owing to the rigorous seclusion of foreigners by a people of physical vigor but moral inertness, although not animated by real hostility to strangers, by a people who boast to be the most religious country of the world.

Tibet is situated in the region of the Himalaya, the mountains of the "snow-abode" which have been called the very roof and ridge of our globe. For nature itself has built and fortified their walls of this impregnable and impenetrable fortress with high mountains and deep valleys, with heaven-kissing hills and pillars of ice, with mighty towering peaks, which are bound in eternal frost and covered with snows that never melt, with mountains which support the dome of a blue so intense as to seem solid, and where the world seems to rest on the shoulders of this most complicated mountain system. Here, in this most sublime highland of the world, the gods are enthroned in serene and unattainable majesty and guard the storehouses of their choicest gifts to men, according to Tibetan belief. Here slumber the sacred lakes and cluster the springs of that great river which bears the highly poetical name of "Brahmaputra," or "The Son of God." Here also, amid mountain valleys and recesses, where rushing and crystal clear torrents descend through every glen and skywards splintered crags lift their snow-clad horsts, are scattered a number of monasteries, whose buildings are many centuries old and whose inmates, the Lamas, perform, secure from any intrusion save that of the itinerant pilgrim, the stereotyped devotions before gilded images of Buddha and his disciples, and where world-weary men and women, longing for the rest and beauty of passionless eternal things, retire to drink deep solitude and meditation, and return heart-healed and renovated to the plains below. And behind the lofty mountains, that grid Tibet with snow and with a rampart of ice, there lies "the holy city of the Lamas," which, by the unlimited ascendancy which it exercises, is the key of that vast desert lying between the Himalayas, the Great Wall, and the Russian frontiers.

The vast and desolate plateau of Tibet, the highest tableland of the globe, is said to cover an area of 500,000 to 700,000 square miles, or in other words it is nearly three times as big as France and over six times as big as the United Kingdom. The population has been estimated by various writers at from three to eight millions. According to others, however, the inhabitants do not exceed two millions or even one million and a half. No doubt the arid and cold plateau, the configuration of the country and the barren soil, the horrors of terrible snow storms, and the difficulty of approaching these portions of this mysterious land, have a great deal to do with the small number of inhabitants; but probably still more so the somewhat strange existence of polyandry and promiscuity in a country which boasts to be the "most religious," where the number of the Lamas are ever increasing so as to constitute one-third of the whole population.

HOW BUDDHISM CAME TO TIBET The original religion of the Tibetans was a kind of naturalistic spirit worship, and of an animistic, devil-worshipping Shamanist religion, known as the Bon or Bonna religion, resembling more or less Taoism in China. But this primitive religion was later interwoven and disfigured by human sacrifices and cannibalism. About the year 640 A.D., Sron Tsan Gampo, who later on became a "canonized" Bodhisattva under the name of Avalokita, introduced Buddhism into Tibet from Northern India, and this in the form of the theistic Ma-

haya doctrine, or "Great Vehicle," which extends the salvation to the whole universe, in contradistinction to the Hinayana doctrine, or "Little Vehicle," which confines salvation to a chosen few. Buddhism in Tibet, however, underwent many changes as the Mahayana system idealized it by introducing new cults, as, for instance, Tantrism, Mantrayana ("Spell Vehicle"), and Vajrayana ("Thunder-bolt vehicle"), etc. But after the death of Sron Tsan Gampo, Buddhism made no progress in Tibet till a hundred years later, Thri Sron Detsan (Khri Sron) 743-89, propagated it again. At the advice of the Indian monk, Sahita Rashkita, Sron Detsan obtained a Buddhist wizard called Guru Palma Sambhava, but better known in Tibet under the name of Guru Rinpoche, for his service (747), who became the founder of Lamaism in Tibet. With the support of Sron Detsan and the Indian monk Rashkita, Rinpoche built the first Lamaist monastery at Sam-yas (749). But this primitive Lamaism became a mixture of Sivaite mysticism, magic and Indo-Tibetan demonolatry, with a thin varnish of Mahayana Buddhism. Guru and his disciples made it more and more popular, till in 909, Lamaism suffered a heavy check through the persecution of Lan Dabrinia, who is styled "Julian the Apostate of Lamaism," because he persecuted the Lamas and burned their sacred books. In 1038, an Indian monk, Atisa or Oscho-ha-Atisha, arrived in Tibet as the great reformer of Lamaism, and his disciples laid the foundations of the Gelugpa system, which some centuries after became the principal sect in Tibet. In the eleventh century Lamaism was firmly rooted, and was strengthened again in the twelfth and thirteenth centuries by the Mongol leader Khubilai Khan, who recognized Pag-pa, the Lama of Saska monastery, as head of the Lamaist Church, 1259. He conferred upon him temporal power and the right of crowning the Chinese Emperor. In the fifteenth century the Lama Tson Kapa re-organized Atisa's reformed Gelugpa sect ("the virtuous order"), obtained for it the priest-kingdom of Tibet, and appointed, as the first Grand Lama his own nephew, Geden-dub. But it was only under the fifth Grand Lama, Nag-wang-lo-Zang, in 1640-50, that the Gelugpa "leapt into temporal power" and obtained the title which to non-Tibetans is known as Dalai Lama ("vast as the ocean"),

ANALOGIES BETWEEN CATHOLICITY AND LAMISM EXPLAINED.

But where neither merchant nor traveller has penetrated, the Roman Catholic missionaries have found their way have found a willing ear of eager listeners, and the Catholic Church has found there also her martyrs and confessors. It is from the Catholic missionaries that Europe first received the only knowledge it possessed of this remote land. The missionaries of the Cross alone, in defiance of every menace, of torture, and of death, of cold and hunger, have braved the capricious fury of its rulers and the horrors of its climate, triumphed. Franciscans and Jesuits, Capuchins and Lazarists have sown the seed of the heavenly Sower till the field was entrusted to the pioneer missionary society in the Far East, the "Missions Etrangeres" of Paris, under whose charge it is still at the present day.

How far we can go into the assertion that already "Nestorian monks" had visited Tibet, or, at any rate, its frontier, is difficult to say. It is true their influence can be traced in China, Tartary and Mongolia; but whether they exercised such an influence on the religious development of Tibet, or whether they brought some Christian ideas into the camp of Buddhism, is a much disputed question. That Christianity had some influence on Buddhism, and in later centuries also on Lamaism, is a fact which can scarcely be denied. The Rev. Father Krick, of whom we shall hear later on, says: "It would appear that the Gospel had been already preached to these savages (of Tibet) towards the end of the twelfth century. The Tibetans will keep, as a trace of their ancient faith, the figure of the Cross tattooed on the foreheads of the men and on the lips of the women. This is the only remnant of Christianity to be found amongst them; they have lost even the memory of its origin, and can give no further explanation than that it is the Sign of Salvation." Abel Remusat in his Melanges Asiatiques and Father Hut go further and say that it was from the Catholic Church and her missionaries that Lamaism copied some of its external symbols of worship. In fact the Gospel formerly passed over this country; and the Tartars, whilst stripping of some portions of its garments to cover the

came to Tibet; and we know their names; one was called Van Putte (this is the Dutchman, however, who visited it in the seventeenth century), and the other Louisbroek (or Ruysbroek). The next missionary we hear of in Tibet and Lhasa is the well-known missionary, geographer, and historian of medieval missionary enterprise in the Far East, Blessed Odoric of Friaul, or Odoric of Provedene, surnamed Mattini. In 1318 he had obtained permission from his superiors to devote himself entirely to the conversion of the heathens in Asia. He crossed Asia Minor, Armenia, Persia, visited the island of Salsette, where three missionaries of his order had just been martyred, and took their relics with him to China. Afterwards he crossed the steppes of Mongolia, Kham, Tibet, and arrived at last at Lhasa. After a long missionary expedition of twelve years (1318-30), during which he had baptized 20,000 infidels, he returned to Europe in order to get new laborers for the promising field in the Far East. But when he arrived at Pisa he was taken ill, and was then removed by order of the Provincial to the Monastery of Padua, where, shortly before his death in 1331, he dedicated to William of Solagna a Latin account of his journey and experiences in the Far East.

This was the first mission to Tibet. Two values contributed to render it fruitless, i.e., the political troubles that transformed the Mongolian tribes into battlefields, and the discovery of the Cape of Good Hope, which gave a new direction to the current apostleship. In the 16th century it was through India, now become a Christian colony, that the Gospel sought to make its way to the plains of Upper Asia. Some members of the Society of Jesus, who at that time were working in the mission field of India, had heard by the reports of Indian caravans of the strange analogies between the Catholic and Lamaist ceremonial and their practices. It seems from that that the enterprise of the Franciscans in Tibet had entirely been forgotten, and with it Tibet itself. It was only when the Jesuits tried to restore a direct communication between India and China, then only known under the name of Cathai, that Tibet was so to say discovered for the second time. F. Benedict Goes, a Portuguese Jesuit, who in 1602 went from Agra to Sutchoo, was the first missionary of the Society who crossed



ST. MICHAEL'S COLLEGE JUNIOR RUGBY TEAM '03-'04.

whilst the Tibetans themselves call him Gyal-wa-Rinpoche, i.e., "Great Gem of Majesty," and consider him as the incarnation of the Bodhisattva Avalokita. Nag-wang-lo-Zang consolidated his rule as priest-king, appropriated many monasteries of the other sects or suppressed them, built for himself the huge palace temple at Lhasa called Potala (1643), and, finally, all the other sects acknowledged him and his successors to be "of divine descent," the true Avalokita in the flesh, and the populace recognized him as their rightful ruler. In theory, therefore, the Dalai Lama is the master, the lord, the temporal and spiritual King of Tibet and of nearly all Central Asia. In reality, however, the power of the temporal king emanates from the Chinese imperial legate, and the Dalai Lama himself is entirely created by the choice of this Chinese Excellency. For when the Manchu Tartars gave Tibet to the Dalai Lama, it was understood that China reserved her right to interfere in home questions. When, therefore, a revolt broke out in Lhasa, the Emperor Kang-hi (1682-1723) in the last years of his reign (1720) attacked Tibet by sending General Yo with several hundred soldiers, and the whole affair of policy or war by right belonged henceforth to the central government of Peking, or to the Viceroys of Sze-chuen, who governs Tibet by two Chinese residents at Lhasa, and thereby exercises a preponderating influence over the course of affairs in the capital of the Grand Lama. The religious influence of Lhasa was maintained, and was even approved of, by the Chinese conquerors, but its political authority was completely annihilated. Two rulers, i.e., the Dalai Lama, the head of the "Supernatural" (Tibetans), and the Emperor of China, the head of the "Celestial" (Chinese) claim, therefore, the right of political government, whilst for the spiritual affairs of Tibet there are also two claimants or Grand Lamas, i.e., the Dalai Lama, residing in the Potala Palace at Lhasa, and the Teshu Lama at the monastery of Teshu Lumbo, near Strigatze. Tibet is, therefore, always divided between two rivals in political and spiritual affairs, and the Chinese in their policy support and have supported alternately each of the two parties, using them mutually to restrain each other. All the troubles, revolutions, riots and persecutions in Tibet spring from this antagonism between the lay and religious element. This complicated situation in the mysterious land, viewed from a geographical, ethnological, moral, political and religious point, may be a help to understand better this rigorous exclusion displayed by the Tibetans and Chinese against all foreigners.

nakedness of their primitive worship, only turned to the benefit of their religion their inveterate habits of pilfering. History attests that up to the thirteenth century of our era, Buddhism was destitute of the Christian forms which it afterwards assumed. Now at that epoch the Eastern world had just been opened, Tartary was already crossed in every direction by the ministers of peace, who kept up a mutual intercourse between Rome and Peking; intrepid monks were carrying presents from the kings of France, and letters from the Sovereign Pontiffs to the Mongol conquerors. Their adventurous journeys were a continued series of missionary operations. Through them the word of the Gospel came to shake the desert with its warrior and shepherd-bordes; and if convulsions and revolutions of Asia arrested these first efforts of apostleship, here in Tibet, nevertheless, remained lasting reminiscences and ineffaceable impressions on them. It was then that the celebrated Tsong Kabg, the Buddhist reformer, appeared, not only a contemporary of our missionaries and a witness of their preaching, but, according to the legends of Tibet, his teacher was one of the wise men from the west. Skillfully availing himself of the sympathies surrounding the reforms of Catholicism, he sought to conciliate the partisans of the ancient and of the new worship by the fusion of Christian ideas with Buddhist dogmas. "The slightest investigation of the reforms and innovations introduced by Tsong-Kaita into the Lamaist worship proves their close relationship with Catholicism. The crozier, the mitre, the dalmatic, the cope which the Grand Lama wear on their journey, the office chant alternately the exorcisms, the benediction given by the Lamas, the beads, ecclesiastical celibacy, the litany, holy water, these are all so many relations which Lamaism and Buddhism have with us," says the Rev. Father Huic. It is not known to what particular Apostle the Tibetans owe these traditions, but history informs us that in the thirteenth century two Franciscan missionaries crossed the Himalayas and evangelized Tibet, nay, preached the tidings of salvation in the metropolis of Lamaism. The first mentioned is the Franciscan Friar Ruysbroek (Rubruquis), whom Louis IX., King of France, had sent to the Tartar Khan (1253-56), and whose memory is still among the Tibetans. This we know from the pen of the Rev. Father Van der Decken, who, in 1860, accompanied Prince Henry of Orleans across Tibet. He relates how on March 7, some distance away from Lhasa, they met a Tibetan officer, who told them that five centuries ago two learned men from the countries of the West

Tibet on its western and northern boundaries. But as this instance was rather too long, F. Antonio de Andrade, S.J., attempted to find a shorter way to cross the land of the Lamas. Accompanied by F. Manuel Marquez, he started from Agra on March 20, 1624, and went by Delhi to Srinager. The "king of Tibet," as F. Andrade calls the ruler of the country he was passing, however soon heard of the presence of the two strangers. He sent some men to bring them into his residence at Charapangue (Tsapang), where the missionaries had several conferences with the king. The Lamas became soon aroused by the presence of these Western Lamas, and furious at the kind reception they met with at the Court. F. Andrade was able to baptize the King and some others, but had soon to leave on account of the outbreak caused by the Lamas, and the small result was soon destroyed again. From the accounts of F. Andrade, however, we may conclude that he did not reach Tibet proper, but only Lahak.

The next Jesuit Missionaries in Tibet we hear of are Fathers Gruber and D'Orville, two members of the Chinese missions. They were on the point of returning to Europe, but when they arrived at Macao they found that the harbor was closed by the Dutch. They resolved, therefore, to try the way across the Asiatic continent. In 1681 they arrived at Lhasa, and after a stay of two months in the Lamaist metropolis they crossed Nepal, the Himalayas, and went to Agra, where F. D'Orville died. F. Gruber returned to Europe and wrote a short account of his journey, which caused the society to resume the work of evangelizing Tibet, which had been begun by F. Andrade. In 1714 FF. Hippolytus, Desideri, and Emanuel Freyre were sent to Tibet; in Ladak they met with a hearty reception till some Chinese merchants accused them as spies. Then they entered the gorges of Bhutan, and after having scattered the sacred word in the labyrinth of these mountains, reached the declivity of Tibet. On their arrival at Lhasa in March, 1716, the missionaries were heartily received by the Prince, and they began to cherish hopes, which were, however, not destined to be realized. The Jesuits remained in Lhasa till 1729, when the Holy See entrusted the vast field of Tibet exclusively to the Capuchin Friars, who as early as 1703-1707 had established themselves in the Hermit Kingdom of Tibet. Father della Penna, Prefect-Apostolic of the Capuchin mission in Tibet, who wrote the history of this apostolic work, tells us that the first missionary expedition consisted of a Perfect-Apostolic, four priests, and

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one lay brother. In the year 1707 they arrived at Kanderanagor, in Western Bengal, from whence two Fathers went directly to Shasa. After some years Father Dominic, of Afo returned to Rome in order to get new missionaries, and arrived again in Tibet in 1716, with 12 priests, of whom three were sent to Lhasa. Here the missionaries made satisfactory progress. They translated several religious books into the Tibetan language, such as the Bible History and the Catechism of Cardinal Bellarmine, compiled a Tibetan dictionary containing about 35,000 words, built a small Capuchin monastery at Lhasa, and began to make numerous conversions. Father della Penna relates that he himself baptized 2,587 children in the course of eight years. But this success soon excited against them the hatred of the Lamas, who painted the missionaries in the blackest colors. "By their presence alone they cause epidemics, raise tempests, engender ferocious wild beasts in unheard of numbers, produce bad harvests, in fine, they are the authors of all sorts of embarrassments and calamities, they are disturbers of public repose, blasphemers of the national majesty. Therefore they must be pursued without relenting, they must be annihilated with fire and sword, they must be hunted out at any price." The Capuchins were forced to yield to their opposition, they were expelled from a mission in which they had labored for thirty-five years (1707-1742). In 1742 they left Tibet with a small number of Christians, descended to the banks of the Ganges to Bhutan, and Nepal, and founded the congregations of Lucknow and Agra. After that period, Tibet was long abandoned to its fate.—Dom Maternus Spitz, O.S.B., in London Tablet.

First Symptoms of Paralysis Should warn you to revitalize the wasted nerve cells by the use of Dr. Chase's Nerve Food. Though paralysis is dreaded by everybody, some do not recognize in nervous headache, sleeplessness, irritability and low spirits the indications of nervous exhaustion which point to paralysis as the final outcome. Whatever else you may neglect do not allow the nervous system to become exhausted and run down. Dr. Chase's Nerve Food is the most potent nerve vitalizer known to science to-day. You can use it with positive assurance that each dose is bound to be of some benefit to you in building up the system and preventing nervous prostration and paralysis. Mrs. S. J. Schooley, 12 Arthur Avenue, St. Thomas, Ont., states: "I was troubled a great deal with nervousness, severe headache and sleeplessness, and at times a sort of numb feeling would come over me. I was in constant fear of paralysis as the doctors told me my trouble was exhaustion of the nervous system. I began using Dr. Chase's Nerve Food and soon noticed a great improvement. Now I can say that my nerves are completely restored, I sleep very much better and the distressing feeling of numbness has disappeared." Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmondson, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

The Irish Theatre at St. Louis (By Mary B. O'Sullivan, in Donahoe's for August.) The Irish Village on a July afternoon was tranquil, soothing in its apparent freedom from hurry or care. From above St. Lawrence Gateway a persistent voice addressed the Pike through a megaphone. It was a persuasive voice as well, though all it said was "Hal-yo! Hal-yo!" with much geniality and enjoyment. Passing through the trowning gateway one gained admittance to the court and to the theatre which is said to have harbored the "stage Irishman." This nondescript individual has been the cause of much unhappiness to the management, and it is a wholesome sign that he has been compelled to move on. He is nowhere to be seen in the enclosure. The stage presented biograph views of Ireland's beauty spots, and a pretty little one act play depicting Irish village life on "Granny Kelley's birthday." Granny with her white cap, smoothly-hatted silver hair, neat dress, and smiling old face was a granny to be proud of. She loved Irish songs, and being queen of the revels by right of her birthday, she commanded her little circle at will. A young lady with a fine voice sang at her bidding Kathleen Mavourneen, Mary, and The Wearing of the Green. Granny loved dancing, so the doors were laid on the floor and two boys, and a little girl in white frock and scarlet cape, danced white frocks as only Irish dancers can. The music and the stepping proved so irresistible that one by one Granny's friends joined in, and the curtain went down on Granny herself surprising them all by springing from her chair and whirling in the dance with astonishing lightness and grace. It was all very pretty, restful, and satisfying as an intermission in a classic Irish drama under the conditions obtaining at a fair was a great mistake and great lover of humanity, once said: "After all, the

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brilliantly intellectual are comparatively few. We like to think that we are erudite, are profound students, but we do not stand the test. If we did our lecture halls and classic recitals would be crowded, and minstrel shows and light entertainments sparsely attended. They Are Carefully Prepared.—Pills which dissipate the poisons in the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals. Parrole's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate on the intestines are retarded in action until they pass through the stomach to the bowels. Hearts are linked to hearts by God. The friend on whose fidelity you can count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with heart throbbing almost as if it were a thing alive, for whose honor you would answer as for your own—that friend, given you by circumstances over which you have no control, was God's own gift.

August THE IMMACULATE HEART OF MARY 1904. Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for each day.

Children's Corner

MISSING CURRANT. Lady—I found a fly in the bread yesterday; that was a mistake, was it not?

THE UNEXPECTED. A teacher in an East Side school, in trying to explain the meaning of the word "slowly" illustrated it by walking across the floor.

PROMPT ANSWER. A school inspector, explaining to his class that the land of the world was not continuous, said to the boy who happened to be standing nearest him:

A FAIRY TALE. There once was a fairy, as I've heard tell, Long and long ago, Who lived in the heart of a bright bluebell.

BIG MOUTHFULS FOR THE GOAT. Recently a little girl, who lives in the south end of the city, went to school with a look of trouble on her face and tears in her eyes.

AUNT MARY & CO. It was a late November afternoon and the light was waning. A few struggling sunbeams were "wearing themselves out" in the Reynolds' sitting-room, trying to hold their own in their playgrounds under the table.

sister Mary better than anything else she wore, "we ought to form a partnership—you three and myself—and call it—"

"Tisn't so good as the other," exclaimed Beth and Ralph; "besides you aren't mentioned in it, and the founder's name shouldn't be left out."

"I don't quite understand your way of calling it, Aunt Mary," and the "pucker spot" was plainly visible on Carl's face. "The 'To Protect Character Co.'—what does it mean?"

"I never could." "Nor I," and the three junior members of the new firm looked puzzled, indeed.

"I don't know, ma'am. When I got to where Billy was he had eaten half of it and was swallowing the Mississippi River and a part of the Great Lakes. I saved some of it."

Pains, Like the Poor, Are Always with Us.—That portion of man's life which is not made up of pleasure, is largely composed of pain and to be free from pain is a pleasure. Simple remedies are always the best in treating bodily pain, and a safe, sure and simple remedy is Dr. Thomas' Electric Oil. You cannot do wrong in giving it a trial when required.

FATHER KENNEDY'S FREE... A VALUABLE BOOK ON NERVOUS DISEASES AND A SIMPLE METHOD TO CURE THEM. Poor get this medicine FREE!

LITTLE RAGAMUFFIN. Little Ragamuffin sat on the high waggon seat, snuggled up as close to Poppee as close could be. Not because it was a cold day, oh, no!

French Press and the Pope. Rome, July 28.—In the midst of the troubles which afflict the Head of the Church at the present moment, one of the most annoying to those who watch the downward progress of the French Government is the mass of falsehood that, with its con- vivance or direct encouragement, is put forward to justify, or in some degree to alleviate, the turpitude of its action.

THE RHEUMATIC WONDER OF THE AGE BENEDICTINE SALVE

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

A FEW TESTIMONIALS RHEUMATISM

What S. PRICE, Esq., the well-known Dairyman, says: 212 King street east. Toronto, Sept. 13, 1900.

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

John O'Connor, Esq., Nealon House, Toronto, Ont., Sept. 13, 1901. DEAR SIR,—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again.

John O'Connor, Esq., Toronto: 256 1/2 King Street East, Toronto, December 16th, 1901. DEAR SIR,—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism.

John O'Connor, Esq., Toronto: 198 King street East, Toronto, Nov. 21, 1902. DEAR SIR,—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism.

John O'Connor, Esq., Toronto: 12 Bright Street, Toronto, Jan. 15, 1902. DEAR SIR,—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism.

John O'Connor, Esq., Toronto: Tremont House, Yonge street, Nov. 1, 1901. DEAR SIR,—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years.

John O'Connor, Esq., Toronto: 7 Laurier Avenue, Toronto, December 16, 1901. DEAR SIR,—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured.

John O'Connor, Esq., Toronto: 241 Sackville street, Toronto, Aug. 15, 1902. DEAR SIR,—I write unsolicited to say that your Benedictine Salve has cured me of the worst form of Bleeding Itching Piles. I have been a sufferer for thirty years, during which time I tried every advertised remedy I could get, but got no more than temporary relief.

John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation.

John O'Connor, Esq., Toronto: DEAR SIR,—It gives me the greatest of pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable.

John O'Connor, Esq., Toronto: DEAR SIR,—Early last week I accidentally ran a rusty nail in my finger. The wound was very painful and the next morning there were symptoms of blood poisoning, and my arm was swollen nearly to the shoulder.

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

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

John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism.

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

John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation.

John O'Connor, Esq., Toronto: DEAR SIR,—It gives me the greatest of pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable.

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France and the Vatican

Paris, Saturday, July 30.—Discussion is still the rule over the conflict between France and the Holy See, especially since the Bishop of Dijon resolved to do his duty and to go to Rome in spite of M. Combes.

The Most Popular Pill.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what it is asserted they can do, and are compact and portable, and are easily taken, they do not nauseate nor gripe, and they give relief in the most stubborn cases.

BEFORE IT HAPPENED. "Extry! Extry!" called the newsboy. "All about de terr'bl' explosion!" Just at that moment a terrible noise made the bystanders jump, and one of them asked: "Dat's what?"

A Benefit to All.—The soldier, the sailor, the fisherman, the miner, the farmer, the mechanic, and all who live lives of toil and spend their ex- tra tasks and who are exposed to injuries and ailments that those who toil not do not know, will find in Dr. Thomas' Electric Oil an excellent friend and benefactor in every time of need.

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THURSDAY, AUG. 18, 1904.

**FRANCE AND THE VATICAN.**

Whilst Catholic papers all over the world are lamenting the falsehood and deception practised by the French press with reference to the present lamentable relations of the Republic towards the Holy See, it may not be amiss for themselves to spare a little space for some self-examination. There is a show of contradiction in the Catholic newspaper estimates of the Bishops of Laval and Dijon, whose correspondence with the Vatican, and the public scandal arising from it, constitute admittedly the saddest phase of the new Pope's experience with the religious crisis in France. Some Catholic correspondents have already brought into their impeachments of Mgr. Geay, Bishop of Laval, matters essentially foreign to the accusations bearing upon the diplomatic rupture. The Catholic press has a great cause to uphold and is doing noble service to that cause. But the rules by which the Catholic press must measure its public influence are exactly the same as those by which the secular press is governed. Newspapers of any class cannot afford to misrepresent a cause finally and effectively. They cannot afford to bring undue zeal to bear upon their advocacy of either side of a public discussion; because in the long run they will find that the majority of men like fair play and that every case stands before the court of public opinion until the truth has come out, however long the process may be. The falsehoods of the French Government press will not stand the light of the correspondence now published by the *Osservatore Romano*, affecting the Bishops of Laval and Dijon. But it is advisable for Catholic editors to read on into the official comment made by the Vatican paper and observe how scrupulously it keeps clear of all side issues and accusations against the Bishop of Laval.

The *Osservatore Romano* publishes this correspondence under the heading, "Documentary statement concerning the rupture of diplomatic relations between the Holy See and France." There are twenty-four documents, which are preceded by official comment. The documents are already known except those of the secret correspondence between the Vatican and the Bishops of Laval and Dijon, commanding and insisting that they should come to Rome. This was the correspondence which was communicated by the Bishop to the French Government. The official comment runs as follows:

"Several times, especially in the last few months, some members of the present French Cabinet have manifested their intention of gradually breaking off relations with the Holy See. A decisive step in this direction was the leave or recall given to M. Nisard, French Ambassador to the Vatican, recently, taking as a pretext some letters addressed to the Bishops of Laval and Dijon by order of the Pope, acting in accordance with the Apostolic mission. The French Government, in spite of the satisfactory explanation and favorable disposition of the Holy See, believed that the moment had arrived to declare diplomatic relations broken off."

The comment further declares that though the Holy See would have preferred to keep the documents absolutely secret, it had decided upon their publication in order to establish the truth, and determine the responsibility for the rupture. An historical review of the question based upon quotations from the documents, now follows. The Bishop of Laval communicated secret letters to the French Government. The Holy See never violated the Concordat, and has acted within its rights. It is pointed out that the organic articles do not form part of the Concordat, and were never recognized by the Holy See. The Vatican hoped, it is added, the French Government would have accepted the explanations offered, and the Holy See, on its part, always displayed a conciliatory spirit.

The review then concludes: "All was in vain. History will say that the French Government broke off its ancient diplomatic relations with the Holy See because the latter, which was alone competent to deal with the

question, after having informed the French Government, recalled two Bishops to defend themselves against the grave accusations which had been made against them."

**C.M.B.A. CONVENTION.**

We publish a letter to-day from Mr. Mungovan, of Orangeville, in which that gentleman offers the most generous and frank expression of his approval of our course in regard to the C.M.B.A. Whilst we have received scores of letters and personal assurances to the same effect, it is due to Mr. Mungovan to say that one word publicly and fearlessly expressed at this moment is worth a thousand timid handshakes and confidential assurances of fraternal sympathy. Some years ago when the New York Times startled the insurance world by impeaching the management of a great and prosperous institution, the New York Life Insurance Company, the officials of the company would and could have pulverized the journal had not a few of the policy-holders shown their good sense by accepting the honest intention of the newspaper and calling upon the management to enter its defence. What was the result? A complete overturn in the head offices of the company and a general commendation by the policy-holders of the service rendered them by The New York Times.

Mr. Mungovan sees the mischievous direction in which the past management of the C.M.B.A. has tended. And he, doubtless, is aware of some of the disgraceful results that must be confessed to the delegates when the convention assemblies next week. He realizes, probably, that open and determined opposition to the Grand Council is the best service that can be rendered the C.M.B.A. in this hour.

The only question which it is necessary to put before the delegates on the eve of the convention is: how are different results to be expected in the future without a complete overthrow of the old administration? But this is the whole business of the convention, of course. Yes; and it is primarily, and will be in the end, the business of the policy-holders of the C.M.B.A. who have been the victims of so many machine-managed conventions in the past.

The very fact that the grand officers intend to secure re-election, if possible, is the best evidence that they will be found disclaiming to the convention their responsibility for the financial mess that can no longer be hidden from the branches. A great deal is being said, and even written in private letters, by grand officers concerning this mess; and the verdict of the convention is, in a sense, being cut and dried for those delegates who will again lead the discussion as they have done before. But we would say to each and every delegate that he should carry as open a mind into the convention hall as he would into a jury room. He should not enter with his prejudice unconsciously hardened against any one singly, having taken it for granted from what he has heard on the outside that the whole blame rests here or there on an individual name.

The C.M.B.A. stands on a business foundation. Its affairs are in the hands of a Board of Trustees. It is the Board, not any particular member thereof, that is answerable for any irregularity until the finances have been laid before the proper examining tribunal and the responsibility narrowed down to its closest limits. The proper and only examining tribunal of the C.M.B.A. is the convention. An audit cannot be accepted as though it were a religious revelation. The audit must be examined and discussed. Its completeness must be apparent. Its independence and conformity with the constitution of the association must be shown upon its face, for this is the kernel of the whole matter. If the Grand Council have been adhering strictly to the letter and spirit of the constitution, and if notwithstanding this fact irregularities have crept into the administration and have gone undetected by the majority, or any of the trustees, there is clearly need for amendment somewhere. If the trustees are not at fault the constitution is, and it must be amended. If the constitution is a safe vehicle and if it has not been operated with the proper degree of care and intelligence, the trustees are unfit for office and should not be returned.

This is the work of the convention—the duty of the delegates to their branches. As Mr. Mungovan says in his letter to-day, the rank and file of the membership are looking to the convention to see that the delegates are alive to their whole duty and responsibility.

**HOW TO GOVERN CANADA.**

Col. G. T. Denison scored a notable victory for the cause of Imperialism last week. He challenged the *Globe* to meet him on its own ground, or in its own columns; and though the great organ came forward, it did so hat in hand, deferentially saluting the Colonel as the man who knows it all, and afraid to say one word in excuse for the *Globe* of the last generation which seems to have suffered under the ridiculous notion that the Colonel was not so much an inspired genius as an original one. The *Globe* having played the omadhaun, was allowed off on suspended sentence by

the Colonel but was taken to task next day by its former editor, now the editor of *The News*, who reminded it that there was no possible reply to Col. Denison's ideas on national defence. It was scarcely worth while rubbing it in. The *Globe* acknowledged the fact among its "cardinal ethical principles," and there was no more to be said.

Had we not better suspend our constitutional government at once and get rid of all its expensive machinery? Five minutes per diem is all the time Col. Denison would need to govern Canada. He can run the police court on a shorter schedule than any other living man. The newspapers that have been undertaking to govern lately are willing to abdicate in favor of the Colonel. Why let the trifling incident of representative institutions stand in the way of a good thing?

**Knights of St. John**

The last regular meeting of St. Leo and Anthony Commandery No. 2, Knights of St. John, was held in St. Vincent's hall Sunday, Aug. 7th. The general transaction of business took place and a large number of members were present, also several new ones added to the list, seven being initiated. This is an indication of the enthusiasm that prevails among the members of Leo Commandery, and it is the general feeling that at the termination of the year the probable results will be a large increase in this commandery, which success maintains that Leo is progressive. The prospects are good for both a pleasant and profitable year socially and financially.

The members of Leo and Anthony Commandery are making a special effort to secure the prize offered by the Grand Commandery to the member securing the largest number of members during the year.

We are pleased to say that Captain Hefner is in the lead with nine new members. We regret to announce the fact that the vice-president of Leo Commandery, Bro. M. Long, has intimated his intention of becoming associated with a firm in Berlin, as he is appointed manager of the Berlin Shoe Co.

Brother Long's many friends are pleased to hear of his new appointment, but very much regret that he will not be present as an official at the meetings of Leo No. 2, as he has always been an active member, in consequence of which his absence will be most notable.

Before leaving the city Captain Hefner presented Bro. Long with a gold badge of the order.

**First Chinaman in Catholic Cemetery**

A remarkably impressive funeral was held last week from the Hospital of Notre Dame to the Catholic cemetery.

It was that of a young Chinaman aged only twenty years, who died in the hospital of typhoid fever, after an illness only lasting four days.

His remains were followed to the grave by sixty other Chinamen, relatives and friends. What made it the more remarkable was that this is the first time a Chinese has been buried in the Roman Catholic cemetery in Canada.

The young fellow was baptized by Rev. Father Martin Callaghan, of St. Patrick's about two months ago, and the funeral service was conducted by Rev. Father Martin Callaghan and Rev. Father Hornsby, S.J., who has lately arrived from China to take charge of the Catholic Chinamen in the city. A mass will be held for both on every Sunday morning, in the Christian Brothers' chapel.

The procession of Chinamen on their way to the cemetery attracted much attention. The service was conducted entirely in accordance with the customs of the Roman Catholic Church, with none of the rites peculiar to the Chinese. The first coil of earth was thrown upon the coffin by Rev. Father Callaghan. Father Hornsby then threw in a handful of earth and was followed by the four cousins of the deceased, who did the same. The leading Chinamen of the city were present.

As the grave was being filled a prominent Irishman, from St. Antoine street, who stood near, said that the parish of St. Patrick's should build a chapel for these new converts, and if this were agreed to he would give a subscription himself of one hundred dollars. It is probable that more earth will be heard of the matter, as the Catholic Chinese are peculiarly under the protection of St. Patrick's.

**From Baltimore to Tientsin, China.**

The McShane Bell Foundry Co., of Baltimore, Md., recently shipped to Tientsin, China, a large bell weighing, with mountings, about one ton. With this bell were shipped the necessary mountings to complete another bell sent by the McShane Co. some years ago to the Rev. E. G. Tewksbury.

In a recent letter from the Rev. Mr. Tewksbury he states that at the Boxer outbreak the bell was stolen and buried, but was restored later, lacking the attachments, which were recently shipped to complete it.

The McShane Co., since its establishment a half century ago, has shipped bells to all parts of the world. Its bells are to be found in Foo-chow, China; San Antonio, Cuba; Brazil, South America; Champerico, Central America; Garielly, India; Monrovia, Africa; Guilford, Ireland; Puerto Cortez, Honduras; City of Mexico; St. Christopher, West Indies; Alexandria, Egypt; Orcaestria, Jamaica; Hartford, Liberia; Tokio, Japan; Cebu, Hucua, Molokai, Sandwich Islands; Rutschuck, Bulgaria; Ching Mai, British Burmah, etc.

Few Americans have any conception of the extensive business of this Baltimore concern, who are daily shipping bells all over the civilized world.

Consider from time to time what passions are most predominant in your soul, and having discovered them, adopt such a method of thinking, speaking and acting as may counteract them.

**CARDINAL VANNUTELLI IN IRELAND**

**Leading Incidents in the Visit of the Papal Legate**

In connection with the visit of the Papal Legate Cardinal Vincenzo Van-  
nuttelli to Ireland, and his attendance at the consecration of the Cathedral of Armagh, His Eminence was the bearer of a letter to Cardinal Logue.

**LETTER FROM THE POPE TO CARDINAL LOGUE.**

The following is a translation of the letter:

"To Our Beloved Son, Michael Logue, Cardinal Priest of the Holy Roman Church of the title of St. Maria della Pace, Archbishop of Armagh. PIUS P.P. X."

"To Our Beloved Son health and the Apostolic Benediction.

Double joy is now at hand for the Irish people and especially for those of the Diocese of Armagh, on account of an event which has a double domestic importance. The one comes as from heaven on account of the new Cathedral church dedicated to the National Patron of Ireland, St. Patrick, which, on the 24th of this month, will be consecrated with solemn rites. The other springs from happy recurrence of the 25th anniversary of the date on which you received your Episcopal consecration.

"Both the one and the other fill us with rejoicing, because of that affection which we cherish for you and for your countrymen. And, in fact, the opening of this new metropolitan Cathedral, seat of the ancient faith of the Irish nation, is an event worthy of your faith and your zeal. The anniversary which we joyfully commemorate recalls to us your conspicuous achievements for the advantage of the Church confided to your charge, by which you have not only done honor to yourself, but to the character of the entire Catholic priesthood as well.

"And to demonstrate the more clearly our regard, we have been pleased to add to these presents our gift, a golden pen, which may be all the more precious to you, and may better serve to remind you of our affection and of your Episcopal Jubilee since it is with this same that we have written this letter."

"As an augury of Divine favors, we impart to you, from the fulness of our heart, and to all the inhabitants of your diocese, the Apostolic Benediction.

"Given from St. Peter's, at Rome, on the fifth day of July, in the year of our Lord the 1904th, and our Pontificate the first. PIUS P.P. X."

**EXPRESSIONS OF LOVE FOR IRELAND.**

All the cardinals' speeches were in the Italian tongue. The first, delivered at Kingstown, was translated in part as follows:

Cardinal Vanuttelli, on coming forward to reply, received a tremendous enthusiastic ovation, the cheering and hat-waving lasting for several moments. He spoke in Italian, and the applause, which the eloquence of his reply drew at intervals from those who understood the language, was the signal for several displays of demonstrative enthusiasm on the part of the crowd. The translation of his reply is as follows: In landing on the sacred soil of Ireland my heart is penetrated by sentiments of the liveliest satisfaction, since thereby I realize one of the most ardent wishes of my life—the wish which I have always cherished to know more nearly a people for whom I have ever had the greatest sympathy, and in whose glorious history I in my quality as a Cardinal of the Holy Roman Church have been called upon to interest myself (cheers). The devotion of the Irish nation to the Catholic Faith, and its attachment to the Holy See, on which you have so eloquently touched, and which have from times immemorial entitled Ireland to be called the Island of Saints, constitute a bond with Rome which is to-day as close as it has been in the past. Of this my presence amongst you is a new proof, coming as I do as the representative of the Supreme Pontiff, who has sent me to bring to you and to you only, the expression of his paternal affection on the inauguration of the new Cathedral of the Primal See of all Ireland (cheers).

Ireland's Mission in past centuries, from the day your noble country received the Faith from St. Patrick, your immortal Apostle, has been great, and I would add that the Mission which Ireland receives from Divine Providence, and is continually accomplishing in our own days by the propagation of that Faith is equally glorious (cheers). The Holy Father's heart overflows with love for this nation which has so well deserved of the Church of Our Lord.

When I go back to Rome it shall be my grateful task to report to the Sovereign Pontiff all that I shall have observed of the faithfulness and devotion of the Irish people, of the simplicity and purity of their customs, which are already matters of common knowledge and well-merited fame (cheers). Meanwhile, I need not wait till then to ask the Holy Father to grant the Papal Benediction to the members of your honorable Councils and the inhabitants of these townships, since in sending me hither the Holy Father especially empowered me to bestow the most ample blessing on all his beloved children.

I thank you again most heartily for the reception which you have given me, and I pray that the Papal blessing may be a source of future prosperity for the people.

**AN IRISH HYMN TO ST. PATRICK.**

A notable feature at the Cathedral ceremony was the closing musical item, the "Hymn to St. Patrick," originally written in English words by the Rev. G. O'Neil, S.J., and translated into Irish by Tadhr. O'Donoghue. The Irish words were sung in unison by the choir, the tune being an ancient Irish air of extreme beauty which had been adapted to them, and which fitted the hymn as happily as if they had been composed for each other.

The following is a translation of the Irish words:

Dear Apostle, blessed Patrick, faithful lover of our land; Thou so tender in compassion, in thy fortitude so grand.

See thy children gathered round thee, let thy heart be open wide To the voice of their appealing; be our father and our guide.

At the word the pagan island blossomed red and blossomed white, As a garden of God's pleasure, in the dawning of the light; And the evil spirits fleeing from each holy rite and prayer Left to Jesus and to Mary evermore that land so fair.

Blessed Patron, make us faithful, as thy martyr sons of old; Loving still the Church, our mother, with an ardent love and bold. Make us wise to haffle Satan in his cunning and his might; Give us strength to conquer sorrow, give the scorn of base delight.

O console our drooping courage, as we battle day by day 'Gainst the world and its beguiling and our hearts that still betray; Let thy prayer, on earth so mighty, be our aid till peril cease, Till we hail thee in the gladness of the ever-lasting peace!

**HIS HEART IN IRELAND.**

Addressing the Irish Christian Brothers the Cardinal spoke as follows: His Eminence reminded them that he was not unacquainted with the Irish Christian Brothers. He had come to know them in Rome, where they were doing a great work, and where, though but a short time established, they had already acquired an extensive popularity (applause). Of course their house in Rome was not on the great scale of the splendid institution in which they were now assembled. It gave him great pleasure to find himself there that day amongst the Christian Brothers of Ireland, and in the centre of their educational system (applause). He was exceedingly grateful to the Archbishop for having brought him to the Institution—it was part and parcel of all the kindness he had shown him (applause)—and he congratulated his Grace on the patronage which he extended to the varied and well-deserving work of the Christian Brothers in his diocese (applause). His Eminence next said how dear it was to the heart of a Cardinal of the Church to find himself amongst a people so enthusiastic in their loyalty to the Holy See, and in a country whose children so faithfully observe the injunction of their great Apostle, Saint Patrick—"As you are children of Christ, be you also children of Rome" (applause). He would bear back to the Holy Father, an account of those strong testimonies of the attachment and love of which he had been the recipient within the past few days (applause). His Eminence concluded by saying, as O'Connell, for whom he had entertained the greatest admiration, had said, "I bequeath my body to Ireland, and my heart to Rome," he would say, for himself, that though his body would probably lie in Rome, his heart would remain in Ireland (enthusiastic cheering).

**SPEECH AT MAYNOOTH.**

The following is a report of Cardinal Vanuttelli's speech at Maynooth, the reference to the King in which has since been said to have been a misapprehension: His Eminence, replying to the toast in Italian, thanked the President for his kind expressions in reference to him, and also for the expression of devotion to the Holy Father—a devotion of which he had witnessed so very much during his visits to Ireland. He congratulated them upon that magnificent institution, Maynooth College, where the priests of Ireland were educated. At the same time he understood that that institution did not satisfy the desires of the Catholics of Ireland, and there was further necessary, in order to satisfy them, a larger and a wider institution for higher education in which the Catholics of the whole country could share (applause). His Eminence believed that there was in the conditions under which they now found themselves much to give hope of a satisfactory solution of that question. The principal reason was that King Edward VII. during his recent visit to Maynooth had expressed his marked sympathy with the aspirations of the Catholics of Ireland in that direction. Such an expression on the part of His Majesty could not fail to have a satisfactory effect, and they, therefore, in the light of those opinions of His Majesty might feel themselves warranted in looking forward to the existence of an institution which would satisfy the requirements of the Catholics of Ireland as a whole in the matter of higher education (cheers). He thanked them for the reception they had given him. It was to a certain extent a compensation for the fatigues he had undergone during the past few days (laughter and applause). He expressed his desire and hope that soon they would have not merely that magnificent College of Maynooth, but a larger and still more interesting institution which would provide for the higher education of all the Catholics of the land (prolonged applause).

Cannon Mannix thanked his Eminence from the bottom of his heart for the kind words he had spoken of the College. His Eminence might take to the Holy Father the message that there was no spot in the world more devoted to the Holy See than that College (applause). The friends and students of Maynooth were there; they had come to testify by their presence their respect and loyalty to the Holy Father, and as he had said if they had their young men there the volume of their welcome would almost reach the Eternal City itself (loud applause).

As the Papal Legate was leaving the Refectory a number of the Children of Mary and some of the Children of the Presentation Convent Schools, who were assembled near the door, sang "God Bless Our Pope." His Eminence was conducted to the library, where he signed his name in the visitors' book. The Archbishops of Westminster and Edinburgh and the Duke of Norfolk also signed their names. His Eminence and party next visited the Cloisters. The Cardinal evinced great interest in the magnificent series of portraits of Bishops who had been at one time students in the College. His Eminence then inspected the College grounds, and expressed his wonder at the extent of the establishment. He examined particularly the magnificent stained glass window of the Church. He also admired the many beautiful beauties of the Church; and before leaving the sacred edifice his Eminence imparted the Papal Benediction

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**Mgr. Falconio May Go To Philippines**

Rome, June 28.—A report, which is likely to be true, circulates in Rome to the effect that Monsignor Diomedeo Falconio, O.F.M., titular Archbishop of Larissa, and Delegate Apostolic to the United States, has been appointed to the post of Delegate Apostolic to the Philippines, which is left vacant by the death of Mgr. Gaudi, titular Archbishop of Stomopolis.

His Holiness Pius X. has entrusted to a Commission of Cardinals, composed of Cardinals Agliardi, Ferrata, Rampolla, Satolli, and Tripepi, the erection of the monument to Leo XIII., of holy memory, in the Basilica of the Lateran. The Commission of which Cardinals Agliardi, Ferrata and Tripepi are members, and this body in a special meeting has established that the work shall be entrusted to the sculptor Tadolini.

The opinion of an old Italian Parliamentary hand on the contest of France against the Vatican has a peculiar interest of its own considering its source. A writer in the "Parliamentary hand" what was his opinion on the trouble between France and the Vatican? His reply was: "The pretensions of Combes are absurd. It is only a man who forgets the real qualities of a statesman who could pretend that the Holy See should give way in that which constitutes, in the most elevated form, its jurisdiction. Combes furnishes a strange confusion of the two powers; he arrogates to himself the prerogatives of the Pope, and there cannot be any law or Concordat which authorizes him to do that. He has besides undertaken to defend a disgusting cause, that of the Bishop of Laval, who has failed in his sacred duties."

"The attitude of Pius X. is admirable. His struggle to defend the sanctity of the Episcopal Ministry and the jurisdictional rights of the Holy See resembles that of Gregory VII. The effects of it will be immense. These words, coming from such a man, are notable. During the fetes held in Rome on the 13th centenary of the death of Pope Gregory I., Pius X. in one of his speeches expressed how he admired that saintly Pontiff. Now an Italian Deputy compares him to another Saint Gregory, VII. of that name, whose defence of the rights of the Church was conspicuous in his own day, and is admired ever since."

**A Cousin of Father Faber Becomes a Catholic**

The Rev. John Faber Scholfield, whose resignation of St. Michael's Episcopal Church, Hill Square, Edinburgh, Scotland, and forth-coming reception into the Church were announced in *The London Times*, on July 19, is a cousin of the late Father Faber. During the twelve years that he has ministered at St. Michael's he has, in the teeth of much opposition, consistently held such "High" doctrine and practiced such "High" ritual that the church had become, according to the complaint of the English Churchman, "a very hot-bed of the most extravagant ritualism." In consequence of this he was refused an assistant and placed under episcopal ban. So successfully, however, did he work single-handed that he gathered and kept together a big and enthusiastic congregation. Mr. Scholfield is a member of the old Yorkshire family and was educated at Trinity College, Cambridge. For years past he has been a devoted admirer of the works of his kinsman, Father Faber.

to the large concourse of visitors who were then present. The Cardinal afterwards visited the McMahon Hall, the electrical works from which the college buildings are lighted, and the commodious swimming baths. Shortly afterwards the Papal Legate having bade farewell to the College authorities, drove off amidst a scene of intense enthusiasm, followed by the cheers of the large assemblage.

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Diocese of Peterborough

that this glory shall be far beyond anything that can be considered in this world. Thus, the sufferings endured in this life are not at all to be compared to this glory, or in other words, that though all of our days may be spent in sorrow and in sufferings, yet if all these bring us as a reward the happiness of one day, possessing God in Heaven, it would be worth our toil and labor, to thus suffer in this life. Why? Because as the apostle tells us in this epistle, "the glory of God is so great the happiness of the saints is so excessive, that nothing in this world can be compared to it, that it is worth all and every sacrifice that man can make to secure that happiness, that it is worth all kinds of sufferings, all kinds of mortification and toil on the part of a Christian of God, and the happiness of Heaven, for all eternity. Now, we know the man who labors, we endure in this life, even for temporal gains, we know the sacrifices individuals are ready to make for a little honor, for worldly honor, for worldly possessions and riches; we know how willing we are to expose our health and even to sacrifice our lives, if we receive the praise and approbation of man. We are aware that the soldiers will go into the battlefield and will endure all sorts of privations and hardships and be willing to suffer death so long as he knows he will be praised as a great soldier or that he will receive the approbation of his fellow-citizens, or provided as he knows he will be considered by his countrymen, as a noble, brave and courageous soldier. He heeds not the sufferings he endures. Even if he is not killed on battle field, and though his wounds cause the greatest pain, as they often do, he is willing to bear the agony and the sufferings that result therefrom because he knows he will be praised as a brave soldier, that he will receive a prize—what kind of a prize?—a medal, as an indication that he was a brave soldier, that he endured many hardships. For this worldly glory, and for this worldly praise he is willing thus to expose his life, to endure most unheard of hardships, and even, if necessary, to suffer death.

Now, the apostle tells us that the sufferings of this life, no matter how numerous or oppressive they may be, are not to be compared with the glory God shall give us with the blessed in Heaven. If, then, the brave soldier is willing to sacrifice his life, and endure so much for the cause of his country, for a little praise that soon passes away, and he is soon forgotten by the world at large; if the soldier is willing to endure hardships should not the Christian soldier be ready to endure even greater hardships and make greater sacrifices, if God demands them of him, knowing his compensation will be to behold the glory of God in all his grandeur, to receive the praise and approbation of his Lord, that he has been a faithful soldier in the cause of Christianity, that he has kept the commandments; that he has fought the good fight against temptation; that he has proved a noble soldier in the Christian Army of Jesus Christ. If thus we are aroused through worldly motives, should we not be animated by the higher motives to toil, to work for God, because the reward is far greater? What is that reward? Heaven. What is meant by heaven? The Scripture gives us only a very indefinite idea of heaven. St. Paul says "that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." I Cor. II, 9. Think of these words. We cannot see nor hear anything in this world, be it ever so beautiful, be it ever so attractive or grand, that can be compared with the glory reserved for the elect; we cannot get an idea of the happiness and glory the blessed shall enjoy in heaven. In another portion of the Scripture we get what is called a negative idea of heaven, that is to say, we are told what heaven is not, rather than what it is. The apostle says, "there shall be no suffering, no sickness, no trials, no misery, no pains or infirmities, such as we experience in this world." In heaven there shall be none of these miseries, for it is exempt from all these evils. Now, in this world we know that we are more or less subject to sickness, to sufferings, to trials and sorrows, and yet with all these evils and miseries, many

people would be satisfied if God would permit them to live forever on this earth, provided they would enjoy the occasional pleasure that we partake of in this world. If they are so easily satisfied, and willing thus to endure sickness and toil on the condition that God would allow them to live forever on this earth, should they not be more willing, more prepared to work for Heaven, where there shall be none of these miseries? Should we not be more ready to make every sacrifice to endure every hardship, pain and toil, if these things were all that is necessary to bring us to Heaven, and since in heaven all shall be a happiness without end, happiness of which we cannot get an idea? St. Paul tells us that the invisible things of God and of his heavenly kingdom are in some degree made known by the invisible things of this world. Let us consider what this means. It signified that what we admire in this world—that we esteem as wonderful and magnificent, as beautiful paintings, a person of remarkable beauty, of great accomplishments, a garden filled with roses and flowers of the most fragrant and delicious odors; what we esteem wonderful, and what attracts our attention and admiration most in this world, such as magnificent monuments, giving us an idea of the beauty and grandeur of heaven. If we admire these things and stand gazing at them for hours, imbibing as it were, their beauty, grandeur, and magnificence, we are told that by these beauties of nature, these works God has created, which we occasionally see in this world, that we get a limited idea of the invisible things of God. If we admire those things so much, if we are so interested with these objects of natural beauty, natural attractiveness, if we are thus drawn to the admiration of these things, then we are told that they give us an idea of the invisible things of God, which are far beyond the beauty, grandeur and attractiveness of the things of the world, as the Apostle states, "that eye hath not seen nor ear heard." These things give us but a limited idea of the happiness of the blessed in heaven, in beholding the glory and grandeur of God. Our duty is to reflect and consider if the glory of heaven is so great, if in heaven there is no sorrow, toil, or misery, but joy for all eternity. Should we not then make it our greatest aim through life to strive and secure that happiness during the few years of our existence on this earth to reach that final golden heaven which Christ has purchased for us? Heaven is open to us by the death of Christ, but it is a recompense for our good works, and it is our duty and interest to do all in our power to obtain its happiness. We are told that nothing defiled can enter Heaven, or in other words, that sin alone excludes from heaven. Then, our duty should be to avoid sin, as sin is the only thing that can keep us from heaven. Sin is the only object to deprive us of that blessed kingdom, so let us, then, strive by every effort on our part, united with the grace of God, to avoid sin and to obtain the happiness of heaven. Sometimes a man will toil and labor, will expose his health in the heat of summer, and cold of winter, will labor late and early, to receive a few dollars as a compensation. What becomes of all this after his death? All must be left behind at the last moment. If you are willing to make sacrifices for the acquisition of this wealth, that passes away, should you then not be more willing to make greater sacrifices for the happiness of heaven? "Seek," as our Lord says, "the kingdom of heaven, before all things else, seek that glory which shall be only obtained in heaven, seek it by fidelity to Christian duty, by keeping the commandments of God, by the fulfillment of your various duties." If you do so you may be assured that God will be ever at your side, to bestow abundance of graces, to assist you in your earnest desires to obtain that heaven; God will make the fight in this world easy; you will feel a pleasure in observing his commandments, because you will feel that you are living in God's graces, and you will thus be confident that your labors will obtain for you the happiness in heaven. If these are the thoughts which will be uppermost in your minds in all the years of your life you may be sure God will give you the grace to persevere to the end, and the reward of enjoying His glory with all the angels and saints, forever in the kingdom of heaven, which is my wish to each and everyone of you. In the name of the Father and of the Son and of the Holy Ghost. Amen." The sermon was followed by Solemn Benediction of the Blessed Sacrament, after which His Lordship left on the 6 p.m. train for Bracebridge.

A Canadian Booklet

The Independent Order of Foresters have issued a little booklet called "National Facts and Figures," which should be in the hands of everyone who desires to have all the facts as to Canada's territory, resources, commerce, mines, railways, education, canals, militia, religious denominations, harvests, trade, etc., at hand in a concise and handy form. Indeed, as a little compendium of Canadian facts it is invaluable. If you desire a copy of "National Facts and Figures" send your address upon a postcard to Dr. Oronhyatekha, S.C.R., Home Office of the I.O.F., Temple Building, Toronto, Ont.

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MR. J. J. SEITZ

Our friend, Mr. J. J. Seitz, has just returned to town from a trip to Winnipeg. We have much pleasure in taking the following article from the Winnipeg Free Press:



A VISITOR FROM TORONTO.

Mr. J. J. Seitz, general manager of the United Typewriter Co., Ltd., Toronto, accompanied by his twelve-year-old son Ernest, who is known as the Paderewski of Canada, on account of his marvellous performances on the piano, has been spending a few days at the Winnipeg exposition. Mr. Seitz is one of the best known and most successful typewriter men in the east, having introduced the now well known Underwood Typewriter in Canada. This machine is an acknowledged leader throughout the Dominion, the company's business from July 1, 1903, to July 1, 1904, amounting to over \$200,000. In the late Toronto fire 90 per cent. of the machines destroyed were replaced with new Underwoods.

The Willson Stationery Co., Ltd., of Winnipeg are Manitoba agents for the Underwood machine. Arrangements are now being made to extend the Typewriter Department now in charge of Mr. P. J. F. Baker, very materially. An up-to-date repair department will be added with facilities for repairing and rebuilding all makes of typewriters. This will fill a long-felt want in Winnipeg. The Underwood is used by Winnipeg's leading business houses, banks and other financial institutions, also by leading educational institutions in the west, including the O'Sullivan Business College, the Central Business College and the Winnipeg Business College of Winnipeg.

HAMILTON CORRESPONDENCE

(Special to The Register.)

Hamilton, Aug. 18.—Still another daring burglary in one of the Catholic churches took place here last week, when St. Joseph's church in the west end was broken into by thieves and the contents of a small money box, which was placed near the altar to receive offerings for candles, was broken open and the contents taken. The mean thieves went to a lot of trouble to gain entry. The wire screens on one of the windows was torn off, the window opened and two or three doors opened. The keys of the church were stolen out of the door some time ago, and it is thought these were used. The thieves rummaged around the church and finally located the box. They had to do more cutting to get at it. The week before an iron box with money in it was broken open in the rear of St. Mary's cathedral and money taken. There have been many complaints about other articles being stolen from churches. The work is evidently that of a gang of hoodlums who deserve to be severely punished. The matter has been placed in the hands of the police and they are working on the case.

MRS. CASEY DEAD.

A host of friends deeply regret the death of Mrs. William Casey, which took place last week at her late residence, 124 Park street north. Deceased had been ill for a long time and death was not unexpected. Mrs. Casey was well known and liked. She resided for many years in Dundas and had a large circle of friends there. She was 66 years of age. The high esteem in which she was held was shown on Monday morning by the large attendance at the funeral. There were many beautiful floral offerings. A service was conducted at St. Mary's cathedral, but on account of it being the Feast of the Assumption mass could not be celebrated until the following Tuesday.

The interment was in the Catholic cemetery at Dundas. The pall-bearers were eight sons of the deceased. Besides a husband she left to mourn her loss eight sons and two daughters; the two daughters are Mrs. John O'Brien of Lynn, Mass., and Miss Minnie at home.

NEW MOTHER SUPERIOR.

Every four years at St. Joseph's convent the members of the Sisterhood select one of their number to be Mother Superior of the convent. Four years ago Mother Eugenia was honored by being elected to the position. Her term ended last week and a new Mother has been chosen. She is Mother Antoinette. The retreat for sisters of the Hamilton diocese is still in progress at the convent. Rev. Father O'Brien is conducting it.

A FATAL ACCIDENT.

Patrick Landers, Wilson street east, who was attending a meeting of the Bricklayers' Union in the Unions' Hall, King street east, last week, accidentally fell out of the window and was fatally injured, his neck being broken. He was taken to the city hospital, but later removed to St. Joseph's, where he passed away on Friday evening. The funeral took place on Monday morning from his

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 2 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

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

HOMESTEAD DUTIES

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clause (3), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

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

INFORMATION

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

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

late residence, Wilson street, to St. Patrick's church for service. Interment was in Holy Sepulchre Cemetery. On account of it being the Feast of the Assumption the requiem mass was not celebrated until the following morning. The pall-bearers were T. J. Laing, A. J. Seymore, H. J. McGaw, W. Rowe, B. Hogan and Dennis Kelly.

DELEGATES TO CONVENTION.

A lot of interest is being taken here in the coming convention in Toronto of the Catholic Mutual Benefit Association. All the local branches will be represented. The letters in reference to it that have been appearing in The Register and the leading editorial in last week's Register have caused a lot of talk here and in conversation with your correspondent a number of the members seem to be of the same opinion. It is generally conceded here that the convention will be of more than ordinary interest and that there really will be a change, and a radical one, from the former ancient programmes at conventions.

NOTES.

The annual picnic of the Hamilton Separate Schools will be held as usual this year, it is understood. It will probably take place to Toronto Island.

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Department of Railways and Canals. CANADA WELLAND CANAL Notice to Contractors SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Electrical Conductors for Welland Canal," will be received at this office until 10 o'clock on Friday, the 19th day of August, 1904.

Specifications and forms of tender can be obtained at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintendent Engineer of the Welland Canal, St. Catharines, and at the office of Roderick J. Parke, Consulting Electrical Engineer, Toronto, Canada. The Department does not bind itself to accept the lowest or any tender.

L. K. JONES, Secretary. Department of Railways and Canals. Ottawa, 6th August, 1904. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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lated, bowing as low as his waist-band would permit, "what a delightful boudoir! Excellent taste—in small matters. What?"

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Tom was on the floor. Having hurriedly dressed he ran down to the dining-room. "I have not time to sit down," at his mother's look of inquiry, "I must hurry—not a moment to lose! I will take a doughnut and roll in my hands."



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ANECDOTE OF OLIVER W. HOLMES.

During a visit to the late lamented Archbishop Corrigan, His Grace related the following conversation which was repeated to him by the late Dr. Metcalf, of Boston: Dr. Oliver Wendell Holmes, on the occasion of a call upon his friend, Dr. Metcalf, was interrupted by the entrance of a young man, who had some words with Metcalf and hurriedly retired. His words, which were distinctly audible and related to some message from a priest, arrested Dr. Holmes' attention, and when they were alone he said in a startled manner: "Metcalf, you are not a Catholic?" "Oh, yes," replied Dr. Metcalf, "and have been in the Church for two years."

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KIND HEARTS AND CORONETS

By J. HARRISON

Kind hearts are more than coronets, and simple faith than Norman blood.

CHAPTER IV.—Continued

old Matthew to tell you all about the market value of each spot, you will doubtless see things with other eyes than you do to-day. But the ride down the cak avenue to the pine lands you must take with me and with none other. Then looking at her watch: "That will be in about an hour's time, if you care to go to Mass with me this delightful Sunday morning."

He laughed at her earnest face. "I certainly do, if you will allow me to accompany you. If not, I must find my way alone. But I believe I came up by way of the avenue when I reached here yesterday."

"Only part of it. You cut across into it from the forks—no, indeed, you haven't seen it all. I heard Willis talk about your coming—at your very first appearance, even, you mortally offended the traditions of the house."

"And how?" he asked. "By showing yourself—and you one of us—at our doors in a hired conveyance, with three carriages in the Lindsay stables and twelve of the finest horses—"

"You forget—they were in the Lindsay stables," he answered, lightly, responding to her mood. "And as such were of little use to me."

"Which, of course, was your own fault." She called his attention to the chestnut walk, but did not offer to go there, and then they stepped up on the big stone piazza—fully thirty feet wide—comfortably sheltered from the sun. In the great hall-way there were two broad fire-places, with an exquisitely-carved gallery running around its four sides from the first landing. Wonderful pictures hung upon the walls—pictures worth a ransom. The rooms of majestic proportions, were wainscoted in oak, the furniture of massive mahogany seemed fit for the great apartments that made its setting. With the influx of wealth to the Lindsay coffers strenuous efforts had been made to restore the old home to what it had been before years of poverty made it shabby. The furniture, built for the use of ages, had needed but little attention, though the renovation of the Lindsay tapestries cost a small fortune.

"Let us go to the picture gallery," she said. "It is Uncle Eric's hobby. He will forgive me much if I show you that in all its glory. And, really, it is wonderful."

Hugh had to confess it was. The ceiling was of rare wood, and the walls were covered with paintings that, to the young man's dazzled sight, were riches indeed. On the north side were hung the family portraits. Hugh, with quick-pulsing heart, stood looking for the first time, at the men of his loyal line.

"This is Gerard Lindsay," he cried pointing to the portrait of one tall, noble-looking man, dressed in courtly fashion. "Many times have we children wept over his tragic ending. And there is Earl Stanislas, who fought at Crecy and died there, and was found standing dead with the English banner in his hand. And Sir Peter—"

"Am I showing you this gallery, or are you showing it to me?" asked Gertrude, with mock anger, and Hugh subsided, somewhat surprised at his own emotion. He walked more sedately down the line then, until he came to the immediate family. He was delighted when he recognized his father in the rosy-cheeked little lad leaning against his own father's knee. He stood looking at it, a great tenderness filling his heart.

"That is Agatha," he said, pointing to the pretty woman who sat beside her husband. "My sister, you know. Father named her for his mother—and she is exactly like that picture—excepting that she is a few years younger, and the clothes, of course, are different."

"Agatha!" said Gertrude. "I love that name—it makes me think of peaceful, happy things. Is your sister happy?"

"We are all happy at Westport," answered Hugh, smiling. "This is Mrs. Lindsay? The years have dealt lightly with her, haven't they?"

He admired the good-looking young woman in her stiff silk gown—then his eyes strayed to a picture standing right below hers.

"And this?" he asked, stepping back to see it better. Then an involuntary exclamation of astonishment burst from him. "What a face—what a splendid face!"

"I am glad Uncle Eric is not with us," said Gertrude. "This is Laurence's picture. It is in banishment—we keep it in the attic there. Yet every time you come into the gallery you can find this picture standing in this position, as if waiting to be hung."

"Let me look at it," he said, quickly. "But if Uncle Eric comes—"

"I will take the blame," he answered, putting out his hand to stop her—as she made a movement as if to take it away. A master hand had painted the wonderful face that looked out at him now from the great gold frame. It was that of a young man—not more than twenty-one—and of striking beauty. The hair was black as a raven's wing, waved carelessly from a broad, white forehead. The eyes were dark also, soft as velvet, with a glint as of fire in their liquid depths. The mouth was well curved and wonderfully sweet. Those dark eyes seemed to hypnotize Hugh as he stood there, so that he felt he could not judge this face impartially, because of its great beauty. He knew there was something lacking in that countenance—but what it was he could not tell, nor standing thus before it, could he analyze. There was a brooding expression—a passionate fire that the artist had caught and transferred to the canvas. Gertrude waited patiently while he looked at it. But at last he became so absorbed that she put her hand upon his arm, and gave him a little shake.

"Do not let it fascinate you," she said, breaking in upon his reverie.

"It is a wonderful face, I know, but—"

She went to it, took it up carefully, and carried it to the alcove at the end of the hall. Here she turned it face inward, and coming out, drew the curtains, so that it was altogether hidden.

"A useless thing to do," she said. "Uncle Eric spends hours in this gallery some days—and every single time he comes that picture is where we have just seen it. He raves and scolds and storms and threatens, but he can't find the guilty one."

"But who is it—who is it?"

"Who? Why, that is Laurence—Uncle's heir before he took Harry. Somebody in the house still loves him well enough to risk doing this thing. We imagine it must be one of the old servants. I might be accused of it," she said, lifting her brows archly, "and, in fact, was—until I proved an alibi two or three times. They put me down for all the wicked things that happen—but not for this one."

"They do? I should not call tenderness of heart wicked."

Gertrude shrugged her shoulders. "Why does Uncle Eric keep the portrait, since he hates him so?" went on Hugh.

"The famous artist L— painted it—it is one of our treasures. Afterwards, when we are dead and gone, it will have honored place on these walls."

"I suppose so. I do not know much about Laurence, but from what I have heard I think I am rather disappointed now. His face is handsome, very. Was he really so handsome?"

"I can scarcely remember. The picture was painted eight years ago. Laurence must be about thirty by this time—and he left Lindsay when I was only a child—he has been gone fully five years. We are not permitted to talk of him."

"He is better forgotten."

"You are unmerciful, Cousin Hugh. I cannot forgive ingratitude."

"Indeed? We know what we are—we know not what we may be."

Again a thrill of surprise went through him. He gave her a quick glance.

"I have a weakness for Laurence. He had an artist's eye, and he was an artist, too, in his way. In fact it was from some of his old scribbles that I first learned to appreciate the beauties of Lindsay Manor. He loved every inch of this place, and wherever he is to-day he still loves it with all his soul."

"Has his face nothing to do with your liking?" he asked, teasingly. "Surely such a face as that is enough to win any maiden's heart."

"I have none," she returned shortly, and so coldly that he felt he had offended this changeable maiden of eighteen, half child, half woman. "What do you think I should do with a heart here in Lindsay Manor?"

"Surely, surely, if ever a heart was needed it is here in Lindsay Manor," said Hugh, in as grave a tone as her own.

"Oh, of course, bestow it, give it, lavish it, waste it—and pick up the pieces then. A broken heart is small comfort. I have no desire to beat out my life against the idleness of my companions. Ugh! Let us change the subject. I am cold—the very thought chills me."

They were silent after that. Hugh was sorry, but he knew not what to say. Still silent, they came down to the first floor again, and she led him into a wonderful conservatory, where the soft light coming through the leaded panes seemed to be tinted green, and the great fountain playing in the centre made the place as cool as it was delightful. And here Gertrude seemed to recover some of her sparkle, and to breathe more freely.

"I like you," she said, naively, looking up into his face with her young eyes. "You get tired hearing me say that. I suppose. But you are the only man I ever met who wasn't afraid to be honest. So if I speak freely to you, you mustn't mind it. It's because you are so different. I hate cowards!"

Her eyes flashed as she spoke. Then just as suddenly the dimples showed themselves in her cheeks.

"Look about you, sir," she said. "Look about you—or Aunt Estelle will say I have not done the major justice. This is her one extravagance—and I know, at the bottom of her thrifty heart, she moans over every penny it costs her. This is her pride, the joy of her heart, her childing. And if you want to stand anyway high in her favor, you must praise it. And after that, you must still praise it. And again you must praise it. It is well to have Aunt Estelle on your side," she added, a trifle maliciously. "She is not over-generous to those who do not please her."

She wanted to see the Lindsay backbone stiffen, perhaps, for she was a tormenting little thing at times. Hugh turned his gaze on her. It seemed to pierce her with coldness, go through her, and beyond her. But he did not speak—and she, as if utterly unconscious of that gaze, still kept at his side, speaking easily, and freely, pointing out the beauties of the place to him. In a few moments he forgot she had annoyed him, in wonder at the quaintness of her remarks, the quick repartee ever ready on the tip of her little tongue.

"There are things here at Lindsay people go miles out of their way to see. And every once in a while some crazy collector wanders along and tries to buy this or that or the other thing. Sometimes it is a chipped plate, or an old china cup, or a bit of decoration—or any old notion he gets into his head. It is too funny."

Hugh smiled. "Uncle Eric scarcely enjoys that, I guess," he said. "I should not imagine I would care to have so many things that other people envied me the possession of."

"From what part of the world do you hail?" she queried, with a smile. "You Northerners are of the commercial class—we take life easier."

And yet you can calmly stand there and say a thing like that to me? The possession of beautiful things is only enjoyable while others envy you. What good would be this great estate, this wonderful manor, if there were no poor outside to look longingly over the fence and wish for some of the beauties they can never have? Oh, no. There is only one reason why wealthy people surround themselves with unnecessary luxuries, Cousin Hugh."

"Don't talk like that," said Hugh, slowly. "You are too young, too childish, to be so cynical. Where have you learned it all?"

He spoke so gravely and so thoughtfully that seriousness crept into her mobile face, and stayed there, and she looked at him with new eyes.

"I am a child," she said, crossing her arms in a way he was to learn was her habitual manner when talking on any subject that interested her greatly. "It is my only relief—my childishness. In this great house I should go crazy if I did not break loose on occasion and shock them with my vivacity. Mildred is so staid so proud. Aunt Estelle is always tired. Uncle Eric is—well, I like Uncle Eric the best of all, but he won't let me like him." She spoke despondently.

"I think he cares for you very much," said Hugh. "I am a stranger here, so perhaps I notice things more quickly than another would. I thought yesterday, when Uncle Eric looked at you—"

"He is always reproving me," she burst out, passionately. "Always, either he or Aunt Estelle. And Mildred—well, Mildred is small comfort as a companion. You can walk with her ten miles and she wouldn't open her lips to you unless you spoke first."

"Why not go away for a while?" he asked, gently.

"Where?" she queried, in a moody voice. "I have no one to go to—no one. I am all alone in the world. Uncle Eric is my guardian."

"Make the best of things, then," said the young man. He was not surprised at their own tone into which they had fallen. Somehow it would have seemed odd had Gertrude Waring stood on ceremony. "We all have to give up things more or less in this world," he went on. "I, too, have had my dreams. I wanted to be a famous artist and fate has made me a clerk!"

"A clerk!" She looked at him quickly. "Uncle Eric told us you were a lawyer."

"I am not," he answered. "I am a confidential man to a firm of real estate brokers. It is only clerking on a higher scale. That kind of work is not choice—it is necessity with me. There is a dear mother, my two sisters, and my boy brother, all as happy in their own little home as any people I have ever met—happier than most. While I can do it, they shall be provided for. I have neither time nor inclination for studying law. All my precious leisure moments are given to the art I love."

"I wondered how you knew things so quickly upstairs—all the finer points, I mean," she said. "That notion will not please Uncle Eric. Laurence—whom I do not think had much talent for it, however—wanted to be an artist, and Uncle Eric wouldn't let him."

"Why?"

"I don't really know. The trouble is, you see, Uncle Eric is just about fifty years behind the times. He doesn't want the future heir of this place to be anything but its master—that, and nothing more. He won't realize that the old-time traditions are fairy-tales to the rising generation of to-day."

Hugh gasped. "You are certainly very frank," he said.

"Tis my privilege."

"I suppose occasionally you tell Uncle Eric that?"

"Indeed I do. I was the only one ever straight enough up and down to tell Uncle Eric what I thought of him until you came. You and I ought to form a pact between us—the truth-teller league."

"And a disagreeable pair we'd make of ourselves," said Hugh. "I, if I were in your place—because, really, it shall be here so short a while, that it doesn't matter—would try altogether different tactics. Be kind and sweet and gentle towards him—I know you are that by disposition."

"Affection cannot be commanded."

"It is the only thing you will never receive if you don't return it," said Hugh, bluntly.

She looked at him curiously, opened her lips for the retort ever ready upon them, but no word came. Then she dabbed her little fingers in the water that filled the basin of the fountain.

"I am not—unhappy," she said in a low voice. "That is, not too unhappy. But I feel sometimes like a bird caged in between iron bars, against which I beat in helpless longing for freedom. I wish, oh, I wish I could go away, far away, to some little teeny-weeny place. I am tired of the bigness of everything. It seems to swallow me up."

She shook the water from her fingers and turned towards the door that led out to the terrace at the back of the house. Her child-eyes sought then to his face again they were brimming with tears.

"Better a hut with affection than a palace without it," she said. "I want you to forget that I have betrayed myself this morning. I am a foolish girl—but perhaps my heart is a little bit softer than usual—I am sorry for poor Harold. He—he wasn't good, I know," she went on, "not according to what I think a man should be. He told me part of his worries, though I am so young, and he had reason for his recklessness—a reason no one here knows but I myself—not even Uncle Eric. Even when he felt the worst he always had a pleasant word for me—the others wouldn't jest in a hundred years. Well, well," she sighed again, "perhaps I'll get old, too, and cranky, and used to it."

He smiled at the lugubrious tone. "Sweet Lady April, smile, as do the flowers. With glowing faces after cooling showers."

He hummed, softly. And she smiled, too, and her eyes sparkled.

"You mean me?" she said, "and you sing? I am so glad. Perhaps you dance? Oh, do you? I love dancing. We'll get Mildred to star for us—we'll have a wonderful time. Not yet, of course. But maybe—soon. You won't leave us right away? Look, there is Willis at the door with the carriage. Just wait until I put on another hat—I won't be a minute, and I couldn't go to church in this one. It's about half an hour's drive—oh, it will be just splendid not to have to go to church alone. Wait until you see the funny little place."

She darted away from him, and he, walking the length of the terrace to the front entrance, found himself at the appropriateness of his appellation—for surely this was a very April's lady of smiles and tears. Then raising his eyes, he saw that Mildred was watching him from the window of the long drawing-room. He bowed, and she returned his salutation with a cold nod. It would have been absurd, perhaps, to think such a thing even to himself—but he felt that there had been aversion, dislike akin to hatred in her eyes when he first encountered their glance.

CHAPTER V. A Heart's Betrayal.

Monday found Uncle Eric in one of his worst tempers. His lawyer had arrived that morning, and there was nothing to be thought of but the final settlement of the dead Harold Lindsay's affairs. They were grievously muddled—and, in addition, from papers found among his effects, they discovered that he had been married—and that his wife was a country girl living in Kentboro.

This was the crowning blow. The old man had been deceived and outraged, but this last discovery settled the hot wrath that time might have assuaged, out of very respect for the dead, into a cold, white temper certain to endure. He sat at luncheon gloomy and abstracted. He was he put faith in any of mankind? Laurence, whom he had loved from his very babyhood, had angered him mortally. Harold had been little liked, but with his more reserved, respectful manner, he at least had thought him worthy. Yet he had done acts befitting no Lindsay. He had said to Hugh only two days ago that no Lindsay could ever be a scoundrel. Now he was fair to confess that had his dead nephew borne any other name, scoundrel would have been the only term sufficiently expressive, judging him by the deeds he had done—spending money that was not his own—defrauding his uncle of all that he could lay his hands on—evading debts of honor—borrowing money right and left on his chances as Uncle Eric's future heir—marrying in secret a low-born girl.

Oh, it was more than the old man could stand. In his rage he wished the dead nephew could come to life just long enough to give him the satisfaction of telling him what he thought of him. But as such a miracle was not being performed—even to satisfy the wishes of a Lindsay—he sat at the lunch table in the grumblings of mood. He looked at Hugh, wondering grimly how much sincerity there had been in the declaration that had moved him so much. Wondering if, after all, it was not a ruse to win the rich old uncle's favor. The dreadful cancer of suspicion, always with him, had been eating at his heart this last five years, embittering his whole existence. Why should he believe this man any more than the others? What did he know of him, or concerning him?

"Gertrude was good enough to take me through the picture gallery yesterday," said Hugh in his pleasant voice, and without pretending to see the darkness of the old man's face—if, in fact, he noticed it at all. "This morning I found my way alone—I spent four or five hours there. You have some beauties, Uncle Eric, but I think that Meissonier is a forgery."

Uncle Eric looked at him, too astonished to speak for a second. "What!" he exploded then. "My Meissonier a forgery! Why, I paid ten thousand dollars for that in Paris eight years ago!"

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### In and Around Toronto

#### CHANGES AT ST. BASIL'S.

The following changes have been made in connection with the Basilians and St. Michael's College: First Assistant, Rev. Father Cushing; Second Assistant, the Most Rev. D. O'Connor, Archbishop of Toronto; Third Assistant, Rev. Father Ferguson; Fourth Assistant, Rev. Father McBrady; Provincial Treasurer, Rev. Father Kelly.

The following appointments have also been confirmed: Rev. Father Cushing to be Superior of St. Michael's College; Rev. Father McBrady, Superior of Assumption College, Sandwich; Rev. Father Forster, Superior of St. Basil's College, Waco; Rev. Father N. Roche, superior of St. Thomas' College, Houston; Rev. Father Hurley, Superior of St. Mary's Seminary, La Porte; Rev. Father Abouline, Master of Novices; Rev. Father Teely, Superior of Scholasticate; Rev. Father Kelly, parish priest of St. Basil's, Toronto; Rev. Father Hayes, Superior of Owen Sound; Rev. Father Semande, parish priest of Sandwich; Rev. Father Grand, Superior of St. Anne's, Detroit; Rev. Father Renaud, Superior of Amherstburg.

#### AN EXAMPLE OF GOTHIC.

The "News" of last week had a short but interesting article on a new spire of St. Mary's church. Alluding to the form of architecture used in the building, that is what is known as pure Gothic, it pointed out other churches of our city which have the Gothic spire; these are the old Primitive Methodist, corner of Davenport Road and Yonge street; St. James Cathedral and St. Michael's. If I am not mistaken Trinity College is throughout a specimen of Gothic architecture, and if memory serves correctly it was pointed out by a lecturer some years ago as the only building then in Toronto which could claim to be pure Gothic. The word which describes this style of building is somewhat misleading. Gothic originally meant, and in some senses at the present day means, rude or barbarous, and yet it is applied to the most beautiful forms which the mind can conceive. On this point the Century Encyclopedia says: "The epithet was originally applied in scorn by Italian Renaissance architects, to every species of art which had existed from the decay of Roman art until the outward forms of that art were revived as patterns for imitation, but although no longer used in a depreciative sense, the adjective is inappropriate as applied to one of the noblest and completest styles of architecture ever developed which owes nothing whatever to the Goths and is seldom now described as Gothic in other languages than English." So St. Mary's spire is of the "noblest and completest of styles." It will be a landmark in the west end of the city and a great ornament to the group of parish buildings amongst which it is situated. It is expected that it will be completed before the end of September.

#### WHAT ENTERPRISE CAN DO.

A little magazine has just come to The Catholic Register from the city of Chicago, and as it comes through residents of Toronto now visiting there, it is noticed in the Toronto column. The book contains about thirty pages and is named the "Kermess," and its title to notice on this side of the line lies in the fact that its editor is a former fellow-citizen and also that as an incentive to parish-workers the lesson which it conveys might be widely published and read with profit. The magazine is a parish venture. Just think of it, not a city affair but the production of a single parish. The sale price is five cents and the proceeds go towards the fund of the parish school. An article by the editor, Mr. Cahill, summarizes the foundation and growth of the parish in question—that of Our Lady of Lourdes—and as an example of the speed with which things are done on the other side, it is interesting. Up to the year 1892 a hall was the only place available for offering up the holy sacrifice of the Mass. Then a meeting was held to see what could be done towards getting a church. At this meeting an Irish laborer is quoted as rising and declaring that though he had no money he would put down his name for \$40 and pay it on the instalment plan; he kept his word, paying to the last farthing; of such material was the meeting composed. A committee of ladies waited on the Archbishop and laid the wants of the people of this section before him. The result of the joint efforts of men and women was that in October, 1892, they took possession of a new church, ground and building costing about \$18,000. The most wonderful thing about the parish is its growth and progress; from comparatively small beginnings it now embraces 2,250 souls and has a school which has already cost \$70,000 and is to be augmented by an addition during the present year. To pay for this addition is the mission of the "Kermess." What would we in Toronto think if we had to pay seventy or eighty thousand dollars for school accommodation for each of our parishes? Truly the Land of the Free is not to be envied in this respect. We have our schools comparatively free—the tax not being nearly so tangible a burden as the method in the States—and yet we often complain. The "Kermess" contains a full length portrait of the parish priest, Rev. Father N. Perry. To the "remarkably happy and effective way of talking to children" and to his energetic endeavors in their regard, the greater part of the success in the erection of the schools is ascribed. Looking at the figure in the long cassock which faces us from the leaves of the journal, we can easily believe the statement. The poise is perfect, telling of strength,

## TO THE TRADE An Invitation

The Toronto Industrial Exhibition and Wholesale Millinery Openings commence Monday, August 29th, the Millinery Openings continuing for one week, and the Exhibition for two weeks. During these weeks more merchants and their buyers visit our city than at any other time during the year. To them and their friends we extend a cordial invitation to call at our warehouses. The facilities we have for our visitors' accommodation are complete in telephone connection, telegraph dispatch, letters addressed to our care delivered when called for, a place for resting, meeting friends, and doing your correspondence, stationery and writing material supplied, your wraps and valises taken care of, Exhibition programs, railway time-tables, city directory, and useful information always available. We want to make everyone feel thoroughly at home when visiting our warehouses.

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Our object is to make your visit pleasant and profitable, both to you and ourselves. You are in business to make money, and so are we. In these days of keen competition buyers must buy in the best markets, and sellers sell on the smallest possible margin of profit. The battle of competition is often won before it is fought. To buy advantageously you must have a thorough knowledge of the requirements of your customers and the market value of the goods you are buying. Our stock has been selected by men who know every detail in the manufacturing of the goods they have bought. We, therefore, face any competition with the assurance of success in receiving orders from those who are experts and compare values. We do not sell one or two lines in different departments at less than cost, to try and make buyers believe that we sell so much cheaper than others. Some one has said—"Real honor and real esteem are not difficult to be obtained in this world, but they are best won by actual worth and merit, rather than by art and intrigue which run a long and ruinous race, and seldom seize upon the prize at last." What we ask is a comparison of values right

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vitally and determination, the foot coming out from the cassock, rests firmly on the ground, the arms fall easily to the sides, one hand holding the biretta and the eyes that look at one from the well-poised head have the full and candid look, which belongs to the magnetic character; the whole figure speaks the kind and capable leader, the commander whom all would delight to follow. To pay for the additional accommodation necessary to give place to the children who will seek admission at the beginning of the term, the "Kermess" or three days' festival of which it is the mouth-piece was inaugurated. From the printed programme we see that two Toronto ladies, the Misses O'Donoghue of D'Arcy street, took part on "Irish Night." Knowing the musical talent and ability of those young ladies, we may be sure they did our city every credit.

#### YOUNG-MARKLE.

On Monday, the 15th inst., a quiet wedding took place at St. Helen's church, when Mr. Allan Young of the Heintzman firm was married to Miss Alberta Markle. The groom was assisted by his brother, and Miss Cassie Wallace of Toronto Junction, cousin of the bride, performed the duties of bridesmaid. Rev. Father McGrand officiated and said the Mass before which the ceremony took place. The choir of the Blessed Virgin's Sodality of which the bride was a regular and much admired member, sang several hymns during the Mass; they had previously presented Miss Markle with a beautiful little statue as a mark of their esteem. The bride was prettily gowned in white and the bridesmaid in cream. Mr. and Mrs. Young began wedded life accompanied by the good wishes of many friends.

#### RECEPTION AT ST. JOSEPH'S

The end of the second annual retreat and the ushering in of the Feast of the Assumption, was dignified at St. Joseph's Convent by the reception of three young ladies into the Community and the profession of two Sisters of the house. The ceremony took place at 7.30 a.m. in the convent chapel, the altars of which in honor of the day and occasion, were decorated with exquisite taste. His Grace Archbishop O'Connor officiated saying the mass, being the recipient of the "vows" of the professing Sisters and receiving into the Community the candidates who presented themselves; he also delivered the sermon of the day. The event throughout was pronounced by those who witnessed it to have been one of the most beautiful and impressive seen within the convent for a long time. The ideal beauty of the day, the circumstance of the close of "retreat," the glory of the grand Feast, the exultant singing of the Sisters' choir, the presence of the head of the diocese, and the beauty of the procession of postulants and novices had all a share in lending beauty to the occasion. Accompanied by the music of voice and organ, the procession entered; first came two little girls carrying the crosses of those about to be professed, then two others with the habits for those about to don the garb of the community, then the young postulants arrayed like brides, their trains carried by dainty we maidens—angels, as they are termed—and

lastly the novices in the simple habit of St. Joseph. The little children who helped to grace the occasion were all in spotless white and wreathed with natural flowers, their bloom bespeaking the joy and fullness of the season. The candidates having presented themselves before the altar, the introductory ceremonies were proceeded with, after which the procession was reformed and to the strain of the profession hymn, "Go ye forth, O Zion's Daughters," the bridal procession walked slowly down the aisle; on its return a few minutes afterwards the sombre dress of the daughters of St. Joseph had replaced the spotless raiment of the few moments previous. The making of the vows and other closing ceremonies followed. The address of His Grace was on the "religious life," and besides being appropriate to the occasion, was a fund of information and interest.

The young ladies who entered the community are Miss Nellie McGuire, Quebec, who took the name of Sister Mary St. John; Miss Marcelle Tone, Toronto, Sister Mary Alvia; Miss Nellie McGlynn, Toronto, Sister Mary Purification. Sister Mary Emerita made her final vows and Sister Mary Ursula her first vows. Besides His Grace there were in the Sanctuary Rev. Father McEcheron of Port Erie, and Rev. Father McEcheron, of Barrie, twin brothers of Sister Emerita; Rev. Father Smits of the Carmelite Order, who had just given the "retreat"; Rev. Father Frachon, chaplain of the convent; Rev. Father Dumouchel, C.S.B., and Rev. Father La Marche. Amongst those from a distance were Mrs. McGuire, mother of Sister St. John, and little Isabella McGuire, a niece, who performed the office of "angel," both from Quebec. An informal reception of the friends of the Sisters was afterwards held in the large reception rooms of the house.

#### DEATH OF MISS MARGARET M. MURPHY.

The Angel of Death is no respecter of persons; neither youth, nor beauty, nor amiable qualities, nor talents appeal to him; the fiat goes forth; the command—the reasons for which to us are inscrutable—is given, and the work of the reaper is done. When the scholastic year closed in the fullness and vitality of the month of June, with all its promises for the future, no hint was given that one who stood amongst the ranks of happy and expectant students would, ere the beginning of another term, be laid low in the silent stillness of death. Miss Margaret Mary Murphy, known amongst her companions as Reta, daughter of Mr. J. J. Murphy, of the Crown Lands Department, and a senior pupil at St. Joseph's Convent, was amongst those who saw the happy close of the school year; two weeks ago she was attacked by brain fever, superinduced by impaired optic nerves, and on Thursday last after much suffering, she succumbed at her father's residence, No. 49 Hazelton avenue. The young lady was a general favorite with her companions and teachers and her amiability and piety are spoken of on every hand. Mr. J. J. Murphy, so well known on account of his extensive work in connection with the St. Vincent de Paul branches throughout the city, and other members of the family—

amongst whom is Sister Agnes of St. Joseph's Community—have now the sympathy of the numberless persons benefited from time to time through his generous and efficient aid and also of the many personal friends of the deceased young lady, by whom she was admired and loved. The funeral took place on Saturday to St. Basil's church, the high mass of requiem being sung by Rev. Vincent Murphy, C.S.B., brother of the deceased girl. Fourteen other priests were present in the Sanctuary, their large number testifying to the respect in which the family is held. The interment took place at St. Michael's cemetery. May she rest in peace.

#### PERSONAL.

Mr. Nicholas Beck, K.C., of Edmonton, N.W.T., called at the "Catholic Register" this week when passing through Toronto on his way east on his holidays.

#### HIBERNIAN EXCURSION.

The excursion under the auspices of the A.O.H. of the city takes place on Wednesday of this week. The Hibernians of Toronto will take part in the procession and grand demonstration, by which the convention of the Hibernians of the State of New York will be inaugurated. It is expected that a large contingent will go over on the Chippewa, Chicora and Corona.

#### STRATFORD

Mr. and Mrs. William Macklin, this city, are enjoying a two weeks' holiday trip.

Mr. and Mrs. Herbert Burroughs of Toronto were the guests of Stratford friends over Sunday.

Mrs. Martin D. Hurley and daughter, of Bay City, were in the city last week, the guests of Mrs. E. J. Kneilt, Norman street.

A. F. McLaren, M.P., and wife, are home from Ottawa.

Mr. Vane McPherson, who has been on a two weeks' vacation trip to South Bend and other places, has returned home.

Miss Annie McGuire, of Clinton, who has been visiting Mrs. Thomas Byrne, Dufferin street, for the past month, has returned home.

Mr. W. A. Gibson of Los Angeles, Cal., is home on a visit to his mother and friends.

Mr. S. S. Fuller, post master, Stratford, has returned to the city from his summer vacation at Goderich.

Mr. Fletcher Johnston is on a business trip to Boston.

It is the sad duty to record the death of Mr. Dennis Hurley, which occurred at the home of his mother, Mrs. Hurley of Nile street, Stratford. Deceased was twenty-eight years of age. He had been ailing since March with inflammation of the lungs and inflammatory rheumatism, but his cheerful disposition gave his friends to believe that he was on the road to recovery. However, the angel of death wished him for his own and the end came as a great shock on July 24th.

Mr. Hurley was for some three years prominent in the hotel business in Stratford. He was widely known and much beloved as was testified by the beautiful floral tributes, noticeably a handsome offering by the hotel business men of Stratford. Throughout his lifetime he had been a loving, considerate son and an amiable brother.

The funeral was held at 8.30 on July 26th, at St. Joseph's church, where in the midst of a large concourse of relatives and friends, High Mass was celebrated by Rev. Father Laurandau. The leading Catholic societies, the C.M.B.A. and A.O.H., attended. No greater tribute can be paid to the memory of any young man than to say he was a member of several recognized strictly Catholic societies. Mr. Hurley was an exemplary Catholic and a thoroughly Christian gentleman. He paid special devotion to his beads and to St. Anthony and always carried with him a statue of the great saint.

After the mass the funeral cortege proceeded to Avondale cemetery. The last rites were performed by Rev. Father McGee.

The deceased leaves to mourn his loss his mother, five brothers and five sisters.

What can we say of him who fought the battles well, of life and death? Who in his lifetime nobly wrought To do God's will? Whose latest breath Proclaimed the love of Jesus' name? This we can say, for such as he God's kingdom is with bliss aflame And men are clothed with sanctity.

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Archbishop Cleannon on Advertising  
Catholic educators have not yet learned the art of advertising their wares, and consequently people outside of the Church have no adequate idea of the magnificent educational system which she has built up in our midst.

#### Goldwin Smith and Mr. Bourassa

Montreal, Aug. 14.—Mr. Goldwin Smith has addressed the following letter to Mr. Henri Bourassa, M.P. for Labelle:

"The Grange, Toronto, Aug. 1904.  
"Dear Mr. Bourassa,—The retirement of Mr. Monnet, I regret to say, deprives you of the one colleague who had the courage to join you in order to resist Canada's participation in the Boer war. That war, ignoble in its cause and for an ignominious in its result, was made in spite of the most sacred pact and for an evidently false pretext. This war England already regrets, and which more than anything else, since the death of Joan of Arc, has tarnished the national honor. In order, in fact, to justify it, the Canadian people were basely deceived. As an Englishman, I am proud of the battles my country has won in the service of the nations and of justice. I am also proud of her pacific triumphs, for one of the most noble she has ever won was the abolition of slavery. This triumph, however, has lately been tarnished by the re-establishment of slavery in South Africa. Neither is the glory of England enhanced by destroying the independence of secondary States, nor when with the use of improved arms she decimates uncivilized people and races as brave as her own and which contain the germs perhaps of future nations. The cause of the Dutch in South Africa resembles that of our own compatriots in Canada, but fortunately for your people your Liberal party was then dominant in Great Britain.

"When they speak of Great Britain and of the duty incumbent upon us to aid in her armaments and her wars, let us always remember that it is not the British nation, but the party which is now in power. This party came to power by appeals to warlike passions, and it retains it against the manifest wish of the people.

"In refusing to tax themselves in order to sustain the military enterprises of the Imperialistic party of Great Britain, your compatriots act in the best interests of the masses of the British people, several millions of whom scarcely exist, and who cannot stand being deprived of their poor morsel of food to carry on the wars of the empire. No one in the full enjoyment of his mental faculties can imagine that we are really threatened by American aggression. Thousands of your countrymen are employed in the factories of New England, and do they find symptoms of hostility which necessitate on our part vast military preparations? The only danger which threatens us is that of being drawn into the empire's wars.

"Let Canada conserve the absolute control of her military expenditure, and a policy that determines her participation in the wars of the empire. This, in fact, is for the people of Great Britain and for ourselves the best understanding that can exist between Canada and the mother country. Up to the present time you have, sir, nobly done your due in defending Canadian autonomy, and we have confidence that you will persist to the end in your patriotic efforts."