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VOL. XI, No. 14

TORONTO, THURSDAY, APRIL 2, 1903

PRICE FIVE CENTS

CANADA AND HOME RULE

Hon. John Costigan Again Moves a Resolution Which is Endorsed by Both Sides of the House.

Only Perfunctory Objection Taken by Individuals—Sir Wilfrid Laurier and Hon. R. L. Borden Speak.

Ottawa, March 31.—Upon the motion to go into supply in the Commons to-day Hon. John Costigan rose to move an amendment to the resolution of which he had given notice, favoring Home Rule for Ireland. He explained that it was unnecessary for him to say that he was not proposing an amendment as a want of confidence or as an unfriendly motion against the Government. But he availed himself of the opportunity to bring before the Parliament of Canada a subject in which he might be pardoned for saying that he had always taken a very deep interest, and thought he was justified in stating that he intended to discuss a subject which is of great importance not only to the Canadian Parliament, and not only to the people of Canada, but a subject which is to-day engaging the serious attention of the best minds of the Empire. Twenty years, he said, is a considerable period in the life of a man. It is a considerable period in the life of a Parliament, and, looking back over the last twenty years, to an occasion similar to this, when he had the honor of moving a resolution, the first of its kind, inviting the Parliament of Canada to express its sympathy with the people who ask for the blessings which are so highly appreciated by ourselves here, they could see the changes which have taken place and the progress which has been made in that time, the advantages of that wise policy which was extended to this country, that measure of liberty which makes every Canadian proud to boast of his Canadianism, and that, to his mind, greater change which has taken place in Great Britain itself. We were all, he was sure, proud of that feeling, and he hoped that to-day no word would escape his lips to indicate any feeling that might arouse recrimination, or anything but the kindest spirit of harmony in this Parliament, as it is now maintained in the Parliament of Great Britain. ("Oh, oh!")

SLURS ARE POWERLESS.
 Hon. Mr. Costigan — Oh, I know where that comes from. I merely notice those cries as slurs. If they please the hon. gentlemen who utter them they do not hurt me. I rise above them. (Government cheers.) I stand above them and the Canadian people stand above them. (Renewed cheers.) The people of the empire stand above them. These old slurs, which did service in the years gone by, have no more power. The intelligence of the people is what sways the people today, not these bug-bears that are raised by some gentlemen. What is there, sir, to bring forth cries of

some hon. gentlemen who interrupt me when I make an honest appeal — and I have never made any but an honest appeal? What is there to justify a contradiction implied by these sneers that I am not speaking the honest sentiments of my mind, from my own light and judgment? I have never given any proof of anything else. Is it because twenty years ago I entertained the same warm feelings on this subject that I do to-day? I am proud to say that those feelings, which were not then shared in so largely by the people, are to-day shared in by nearly the whole people. In all that time have I, or the men who are descendants from the land of my forefathers, shown any lack in the proper discharge of their duties as citizens of this country? (Hear, hear.) I say no; we have expressed our sympathy with the motherland, but in expressing that sympathy from 1882 up to the present day the men who sneer cannot point to an act on our part indicating any want of loyalty to the land in which we live or to the empire to which we belong. Then let them sneer.

OBJECT OF THE RESOLUTION.
 Proceeding, Mr. Costigan said that the object of his resolution was that Parliament should give expression to the feeling of satisfaction which he knew pervaded every mind and heart at the bright prospects of the pacification of the empire and the pacification of Ireland, which has had cause of complaint, as is admitted frankly and honestly by the British Government to-day. Mr. Costigan enumerated the resolutions passed by the Canadian Parliament in 1882, 1886 and 1887, and justified the introduction of the measure upon this occasion by the fact that Home Rule has now become an Imperial question; it has assumed broader proportions than ever before. The people of Ireland, through their leaders, through their press, through their friends all over the world, are showing their appreciation of the olive branch that is held up to-day; they show their appreciation of the change of policy from coercion to conciliation.

NOTHING TOO GOOD.
 Mr. Costigan dwelt upon the changed position which the Irish race occupy. They all knew what the position of the "poor Irish" had been for centuries, but to-day the term, he said, no longer applies. "There is nothing too good for the Irish" was the sentiment now becoming true, and it was a great gratification to every man of Irish origin that this great public change has come about. He contrasted the learning and civilization of Ireland in the early centuries with the ignorance that then prevailed in England and the barbarous condition of Europe, and in conclusion expressed the hope that there would be a unanimous vote of the House in favor of his resolution, and his confidence that the House would not go back on the record of 1886 and 1887.

MR. EDWARD HACKETT.
 Mr. Hackett (Prince Edward Island) seconded the resolution. He favored Home Rule for Ireland, and felt that constitutionally Canada had the right to pass such resolutions, strengthening the hands of Imperial statesmen. He thought that at the Imperial Conference in London the Premier should have in his hands a resolution on this subject. He did not think that Mr. Costigan, in introducing his resolution, should have said that he introduced it in no spirit of unfriendliness to the Government. Home Rule was something above all questions of party advantage. If the Government chose to vote it down they could do so, but he challenged them to vote it down. (Great laughter.) It should not be said that this great question was to be kicked about like a football for party advantage. To reconcile the people of Ireland would be to exert one of the strongest influences for the unification of the empire. Speaking for the Irish Land Bill, he recalled the complete success of the bill passed in Prince Edward Island years ago, by which the tenant farmers were enabled to become owners. Mr. Gladstone had sent for a copy of that act, and the present bill appeared in some respects to be founded on the Prince Edward Island act.

MR. JOHN CHARLTON.
 Mr. John Charlton did not combat the views expressed by the mover and seconder. The Irish people were a noble and a generous race; they had in the past suffered serious grievances, but he was impressed with the belief that the removal of these grievances must come from the Parliament exercising sway over Ireland. As it was an Imperial question, it was not one for colonial interference, and not one which this House should pass upon.

Mr. Jabel Robinson suggested that the Irish people were able to take care of themselves.

DR. SPROULE.
 Dr. Sproule declared the opposition manifested by hon. members this afternoon had not been against the Irish people or the wisdom of giving Home Rule to Ireland, but was rather an indication of their belief in the unwisdom of Mr. Costigan in bringing up the question at this time.

MR. CHARLES MARCIL.
 Mr. Chas. Marcil, in reply to Dr. Sproule, contended that the discussion of a resolution favoring for Ireland that measure of Home Rule which Canada enjoyed ought not to arouse animosity. Parliament had voted money to send troops to Africa to maintain the empire, had given subsidies to steamships in order to knit the empire together, and surely it was not out of place now for the House of Commons to congratulate the Imperial Parliament upon the settlement of a vexed question, and to restore peace and harmony in Ireland. On concluding his speech, which was marked by great eloquence, Mr. Marcil was enthusiastically applauded.

THE LAND BILL.
 Mr. Andrew Broder (Dundas) expressed the view that Mr. Costigan's resolution was not calculated to promote the cause of Ireland.
 Mr. Belcourt deemed it his duty to support the resolution, which he took to be a resolution of congratulation and thankfulness for the measure that had been introduced in the Imperial House.
 Mr. Bourassa drew from the history of French Canada the lesson that Home Rule should be granted to Ireland. He supported the resolution.

MR. A. E. KEMP.
 Mr. A. E. Kemp asked if we were prepared to give one dollar to assist in redeeming the land for the Irish tenants. He would vote against the resolution.
 Mr. Thomas Murray, while not thinking the resolution essential, thought that it was merely an expression of approval and congratulation upon the introduction of the new Land Bill.

COL. HUGHES.
 Colonel Sam Hughes discussed the ethnological aspect of the Irish question.
 Mr. A. A. Wright, as a Canadian-born citizen recognized that there was a time when Canada had a similar grievance to that of the Irish people, and the advantages they now enjoyed made it eminently proper that the Canadian Parliament should express an opinion upon the question.

Hon. Wm. Ross (Victoria, N. B.), who claimed the right to be called a blue-blooded Presbyterian, yielded to no man in his desire to see the grievances of the Irish people remedied. He regretted that the resolution had not been received in the spirit in which it ought. If it had it would have been accepted unanimously. Sitting beside the member for North Norfolk (Mr. Charlton), who belonged to the same religious denomination as himself he thought he had got him into the same frame of mind as himself upon this question, but unfortunately, that gentleman stepped over the traces sometimes, as he had done on this occasion. (Laughter and cheers.)
 Mr. E. Gas Porter would cast his vote against the resolution, but would say God bless Ireland.

SIR WILFRID LAURIER.
 Right Hon. Sir Wilfrid Laurier greeted with cheers on rising. He said

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—Whether this motion be opportune or not, whether it be conducive or not to beneficial results, whether the time chosen be propitious—all these are questions which must have engaged the serious attention of my hon. friend the mover of this resolution, who has been in this House one of the oldest friends of the cause of Home Rule for Ireland. But, whatever may be our views upon the motion which is now before us, for my part, convinced, as I have been for a great many years, that the settlement of the Irish problem would be a blessing, not only to Ireland, but to Great Britain, to Canada, to Australia, and to all parts of the empire in which Irishmen are to be found, I feel called upon on this occasion to give this motion my most hearty sympathy, as I have done similar motions on former occasions. (Cheers.) We are reminded that on a former occasion, when the Parliament of Canada passed a motion similar somewhat to that now before us, we were told in language, polite but unequivocal, that it would be far better and preferable for the Parliament of Canada to apply itself to questions only over which it has jurisdiction. But, sir, time moves, new ideas germinate and bear fruit, and there is to-day, I am sure, a greater cordiality and solidarity among all the nations of the earth than there has been at any previous period of its history. (Hear, hear.) And it is fitting and proper that this feeling should exist in a larger degree within the communities which are members of the same empire, and everyone must be glad to bear testimony to this fact, that at present the relations between Great Britain and her colonies are certainly closer than they were 23 years ago. So close have become our relations that now we can offer our own opinions and views to the British people upon questions of policy which affect not only domestic affairs but also international affairs without any rebuke. (Cheers.)

THE TRANSVAAL RESOLUTIONS.
 It is now more than three years ago when, on the 31st of July, 1899, a resolution was moved in this House, and adopted unanimously, expressing sympathy with the Imperial authorities in their efforts to obtain for the subjects of Her Majesty in the Transvaal such measure of justice and political recognition as may be found necessary to secure them in the full possession of equal rights and liberties. This motion was transmitted to the Speaker of the Imperial House of Commons, and for this motion we were not rebuked. On the contrary, it was quoted with approval all over the British Empire; on the contrary, the British people expressed their thanks and their gratitude to the Parliament of Canada for the action we had then taken. And if we could take that course with reference to the Transvaal, if we could do that for the people of the Transvaal, surely we are warranted ten times over in taking the same course for the benefit of our fellow-subjects in Ireland. (Cheers.) Now, sir, it is a pleasant fact that at present there is peace in every part of the British Empire, with one exception only, that of Ireland. If we analyzed the true condition of things which exists in all those parts of the British Empire where general contentment prevails we may come to the conclusion that the one cause which has brought about this beneficial result is the fact that in every one of those communities the people have been granted a full measure of local autonomy and local self-govern-

ment. Why should they not be granted the same measure of self-government which has been granted Australia and Canada? Why should we not expect that which has made Canada prosperous and loyal should also make Ireland prosperous and loyal? (Cheers.) Why is it this course is not followed with regard to Ireland?

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ROOTED IN DISTRUST.
 If we go to the root of things we will find that the only cause can be summarized in the word "distrust," the distrust of the British people against the Irish people; their distrust that the Irish people, if they were granted Home Rule, if they were given the right to administer their own affairs, would abuse that power in order to work out the separation of Ireland from Great Britain. It is this distrust which has just been expressed by my hon. friend from East Grey (Dr. Sproule), who has told us that if the people of Ireland were granted the power to govern themselves they would be ruled by a foreign authority. Let me ask my hon. friend this, he and I do not worship at the same altar, but let me tell him that the Roman Catholics to-day, while they acknowledge obedience in spiritual matters to that foreign authority which he had in his mind, in temporal matters they recognize no authority but that of their own civil government. (Cheers.) If the people of England be satisfied that the Roman Catholics in Ireland, as the Roman Catholics in Canada, will be true to the civil authorities of the land, I am sure that the next day Home Rule will be granted to Ireland, but at the same time this distrust exists. I must say to my hon. friend (Hon. Mr. Costigan), the mover of this resolution—that some of the Irish leaders have acted very unwisely and have unfortunately given cause of distrust against them. If I had the privilege of a seat in the Imperial House of Commons I would say to my friends the Home Rulers: "While I sympathize with you, while I am as much as you are in favor of Home Rule for Ireland, I want it to be understood, and I want to say here and now, that Home Rule does not mean separation. You should be loyal to the Crown and you must be loyal to the Crown."
 Mr. Kemp? They won't say that.
 The Prime Minister — Yes, they would say that, for other Home Rulers have said it before.

LORD RUSSELL QUOTED.
 Sir Wilfrid quoted the words of Charles Russell, afterwards Lord Russell of Killowen, who, in addressing the electors of Hackney in November, 1885, made use of this language, when running as a Home Rule candidate: "The question of Ireland still remains unsolved. Its mere solution cannot fail to strengthen the position of the empire and leave to the Legislature here greater opportunity of dealing adequately with an increasing array of necessary legislation. I am absolutely opposed to separation, but, reserving Imperial control in all Imperial questions, I think Irishmen on Irish soil should have the power of dealing in the way that seems to them best with all questions that concern them."
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Continuing, Sir Wilfrid said: But you will tell me that language has been used which is very nearly, if not actually, treason. We all know that the embittered heart will be made ungenerous. But, if there is a way of making men, even with the intention of disloyalty in their hearts, loyal, it is to trust them, and to give them the liberties which have been denied them. Look at the history of Canada here, when the great man, one of the greatest men of the last century, Lord Elgin, did not hesitate to put the fullest powers of self-government into the hands of a race, who, a few years before, had been in actual rebellion.

APPEAL TO THE HEART.
 This is the way that great men deal with questions, and this is the thing I would speak for if I had the privilege of a seat in the Imperial House of Commons. Nay, more, if I had that privilege, having spoken, and, as I have just indicated, to the Home Rulers, I would address myself also to the Government of the day, and I would tell them that it was not sufficient to have a clear policy upon this question, I would say: "You have done a great deal for Ireland; you have sacrificed a great amount of money; you are to-day bringing in a measure which is a credit to the statesmanship of your Government, which must involve the expenditure of a great deal of money, though I hope that in the end it will be paid by the Irish people themselves. But it is not sufficient to deal out parsimoniously, I do not say in the matter of money, but in the matter of reform, measures of improvement. You must appeal to the heart and the imagination of a highly impulsive and generous people." Mr. Gladstone has done more by his attempt—by his abortive attempt—for Home Rule than all the reforms, substantial as they have been, which have been worked out by the present Government.

MR. DILLON'S UTTERANCE.
 I have always been impressed by the words spoken something over ten years ago by Mr. John Dillon. The occasion was a demonstration in favor of Mr. Dillon by the people of Cork, where he had just been released from jail, having been confined there for violation of one of the numerous coercion acts which were the disgrace of the British Government in the last century. This is the way Mr. Dillon spoke—and I appeal to the attention of my hon. friends, especially of my hon. friends, who do not believe in Home Rule for Ireland, to consider these words: "I recollect the day when the power and the name of Englishmen were hateful to my heart." Here is the accumulated bitterness of ages and centuries of oppression. That was the condition of John Dillon; that was the condition of the Irish people. Bitterness of heart, caused by the odious manner in which they had been treated for ages and centuries. But the fact that at that time a great party was ready to come to the relief of Ireland was enough to take away that bitterness from the heart of John Dillon. (Cheers.) He was applauded by the people of Ireland. Therefore I say, if you will give the slightest measure of liberty to the Irish people, let them be treated kindly, let them be treated fairly, let them be treated justly, and the bitterness will pass away, and they will become the most loyal subjects in the British Empire. (Cheers.) I am not taking too sanguine a view. There is example and justification of my words in the language I have just quoted from John Dillon. But so long as you continue to give to Ireland from time to time simply a scanty measure of what they would expect, you will not make them contented and happy. If there is on the face of the earth a generous people, a warm-hearted people, never slow to resent an injury, but never slow to make allowances and receive a favor, it is the Irish people, and I do believe that if this question is to be solved it can only be solved by giving the Irish people the measure of liberty that we have in Canada; to give them not the powers we had at confederation, but the powers we give to the Provinces, to the Provinces of Ontario and Quebec. Let there be a Parliament on College Green. Let the heart and mind of the Irish people be appealed to, and Ireland, instead of being, as in the past, a thorn in the flesh of England, will become a tower of strength to the British Empire.

MR. R. L. BORDEN.
 Mr. R. L. Borden said that since the notice of Mr. Costigan's motion had been given a bill had been introduced in the Imperial House giving a material measure of relief from one of the greatest of Irish grievances, and he thought the conclusion of the resolution might have been couched in happier terms. They all desired the greatest possible measure of relief to Ireland in respect to any grievances from which she had suffered in the past. The resolution might have been better framed, and yet have served the purpose quite as well. As

it was, it hardly did justice to the present circumstances. While there was a good deal in Mr. Charlton's position, still the Canadian Parliament had in the past taken on itself to express itself on Imperial matters. He pointed out that the Northwest Territories have asked for just such a measure of Home Rule as the other Provinces enjoyed, and it might be considered this session whether this would be granted. He thought Home Rule for Ireland, as for all the people of the British Empire, would come in the future, perhaps in the very near future, from the very necessity of things, owing to the inadequateness of the time at the disposal of the Imperial Parliament to deal with the multitudinous questions arising throughout the empire. In the meantime a very great and generous measure had been proposed in the British House. He corrected the Premier's statement that Ireland would be loyal in the future, saying that the great mass of the Irish people were loyal to-day. Although they had been suffering from a sense of wrong and injustice, they had stood shoulder to shoulder with the other nationalities of the empire on the field of battle. He would vote for the resolution.

HON. CHARLES FITZPATRICK.
 Hon. Charles Fitzpatrick, in corroboration of what the Premier said, repeated the words of Hon. George E. Foster as the time the Transvaal resolutions were introduced. Mr. Foster endorsed the resolution as expressing the sympathy of Canada with British subjects fighting for their rights, and as manifesting the interest of the different parts of the empire in one another, and its solidarity. This might very well be applied to the present case. He deplored the fact that certain members had impugned Mr. Costigan's motives. Speaking as the Canadian representative of a Canadian constituency, and as an Irish Catholic, he said that no man in Canada deserves better of the Irish Catholics than Hon. Mr. Costigan, who had enjoyed the privilege of a seat in the House since Confederation. The Irish Catholics endorsed everything he had done so far as Irish Catholic interests were concerned. In answer to Col. Hughes' challenge to have a single Irish grievance mentioned he quoted from Mr. Chamberlain's speeches as far back as 1888. There were Irish grievances, but an honest endeavor had been made by the English people to remedy these grievances, and he was satisfied that the day was not far distant when the last effect of these grievances would have disappeared. He pointed to the effect of self-government in stimulating the loyalty of Canadians. In reference to the reply to a previous resolution, Mr. Fitzpatrick said that he denied to any British statesman, however eminent the British statesman might be, the right to dictate to a Canadian Parliament whether or not it has the right to pass a resolution or present a petition. That right was inherent in the constitution. It was our duty to deny the right of any British statesman to lay down such a doctrine. The resolution was really a congratulation of the British people for their generosity in the treatment of this question.

MR. E. F. CLARKE.
 Mr. E. F. Clarke, who rose at midnight, said the resolution would not advance the cause of Home Rule. The vote resulted in Mr. Costigan's amendment being carried by 102 to 41.

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SCOTLAND SILVER JUBILEE OF THE SCOTTISH HIERARCHY.

An event of national importance to Scottish Catholics last week was the auspicious celebration of the silver jubilee of their restored hierarchy. The chief of a widespread series of thanksgiving services in honor of the welcome event took place in St. Mary's Cathedral, Edinburgh, on Thursday, March 5th. This great service gathered on Thursday to the Scottish capital the entire hierarchy and the leading clergy of the six dioceses which that hierarchy represents, viz., St. Andrews and Edinburgh, Glasgow, Dunkeld, Aberdeen, Galloway and Argyll and the Isles.

To many it seemed like the reproductive realization of some historic "pre-Reformation" picture, as at the appointed hour the subdued trumpet tones from the balcony and the boom of the grand organ pealing forth Mendelssohn's "March of the Priests" announced that the archiepiscopal procession had left the sacristy.

First came the acolyte cross-bearer, with his comrades, arrayed in spotless surplices and scarlet cassocks and skullcaps, looking not unlike little Cardinals in came, and bearing torches in their white-gloved hands. Next came a large contingent of the young ladies of the parish, gowned gorgeously in white, and bearing aloft a number of beautiful banners of devotional design. There were followed by the girls of the Academy and Tork Lane Schools, also dressed in white, with wreath and veil, and carrying flowers in their hands. After them came the boys' Guild of St. Andrew, wearing white gloves, red sashes, and silver St. Andrew cross badges, and bearing aloft the religious standards of their guild. Next came a large retinue of altar-boys, whose rear was brought up by the thurifer, swinging his censer, and immediately followed a long and stately procession of priests in cassock, surplice, and biretta, and finally came the Bishops in the following order, after being preceded by the Canons of the Eastern and other dioceses; Bishop Macfarlane of Dunkeld and Bishop Turner of Galloway; Bishop Chisholm of Aberdeen and Bishop Smith of Argyll and the Isles, the rear of the archiepiscopal procession being completed by the venerable and revered figure of the beloved Metropolitan Archbishop, James Augustine Smith, D.D., attended by train-bearers, and blessing the kneeling congregation as he went along, crozier in hand. The Master of the Ceremonies was the Very Rev. Canon Donlevy.

ENGLAND BISHOP OF EMMANUS.

A Rome correspondent writes as follows concerning the Bishop of Emmanus, which is now the title of Mgr. Stanley. He has already won three episcopal titles, yet he has been Bishop-elect for less than three weeks. The title accorded in the Brief of Nomination has been put aside for a fitter second, finally this for a fitter third, and in taking up his work in Westminster Mgr. Stanley will be renewing a long line of pleasant memories. There are the fresh ones left of the lately deceased Mgr. Patterson, and the rather exceptional action of the Holy See in allowing the quick resumption of a title that has just gone into abeyance will be grateful to English Catholics. There are other English and local memories of the title which are now almost a century old. The Holy Father has directly designated Cardinal Gotti as the consecrating prelate. The Secretary of State consecrates Bishops going on diplomatic errands; the highest consecrator for missionary Bishops is the Prefect of Propaganda. The new Prefect's consecrations have been few. I remember only that of Mgr. Drury, of Babylon, which took place in the autumn. The Cardinal blessed the Abbot of New Narsia in January. So the ceremony at San Gregorio will be more attractive than ever. The Brief appoints Mgr. Stanley as Auxiliary to Cardinal Vaughan, not to the diocese of Westminster. "Who will be the consecrators?" I asked Mgr. Stanley at one of the two receptions given to greet the English deputation. He had barely time to protest against the name, substitute that of "assistants" for it, and mention the provision of the Brief that one Bishop could consecrate, when a movement of the guests divided us. The fact that had

struck his attention in the Brief tells badly against the plea alleged on behalf of Anglican Orders in the case of Barlow, namely, that if one of the consecrators had not Orders, the defect was supplied by another. I thought of Gregory the Great's answer to Augustine on the subject, which takes us back to the beginning of Saxon Christianity. "Augustine's sixth question: Whether a Bishop may be ordained without other Bishops being present, in case there be so great a distance between them that they cannot easily come together." "Gregory answers: As for the Church of England, in which you are as yet the only Bishop, you can not otherwise ordain a Bishop than in the absence of other Bishops; for when do any Bishops ever come from France that they may be present as witnesses to you in ordaining a Bishop? But you would have you, my brother, to ordain Bishops in such manner that when a new Bishop is to be ordained there be no difficulty, but that the other Bishops, whose presence is necessary, may easily come together. Thus when, by the help of God, Bishops shall be so constituted in places everywhere near to one another, no ordination of a Bishop is to be performed without assembling three or four Bishops. For, even in spiritual affairs, we may take example by the temporal, that they may be wisely and discreetly conducted. It is certain that when marriages are celebrated in the world, some married persons are assembled, that those who went before in the way of matrimony may also partake in the joy of the succeeding couple. Why, then, at this spiritual ordination, wherein, by means of the sacred ministry, man is joined to God, should not such persons be assembled as may either rejoice in the advancement of the new Bishop, or jointly pour forth their prayers to Almighty God for His preservation?" (Bede, "The Eccles. Hist. of the Eng. Nat.," Giles' trans., p. 51).

ENGLISH CATHOLICS AND THE ACCESSION OATH.

By order of Cardinal Vaughan, a petition praying for the abolition of the King's Declaration Oath was placed for signature at the doors of all the Catholic churches of the Archdiocese of Westminster. A letter from His Eminence was also read, asking the faithful to sign it. The petition will be presented to the House of Lords by the Duke of Norfolk. The following is the text of the petition: "To the Right Hon. the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled: The humble petition of the undersigned Catholic subjects of His Majesty sheweth that the British Sovereign is by the Bill of Rights and the Act of Settlement called upon to make, at the commencement of his reign, a declaration which singles out for repudiation and condemnation certain religious doctrines held by one of the many denominations to which the subjects of the British Crown belong. He is not required to express his rejection of the doctrines of the Mohammedan, the Buddhist or the Brahmin, of the Calvinist or the Lutheran. This exceptional treatment; reserved for Catholics alone, is regarded by them as a direct attack upon doctrines of Revelation and upon the Faith of Christendom, and is deeply offensive to their religious convictions, while everyone admits that it is inconsistent with the legislation of modern times. In the time of William III. the Catholic religion was unlawful and proscribed. It is now sanctioned by law, and Catholics are entitled to equal civil rights with their Protestant fellow-subjects. Moreover, since the 17th century numerous territories have been added to the British Empire, in which there are millions of Catholics whose loyalty to the Crown has been proved in war as well as in peace, and has deserved a better return than a public outrage to their cherished belief. Having regard to the other provisions of the Bill of Rights and of the Act of Settlement, the declaration in question is wholly unnecessary for the purpose of securing the Protestant succession to the British Crown. Your Lordship's petitioners, therefore, pray your Right Honourable House to abrogate the declaration in question. And your Lordships' petitioners, as, in duty bound, will ever pray."

Pride is a fault that great men blush not to own; it is the ennobled offspring of self-love.

AN END TO BILIOUS HEADACHES.—Biliousness, which is caused by excessive bile on the stomach, has a marked effect upon the nerves, and often manifests itself by severe headache. This is the most distressing headache one can have. There are headaches from cold, from fever, and other causes, but the most excruciating of all is the bilious headache. Parmelee's Vegetable Pills will cure it—cure it almost immediately. It will disappear as soon as the Pills operate. There is nothing surer in the treatment of bilious headache.

ST. JOHN'S INDUSTRIAL SCHOOL

The St. John's Industrial School at Blantyre, East Toronto, is an institution about which the Catholics of Ontario ought to have more knowledge than they at present possess. The knowledge of the work of this institution is chiefly confined to a few people in the city of Toronto, and yet there are in the institution boys from all parts of the Province. The school was organized under the authority of "The Industrial Schools Act" of Ontario, which gives power to a public or separate school board, to a philanthropic society or other citizens to build and equip an industrial school at their own expense, and if such buildings and equipment are found suitable any person may bring before a magistrate a child under the age of fourteen years who answers to any of the following descriptions, and the magistrate may in his own discretion commit such child to an industrial school.

- (a) Who is found begging or receiving alms; or being in any street or public place for the purpose of begging or receiving alms;
- (b) Who is found wandering, and not having any home or settled place of abode or proper guardianship, or not having any lawful occupation or business, or visible means of subsistence;
- (c) Who is found destitute, either being an orphan or having a surviving parent who is undergoing penal servitude or imprisonment;
- (d) Whose parent, step-parent or guardian represents to the judge or magistrate that he is unable to control the child and that he desires the child to be sent to an Industrial School under this Act;
- (e) Who by reason of the neglect, drunkenness or other vices of the parents, is suffered to be growing up without salutary parental control and education, or in circumstances exposing him to lead an idle and dissolute life;
- (f) Who has been found guilty of petty crime and who, in the opinion of the judge or magistrate before whom he has been convicted, should be sent to an industrial school instead of to a gaol or reformatory;
- (g) Who (being a child between eight and fourteen years of age) has been expelled from school for vicious and immoral conduct.

There are two industrial schools for boys in the Province—Victoria Industrial School at Mimico, to which the children of Protestant parents may be committed, and St. John's Industrial School at East Toronto, to which the children of Catholic parents may be committed. The latter institution, which has been in existence seven years, is carrying on a very good work. During that time 108 boys have been committed to the school, 47 of whom yet remain, and it is hoped permanent benefits have been derived by those who have passed through the school. Undoubtedly all the boys have been improved in education during the time of their stay at the school and must have benefited morally by the influence, training under whose charge the institution is.

A child's maintenance at an industrial school is paid for at the rate of two dollars per week by the municipality from which the child is committed. This is supplemented by ten cents per day from the Government, making in all \$2.70 per week. This seems to be a fair amount to pay for a boy's board, but it has to cover all the expense of his maintenance, board, clothes, school books, repairs to building, additions to equipment, etc. If it were not that the Toronto Separate School board pay teachers' salaries, and that there is no rent to pay—the building and grounds having been purchased out of the archiepiscopal funds—the fees received for boys' maintenance would not be sufficient to meet all expenses. One obstacle that has stood in the way of the industrial schools being of as much benefit as they might be is that the municipality from which the child is committed has to pay so large a proportion of the cost of maintenance. In many districts local option, as represented by County and Township Councils, is strongly against placing upon municipalities the liability of \$104 per year for each incorrigible boy in the neighborhood. Naturally this has an influence on magistrates, and sometimes children under thirteen years of age are either committed to a reformatory, which is contrary to law, or are allowed to remain in their evil surroundings until old enough and had enough to be committed to a reformatory.

At St. John's Industrial School the younger boys attend class every day and receive lessons the same as in an ordinary school. The older boys attend class for one-half of each day and for the other half receive some technical instruction. They are taught elementary branches of shoemaking, carpentering and tailoring, and also work in the large kitchen-garden in connection with the institution. The idea sought to be illustrated is, that a boy's habits and morals can be improved by giving him a share of education and by teaching him at least the rudiments of some useful occupation or trade, all this to be accompanied by religious instruction. Work is what is required by young people who are falling into bad habits. They must have something to occupy their minds and hold their attention. If that something is not innocent or useful it will be evil and the old adage about "Satan finding mischief for idle hands to do" is just a true to-day as ever.

One very excellent feature of this institution is that the boys are not compelled to wear a distinctive uniform. A uniform, when worn by inmates of an institution such as this, has a degrading effect. It impresses upon visitors and upon the boys themselves the fact that their liberty is restricted; that they are prisoners. The boys have all sorts of games—baseball and football in the summer, and skating in the winter, also dominoes, checkers, etc., and a small collection of books which serve for winter evenings. Brother Orbanus, who is Superintendent of the School, has had a long experience of teaching in the schools of Toronto and seems to thoroughly understand by nature. There are no high walls nor barred windows, no uniforms worn by the boys, no gaolers, and as far as appearances go this might be an ordinary boarding school with no more restrictions on the liberty of the inmates. It is not possible that all these boys turn out well, but while in the school they are surrounded by good influences and have good example, and they are being educated in manliness and self-respect and are acquiring a degree of self-confidence that must tend to make them better boys and better men of the future.

Besides the industrial schools for boys there are two industrial schools for girls in Toronto, one Catholic and one Protestant. This work of the industrial schools is part of a general scheme for the assistance and improvement of the young people of our country, and what work of reform can be more encouraging. Men and women who have some years lived an evil life and are confirmed in habits of vice and crime are very difficult to reclaim, but the young children, whose condition in most cases is not at all their own fault, respond quickly to kind treatment and isolation from their former surroundings.

FIRE IN ST. JOSEPH'S ORPHANAGE, WINNIPEG.

Winnipeg, March 26.—The children and sisters in the St. Joseph's Orphanage had a narrow escape from cremation and suffocation at 1 o'clock this morning, when fire broke out in the children's playroom. This caused damage to the extent of several hundred dollars. All the children were removed from the building in safety.

DOMESTIC READING.

They are never alone who are accompanied by noble thoughts. Angelico of Fiescole, whenever he was at work on the head of Christ, painted on bended knee. The man who is weakened in well-doing by the ingratitude of others is serving God on a salary basis. A certain Bishop was once asked: "What is the simplest way to Heaven?" He replied: "Turn at once to the right and go straight on." Vulgar minds will always pay a higher respect to wealth than talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible. Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear and with a manly heart. It is hard to personate and act a part for long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other. Beware of confiding in distant prospects of happiness lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon. The Lord knows how to make stepping stones for us of our defects, even; it is what He lets them be for. He remembereth in the making that we are but dust; the dust of earth, that He chose to make something a little lower than the angels out of. Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow, but nature has to tear over and above that justice, and gives us shadow and blossom, and fruit that spring from no planting of ours. Moments of profound faith do not come once for all; they vary with the degree and habit of obedience. There is a plant that blossoms once in a hundred years. Like it, the soul blossoms only now and then in a space of years; but these moments are the glory and the heavenly glimpses of our purest humanity.

An Ideal Friend.—Give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take part when I am attacked, who will be sure beforehand that I am in the right, and if he is critical, as he may have cause to be, towards a being of sin and imperfection, will be so from very love and loyalty, and a wish that others should love me as heartily as he.

"A LITTLE COLD, YOU KNOW" will become a great danger if it be allowed to reach down from the lungs to the throat. Nip the peril in the bud with Allen's Lung Balsam, a sure remedy containing no opium.

Woman—How much for children's pictures? Photographer—Ten shillings a dozen, madam. Woman—Why—yes; but I've only got nine.

OBITUARY

MRS. PATRICK FLEMING. Dundas, Ont., March 24.—Mrs. Mary, widow of the late Patrick Fleming, died on Thursday, March 19th, after a lingering illness, borne with patience, cheerfulness and resignation.

With her mother, three brothers and two sisters, she immigrated to Ancaster during the terrible famine year of 1847. She was born in the parish of Killain, Co. Mayo, adjacent to a district that had been hallowed by the foot-prints of St. Patrick. Croagh Patrick, a promontory where he spent an entire Lent, in the most rigorous fasting and prayer, and where he besought God, in tears and agony, to preserve the Irish in the fullness of the faith, and to give into His custody their fate at the Judgment Day, was situated a short distance from her home. She seemed to have imbibed from the very atmosphere, an undying attachment to the faith which Patrick preached. All the old devotions to the Virgin, St. Joseph and the Blessed Virgin and Souls in Purgatory, she practised all her life. During the early days, subsequent to her arrival, her faith was assailed and bitterly maligned. By her modest, retiring and unostentatious demeanor, she disarmed prejudice, elicited the admiration and won the affection of even her non-Catholic neighbors. Many of her most ardent friends were found amongst Protestants.

She was a faithful wife, a loving mother, a charitable neighbor, a wise counsellor, and a devout Catholic. She labored to impart a sound, healthy and virile Christianity to all her children. Their secular education was by no means neglected, for she educated one son for the priesthood, two for medical doctors, and the others were not overlooked. Many were the sacrifices which she, ably assisted by her late husband, endured, in order that the social and spiritual condition of her children might be promoted. She was passionately attached to her home, which she adorned by the practise of all the Christian virtues. She threw around the home an aroma of love, the memory of which will be cherished from generation to generation.

Although many of her children were long separated from her, they ever retained an ardent attachment to the old home which sheltered them in the days of their childhood. With the help of God, the children will never cease to practise the lessons of Christian piety they learned from her lips, but more especially from her life. She is survived by nine children, three of whom reside near Guelph, one in Galt, one in Ancaster, one in the homestead, one in Boston, and two in Lawrence, Mass. We earnestly ask the prayers of your many readers for the happy repose of her soul. We also wish to extend to our numerous friends our sincere gratitude for the heartfelt sympathy extended to us in our sad bereavement.

Yours respectfully,
J. M. FLEMING, O.S.A.,
Lawrence, Mass.

PATRICK SMALL, ADJALA. Patrick Small, probably the best known man in Adjala for years, died on Wednesday night of last week at his residence on the 8th line of that township, a short distance from St. James' Church. Since retiring from the reeveship a few years ago he had been keeping one of the few remaining rural hotels. His death was due to chronic ailment of the stomach. The late Mr. Small was 68 years of age and was the father of eight children, three sons and five daughters, all of whom are living. One of the daughters is Mrs. Casserly of Adjala, and the remaining members of the family are at home. Peter Small, the well-known Toronto citizen, and Dan Small, also of Toronto, are brothers of the deceased. The late Mr. Small was a typical Irishman, bright, witty and hospitable, and fully enjoyed the confidence of the people of Adjala. He was successively councillor, deputy reeve and reeve of the township and retired voluntarily from the latter office after an occupancy of 12 years. In politics he was a staunch and uncompromising Reformer. The funeral took place to St. James' Church cemetery on Saturday morning and was probably the largest ever seen in Adjala. Men and women of every class and creed attended to pay the last tribute of respect to one who in life had ever enjoyed their confidence and had always a pleasant and kindly greeting. High Mass was sung by Rev. Father Killcuss, who at the close of the service made a few brief eulogistic remarks on one who had during a long period occupied a large space in the public mind of Adjala. Peace to the spirit of Patrick Small!

GEO. CURTIN, ENNISMORE. On St. Patrick's Day there passed away in the township of Ennismore, George Curtin, a young man of exemplary character and of a kind and loving disposition. The deceased was a universal favorite throughout the township, and his death at the early age of twenty years, has cast a gloom over the community. He was the second eldest son of Mr. Timothy Curtin, and leaves besides his father and mother, two brothers and a sister to mourn his demise. The deceased was ill only a few months, but he bore his sufferings with Christian fortitude, and died fortified by the rites of the

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Catholic Church, of which he was a model member. He was also an active member of the Ennismore T.A.S., and his funeral on Thursday was largely attended by those who loved and respected him in life, and mourned him in death. The pall-bearers, who were intimate friends and associates of the deceased, were Messrs. Michael Geary, Alex. Geary, Chas. McDonald, Wm. Conway, Fred. Twomey. John Carr.

OTTAWA AND THE U. I. L.

Up to date the Ottawa branch of the United Irish League has collected \$1,029 for the cause in Ireland, including \$89 paid as membership fees. Those who have contributed are: Hon. Charles Fitzpatrick, Hon. W. C. Edwards, \$100 each. Hon. R. W. Scott, \$50. Dr. A. Freeland, D'Arcy Scott, Rev. Father Whelan, George Goodwin and Chevalier John Heney, \$25 each. J. A. J. McKenna, Hon. F. R. Latchford, and Charles McCool, M. P., \$20 each. M. F. Walsh, Rev. Father Sloan, P. O'Reilly, W. J. Baskerville, J. C. O'Keefe, J. J. Lyons, James Bennett, John Gorman, Frank McDougall, R. Tobin, N. A. Belcourt, R. J. Devlin, A. Warnock, Hon. James Sutherland, P. D. Ross, Aid. S. Rosenthal, \$10 each. Charles Guertin, William Kehoe, J. F. Hanrahan, T. Smith, H. B. McGivern, J. Lawson, P. McEvoy, J. P. McMull, M. J. O'Neill, J. Lorne MacDougall, Rev. Father Devine, Rev. Father W. Murphy, Rev. Father Emery, Rev. Father Ryan, Captain Murphy, Edward O'Reilly, John Lowry, P. Kane, J. Rainboth, W. H. McAuliffe, Dr. O'Brien, M. J. Gorman, J. J. O'Connor, Rev. Father O'Boyle, F. X. St. Jacques, James Cox, T. L. Claffy, Frank O'Reilly, J. J. McGee, T. Nolan, Dr. Coulter, Edward Devlin, J. J. McNulty, R. Gorman, M. J. Whitty, R. Slattery, E. P. Stanton, John P. Dunne, J. Murphy, Mr. McGuire (Pembroke), J. J. Heney, Wm. Ryan, Hon. Dr. Sullivan, Dr. A. S. McDermott, Henry Aylen, F. Owens, M. Kavanagh, F. A. White, \$5 each.

Three friends, J. D. Grace, \$3. C. J. Wiggins, P. Hinnigan, William Dawson, John E. O'Meara, H. M. McGlory, John Bingham, E. P. Gleeson, D. Martin, A. Hunter, P. Baskerville, P. M. Draper, E. Williams, John McLaughlin, A. Lang, John Carten, L. O'Hanley, F. Kavanagh, J. C. Enright, Charles Higgerty, J. S. Martin, R. Ryan, T. W. McDermott, Denis McCarthy, \$2 each. F. McDonogal, James McGuire, A. Blue, C. A. McGrath, E. P. Connelly, J. J. Lally, M. J. Mahon, T. E. Browne, Mr. Rielly, M. Kane, J. Devlin, Hon. John Costigan, George E. Crowe, S. Cross, P. B. Connell, M. Connolly, P. S. Dóid, William Dunningan, M. J. Dodd, R. Devlin, Dr. Freeland, M. J. Fagan, T. Kealy, P. D. Doran, John Mahony, W. E. Broene, J. McCusker, J. Barry, P. Lyons, J. F. Lyons, L. O'Donnell, W. J. Teaffe, M. Ryan, William Walsh, Thomas Fleming, Aid. Sanderson, P. O'Connor, Harry Craigian, William Ahearn, Jas. Flynn, H. Grace, J. T. Grimes, J. Hanlon, J. Heney, A. Hunter, A. P. Hinds, F. B. Hayes, J. Kilgallen, J. T. Lanigan, J. Levy William Lynch, P. Lyons, Jas. Lyons, Dr. Troy, Senator McHugh, D. McC. Renihaf, James McGuren, J. J. McNulty, D. Martin, Jas. Murphy, Thomas Murphy, Mr. Mungovan, M. J. O'Connor, M. O'Reilly, J. O'Connor, M. O'Connell, M. H. O'Connor, M. J. O'Neil, J. L. P. O'Hanly, M. J. O'Hanly, M. J. O'Farrell, J. J. C. Meara, L. O'Donnell, A. J. Tobin, John Casey, H. Craig, Jas. Bergin, W. G. Teaffe, G. O'Gorman, W. D. O'Brien, A. Pelton, Dr. M. Powers, William Ryan, J. W. Starr, J. B. Sullivan, Senator Sullivan, M. F. Smith, D'Arcy Scott, R. Tobin, \$1 each.

Collected by J. B. Sullivan and previously acknowledged, \$25. Collected by Jas. Bennett and Dr. Freeland, previously acknowledged, \$20. Collected by P. Mungovan and previously acknowledged \$18.

THEY ARE NOT VIOLENT IN ACTION.—Some persons, when they wish to cleanse the stomach, resort to epsom and other purgative salts. These are speedy in their action, but serve no permanent good. Their use produces incipient chills, and if persisted in they injure the stomach. Nor do they act upon the intestines in a beneficial way. Parmelee's Vegetable Pills answer all purposes in this and have no superior.

Moritz Gottlieb Saphir, as he rounded a corner in Munich, ran into a stranger. "Brute!" cried the stranger. Saphir bowed low, and said: "Charmed to know you. My name is Saphir."

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| THIRD MONTH 31 DAYS | | March | | S. JOSEPH |
|------------------------|-------------|-------------------|--|-----------|
| 1903 | | | | |
| DAY OF MONTH | DAY OF WEEK | COLOR OF VESTMENT | | |
| 1 | Su. | v. | First Sunday of Lent | |
| 2 | M. | w. | Vesper Hymn 'Iste Confessor.' S. Simplicius. | |
| 3 | T. | w. | Conversion of S. Paul. | |
| 4 | W. | r. | Ember Day. S. Lucius. | |
| 5 | T. | w. | S. Casimir. | |
| 6 | F. | r. | Ember Day. The Lance and Nails which pierced Our Lord. | |
| 7 | S. | w. | Ember Day. S. Thomas of Aquin. | |
| 8 | Su. | v. | Second Sunday of Lent. | |
| 9 | M. | w. | Vesper Hymn "Fortem Virili Pectore." S. Francis of Rome. | |
| 10 | T. | r. | The Forty Martyrs. | |
| 11 | W. | w. | S. Peter's Chair at Antioch. | |
| 12 | T. | w. | S. Gregory the Great. | |
| 13 | F. | r. | The Holy Winding Sheet of Our Lord. | |
| 14 | S. | v. | Of the Feria. | |
| 15 | Su. | v. | Third Sunday of Lent. | |
| 16 | M. | v. | At Principal Mass and Vespers, Anticipated Solemnity of S. Joseph. Vesper Hymn "Te Joseph Celeberrim." | |
| 17 | T. | w. | Of the Feria. | |
| 18 | W. | w. | S. Gabriel. | |
| 19 | T. | w. | S. Joseph. | |
| 20 | F. | r. | Five Wounds of Our Lord. | |
| 21 | S. | w. | S. Benedict. | |
| 22 | Su. | v. | Fourth Sunday of Lent. | |
| 23 | M. | w. | At Principal Mass and at Vespers, Anticipated Solemnity of the Annunciation. Vesper Hymn "Ave Maris Stella." S. Cyril of Jerusalem. | |
| 24 | T. | w. | Of the Feria. | |
| 25 | W. | w. | ANNUNCIATION OF THE B. V. MARY. | |
| 26 | T. | v. | Of the Feria. | |
| 27 | F. | r. | The Most Precious Blood of Jesus. | |
| 28 | S. | w. | S. Xystus III. | |
| 29 | Su. | v. | Passion Sunday | |
| 30 | M. | w. | Vesper Hymn "Iste Confessor." S. John Damascene. | |
| 31 | T. | v. | Of the Feria. | |

Not a "Pick Me Up" But a "Keep Me Up" **Dunlop CREEPER Heels** RUBBER

COURT PRELATES IN FRANCE

The Country Threatened With Schism by Bishops Who Care More for Rulers and Would-be Rulers Than for Religion.

The Rome correspondent of The New York Freeman's Journal sends his paper the following remarkable description of the religious crisis in France:

Rome, March, 6.—The state of affairs in France furnishes abundant reason for grief to all who love the Catholic Church. Not even perhaps at the time of the great revolution was religion in such danger there. To put the whole situation in a nutshell, France is at this moment on the brink of schism. For several months past a number of far-seeing churchmen have dilated on the danger, but their prophecies were pooh-pooed.

The facts of the case may be briefly put as follows: The Concordat which has been in force for the last century or so regulating the relations between the Holy See and the French Government, has allowed the latter a certain influence in the appointment of Bishops. The French clergy hold their temporalities from the civil power, and the civil power insisted that this being so no persons obnoxious to the civil power should be appointed to vacant bishoprics. The Holy See was constrained to allow the civil power the privilege of recommending candidates for bishoprics, and the papal briefs by which French Bishops have been appointed since 1816 state that the new bishop has been "designated" to the Holy See by the head of the State. This "designation" is expressed in the Latin brief by the words "nobis nominavit." No objection seems to have been taken to this form until a couple of years ago, when the French Prime Minister of the time, the notorious Waldeck-Rousseau, author of the law which has driven the religious congregations from France, announced that he and his Government objected to the word "nobis" and insisted on its omission in future briefs. The omission of that single word might very easily be made to mean a complete change in the sense of the brief, for it would change the word "designated" as applied to the French President, to the word "nominated," and the natural inference would be that the appointment to all vacant sees in France was made not by the Holy See but by the French Government.

The Holy See paid no attention to Waldeck-Rousseau's outrageous claim and nothing more was heard on the subject until last year, when the Sees of Anancy and Carcassonne became vacant. The candidates were presented by the French President and accepted by the Holy See, and the briefs of nomination were being drawn up in the old form, when Waldeck-Rousseau's threat of the year before was put in effect by his worthy successor Combes—perhaps the most unprincipled ruffian who has ever been Prime Minister in France. He instructed the French Ambassador to the Holy See to inform the Pontiff that the Government absolutely refused to give effect to any brief containing the words "nobis nominavit." Just about this time the people at the head of

the French Government were apparently undecided as to whether the new law destroying the religious congregations should be put in full force or executed in a mild form, and it was diplomatically hinted that the result largely depended on the attitude of the Pontiff towards the claims of the Government with regard to the nomination of the Bishops. The Holy See was placed in a very embarrassing position. If it insisted on its manifest and divinely given right to appoint the Bishops it was dealing a death blow to the congregations; if it tried to save the congregations it adopted a policy which would have made the French hierarchy the slaves of Combes & Co.

But, as a matter of fact, the Holy Father never for a moment hesitated. The bishops of Carcassonne and Anancy remained vacant and were administered by their respective Vicars Capitular. In such cases as this the Holy See can always afford to wait, and it was hoped that the senatorial elections might have proved that the Combes ministry was not supported by the country in its policy of truculence. This hope was unhappily blighted, for the Ministry was strengthened, even if slightly, by the elections. Meanwhile three other French dioceses became vacant, and Vicars Capitular were duly nominated. In the ordinary course the Government would have forwarded three names for the consideration of the Holy See; but the days lengthened out into weeks, until at the close of last month Combes astonished everybody by publishing officially the names of three churchmen as "nominated," that is to say, appointed, by the Government for the three vacant sees. The Holy See was absolutely ignored. A few days later the Continental papers announced that a compromise had been reached by the suppression from the Papal brief of the word "nobis" and the addition of a phrase which would have made the brief say that the "nomination" was made by the French Government, "according to the convention contained in the Concordat." Your correspondent at once sought for information on this point—and found it in a quarter where mistake is impossible. He learned that all the talk about a compromise or a settlement of any kind is absolutely untrue. "If M. Combes" said his informant, "has appointed Bishops without a previous agreement with the Holy See (and there has been no such agreement) it is to be hoped that the persons chosen will refuse to lend themselves to the Government. Moreover, it is absolutely certain that any person thus nominated without the previous consent of the Holy See will never be consecrated by the Holy Father. The dioceses will continue to be administered by the Vicars Capitular, and anybody who presumes to take over their functions will be an intruder."

Will the Government nominees accept the nomination, and if they do will the one of them who is not already a Bishop find three other French Bishops, or, for that matter, three Catholic Bishops of any nationality, to consecrate him; and if an affirmative answer is to be given to these questions will the new Government Bishops be accepted by their clergy and their flocks? Three very interesting, delicate and important questions. The three men who have thus been named by the Government are churchmen of good standing; two of them are already Bishops of other dioceses in the French dominions; the

third has been twice already proposed by the Government for a vacant See, and each time rejected by the Holy See. If they accept in defiance of the Holy See they will be guilty of schism. After making the most careful inquiries among French prelates in Rome I am driven to the conclusion that there is possibly one French Bishop who would lend his sanction to the movement by acting as consecrator of a schismatical Bishop. This deplorable fact is a striking indication of the way religion has been undermined in France. The great mass of the French clergy are intensely loyal to the Church, yet even in the face of this fact it is hardly likely that the whole body of clergy in the three dioceses in question could or would abandon their charge of souls unless expressly commanded to do so by the Holy See. As for people, they are divided into really good Catholics and nominal Catholics who never set foot in a church except for a marriage or a christening.

It will be seen that the situation is exceedingly grave, and it would appear as though the persistent efforts of the enemies of religion in France for over a century were about to triumph.

And the Holy Father! One of the sublimest features of his pontificate is his patience with France and his confidence in the religious future of her people. Had his repeated and earnest counsels to French Catholics to accept the Republic frankly and loyally been accepted by all of them the country would never have been reduced to its present deplorable situation. The law against the congregations has been a heart-break to him, and the present menace of schism causes him the most intense sorrow. But I know from those around him that his confidence in the future is unabated. Combes and his compeers may possibly last for a decade or for two decades yet, but the influence of the Holy See will be felt and recognized in France centuries after they have been forgotten.

Partly on account of the French trouble and partly on account of difficulties which have arisen concerning the nomination of cardinals it has been practically decided to postpone once more the Consistory which was to have been held shortly after March 3. May is now spoken of, but May is a long time off, and the postponement may be considered as indefinite. There is no truth in the rumor that Father David Fleming is to be raised to the purple immediately, but, on the other hand, it is now quite certain that he is destined one day to enter the Sacred College.

IRISH LAND BILL INTRODUCED

London, March 25. Mr. Wyndham, Chief Secretary for Ireland, introduced the land bill in the House of Commons to-day. It is already conceded as absolutely certain that the bill will pass, although it may be modified in its minor details. After outlining the features of the bill as above the Irish Secretary explained that while the maximum charge on the British treasury would not exceed \$1,975,000 in a single year, the reduction in the cost of the administration of Ireland would amount to \$1,250,000. Against this charge on the British treasury the Government propose forthwith to commence reductions in the cost of administration amount to \$1,250,000 per annum for ever. Proceeding Mr. Wyndham dealt in detail with the points of the bill, which contains a bewildering mass of figures, showing how advances will be made and the terms of repayment, but it seems, in the main, to be on the lines laid down by the land conference report and will be satisfactory to the landlords and tenants. In the course of his speech, which was punctuated by cheers, Mr. Wyndham said the landlords of Ireland were being ruined financially, the tenants were being ruined morally, and the taxpayers of England were paying \$700,000 per annum to the land commission and \$7,000,000 to the Irish police, which largely was needed to deal with illegalities arising from the land question.

"Is it remarkable under these circumstances," asked the Irish Secretary, "if the landlords and tenants come together?" Mr. Wyndham did not think any recitade or veiled reasons need be looked for. Past experience showed that the State incurred no risk in giving such aid. From the taxpayers' view point it was stated that aid for land purchase was a safe commercial transaction. By the aid of the State, 80,000 tenants already had bought their holdings and the State had not lost a halfpenny. Public opinion supported repayment, and this was high, moral security, besides which was the security of the land itself. Mr. Wyndham also said that the number of anomalies which had to be dealt with rendered the work most embarrassing, complicated and very difficult to present to the House in an intelligible manner.

The state of things in some parts of Ireland was such as could be scarcely believed in England. He mentioned one village in which a landlord was in the workhouse during the greater part of the year, while the tenants lived under conditions worse than those of the Kaffirs of Africa. What the Government proposed to do to remedy this state of affairs was, briefly, while withdrawing no existing rights, it contemplated that the purchase of land in the future should proceed by the sale of estates, under three commissioners. The commissioners, who will be known as estates

commissioners, will be under the general control of the Lord Lieutenant of Ireland. They are empowered to decide what constitutes an estate, which does not necessarily mean the entire property owned by the vendor, as a considerable portion thereof may remain in his hands. The commissioners may refuse to sanction the sale of poor holdings unless there are reasonable facilities for their enlargement, where necessary, and for adequate access to turf as fuel.

Mr. Wyndham proceeded, saying that in view of the strong recommendation of the recent land conference the Government had provided that the landlords might make their own arrangements with the tenants if they tallied with the policy of the present bill, which, instead of expatriating the landlords, as stated in some quarters, would, he hoped, enable them to remain in the country.

The Government thought the period for the repayment of loans should be 68 1/2 years. There were strenuous provisions against subdividing mortgages on holdings.

In conclusion, Mr. Wyndham said he was sure the landlords and tenants will continue to act in the reasonable spirit which actuated the conference. The country could prolong for another 150 years the present tragedy in Ireland, he said, or could now initiate and henceforth prosecute a business transaction occupying some fifteen years, based on the self-esteem and mutual good-will of all concerned.

Mr. Wyndham finished speaking at 4.10 p.m.

JOHN REDMOND'S VIEW.

John Redmond, the Irish leader, followed Mr. Wyndham, saying everybody would admit that the tone and temper of the Secretary's speech showed he realized the gravity of the situation in Ireland, and that he was anxious to sincerely attempt to grapple with it. Mr. Redmond deprecated the judgment of Mr. Wyndham's proposals, either for or against them. No one could question that the proposals were an enormous advance upon those of last year, or that they really aimed at a settlement of the question. He, however, took exception to the commissioners, especially Mr. Wrench. If the Irish concluded that the bill offered a reasonable hope of a settlement it would be accepted by them.

THE LIBERAL LEADER.

Sir Henry Campbell-Bannerman, the Liberal leader, said he would not pass summary judgment on the "great measure presented with so much power, and which raised such great issues," but he would ask for information on certain points, which he enumerated.

SUGGESTED ALTERATIONS.

Mr. Healy (Irish Nationalist) gave the measure a cordial reception. He suggested alterations in the direction of the provision for the distribution of the free grant.

Mr. Wyndham replied. He said \$60,000,000 formed the limit. The Government would go no further. The Secretary asked that no hasty judgment be passed in the House of Commons. The bill was then formally introduced, and passed its first reading. The second reading was set for April 22.

INTEREST WAS KEEN.

The keen interest felt in this new legislation, which, it is hoped, will promote peace and contentment in Ireland, was shown by the crowded House. The Peers' gallery and the strangers' gallery were filled, and there has been no such gathering of members of Parliament since the opening of the session. Almost every Irish Peer listened to Mr. Wyndham's exposition of the bill. From an early hour in the morning the stone benches from the House of Commons entrance to the doors of the lobby were packed with impatient Irishmen, among whom were many priests. Most of these went away without seeing even the inside of the Chamber, the galleries of which were crowded as has not been the case for many a day. Michael Davitt, "father" of the Land League, celebrated his 57th birthday by re-entering the House for the first time since he ceased to be a member, in order to hear the Chief Secretary for Ireland unfolds his plans.

JOHN REDMOND APPROVES.

For the most part the Liberal members sat glum, the applause coming from the Irish benches. A hush of expectation fell on the assembly as John Redmond, the Irish leader, rose to speak. If he refused to countenance the bill his death, and perhaps even the Government's downfall, was decreed. When the galleries of the House found him sympathetic and non-committal a feeling of relief pervaded all sides. What Sir Henry Campbell-Bannerman, the liberal leader, and the others said, had little effect. Even T. W. Russell, who, with others, criticized the details and various omissions in Mr. Wyndham's plan; wound up with a guttural and reluctant admission that "it is a great bill."

REMARKABLE SCENES.

The passing of the first reading of the bill was followed by a rush to the lobby, where ensued scenes that might well make the ghost of Parnell turn in his grave. The tall form of Lord Dudley, the Lord-Lieutenant of Ireland, could be seen amidst a crowd of Nationalists, who scarcely a year ago would rather have suffered every penalty than associate with the official head of the Irish Government. Beside Lord Dudley stood the grizzled little Sir Anthony MacDonnell, the First National Assistant Irish Secretary. He it was who drafted

the bill. Right Hon. Horace Plunkett, Lord Iveagh, Lord Ashburne and many Unionists members joined the group. The Duke of Abercorn, the most powerful landlord in Ireland, asked to be introduced to John Redmond, and a mutual friend brought Duke to the leader of the Nationalist party, with whom the leader of the Irish landlords heartily shook hands, and they patched up the peace of Ireland.

Lord Dunraven, who, with John Redmond, shares the greatest responsibility for to-day's procedure, slipped out quietly to avoid congratulations. He said to the Associated Press correspondent: "I believe the bill will meet the requirements of all parties. Though I have not had a chance to read it, and cannot speak definitely concerning the details of the measure, it certainly seems as though a new era was dawning on a new Ireland. Mr. Wyndham to a great extent has followed the lines of our conference. I think the landlords and tenants, with perhaps some slight amendments, will be able to agree to the main principles of the bill."

The Duke of Abercorn said: "To-day's proceedings are certainly a matter for congratulation. I hope the provisions of the bill will be carried out. It looks as though the ancient hatchet has been buried."

Various members of his party, however, frankly discussed Mr. Wyndham's plan. The omission of adequate provision for those tenants already evicted, doubts whether the landlords would accede to the terms of the measure, and objections to the choice of Mr. Wrench as one of the three commissioners seem to be the chief difficulties, but all the Nationalist members appeared to be agreed that the bill went further towards putting Ireland on a prosperous basis than any before introduced, especially as the system is intended to be administered on a commercial rather than on a judicial basis. Hitherto all the land acts have come under the interpretation of the Judges, whose decisions could not be questioned.

FORERUNNER OF HOME RULE.

Michael Davitt and T. P. O'Connor gave the Associated Press correspondent signed statements. Mr. Davitt's opinion in part is: "No fair or final judgment can be passed on the Government's Irish land bill until the full text of the measure can be read carefully and studied. The impression left on my mind by the speech of the Secretary for Ireland is that the bill, as outlined, offers unreasonable compensation to the landlords, and therefore does not offer sufficient inducement to buy their holdings on these terms—terms which appear to me to be fully ten years purchase above the present market value of the Irish landlords' property. However, it is possible that there may be some provisions in the bill when we can see it in print which will offer some minor advantages to the tenants and the country, that may to some extent reduce the objectionable terms provided for the landlords. The one consoling feature of this latest attempt of the British Parliament to settle the Irish land question is the proof it offers that the Celtic people of Ireland have compelled an English landlord Government to provide money with which to buy out the British landlord garrison for Ireland. I cannot see my way to agree to the bill as it is, but when I remember that in 1879 I served my first term of imprisonment for proposing almost exactly what a Conservative Irish Secretary proposed to-day, I realize how times change. This partial triumph is merely a forerunner of Home Rule. Far be it from me to stand in the way of anything that may help even slightly to bring that about."

IN PART DEFECTIVE.

T. P. O'Connor writes in part: "I believe that the bill will go into committee, that is to say, there is sufficient good in it to make it difficult, if not impossible, for the Nationalists to reject it. One hundred million pounds of English credit and something like £15,000,000 in bonus are given to substitute peasant ownership for landlordism. It is true that Ireland will subscribe her share of the £15,000,000 bonus, that a purely Irish fund will have to pay a portion of the bonus, true that the financial grievance of undue Irish taxation remains, but Ireland is not mistress of her revenues. Her appeals for financial redress have been in vain, and probably this is the one way in which relief of her financial grievance can be got. The mind and energies of Irishmen should now be devoted towards amending many of the defects in the bill. I believe that a united movement towards amendment may enormously improve the measure, which is big and bold, though in parts a defective attempt to abolish landlordism."

Keep doing, always doing. Working, dreaming, intending, murmuring, talking, sighing and repining are all idle and profitless employments.

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COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Avoid dangerous irritant shaving preparations represented to be "the same as" Pond's Extract, which really scours and utterly destroys "wood alcohol," a deadly poison.

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The Rheumatic Wonder of the Age
BENEDICTINE SALVE

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

193 King street East, Toronto, Nov. 21, 1902.
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. I have experimented with every available remedy and have consulted I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinsmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve.
Yours truly,
GEO. FOGG.

Tremont House, Yonge street, Nov. 1, 1901.
John O'Connor, Esq., Toronto:
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. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial. I am,
Yours truly,
(Signed) S. JOHNSON.

288 Victoria Street, Toronto, Oct. 51, 1901.
John O'Connor, Esq., Nealon House, City:
DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for nine weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal.
Yours sincerely,
JOHN McGRIGGAN.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901.
John O'Connor, Esq., Nealon House, Toronto Ont.:
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. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago.
I am, your truly,
(MRS.) JAS. COSGROVE.

7 Laurier Avenue, Toronto, December 13, 1901.
John O'Connor, Esq., Toronto, Ont.:
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 the box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles.
Yours sincerely,
JOS. WESTMAN.

12 Bright Street, Toronto, Jan. 15, 1902.
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. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit.
Yours respectfully,
MRS. SIMPSON.

65 Carlton Street, Toronto, Feb. 1, 1902.
John O'Connor, Esq., 199 King Street East:
I was a sufferer for four months from acute rheumatism in my right arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that you have proved the efficacy of Benedictine Salve as an entitled to this testimonial in removing rheumatic pains.
Yours sincerely,
M. A. COWAN.
Toronto, Dec. 30th, 1901.

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 suffered for nine months. 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. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me a thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was, it will cure without fail. I can be called on for living proof. I am,
Yours, etc.,
ALLAN J. ARTINGDALE, with the Boston Laundry.

256 1/2 King Street East, Toronto, December 16, 1901.
John O'Connor, Esq., Toronto:
DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him.
Yours forever thankful,
PETER AUSTEN,
Toronto, April 10, 1902.

Mr. John O'Connor:
DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted.
Yours truly,
MRS. JAMES FLEMING.
13 Spruce street, Toronto.
Toronto, April 16th, 1902.

J. O'Connor, Esq., City:
DEAR SIR—It gives me the greatest pleasure to be able to testify the curative powers of your Benedictine Salve.
For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable.
Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough.
Respectfully yours,
J. J. CLARKE.
114 George street, Toronto, June 17th, 1902.

John O'Connor, Esq.:
DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve.
Yours sincerely,
T. WALKER, Blacksmith.

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PATRICK F. GRONIN,
Business Manager and Editor.

THURSDAY, APRIL 2, 1903.

CANADA AND HOME RULE.

The House of Commons at Ottawa is the body representative of the Canadian people. Once again this elected assembly has re-affirmed the conviction of the Canadian people that Home Rule for Ireland is a wise and necessary reform, imperial in its influence.

A FAR-REACHING REFORM.

If the Land Purchase Bill which Mr. Wyndham introduced into the British House of Commons last week becomes law—and there is little doubt of its safety—it will lay the foundations of a new order in Ireland. The tillers of Irish soil will be responsible to the Government for the annual instalments upon the purchase money of their farms.

The landlords are getting the top price and are delighted beyond measure. The Irish agriculturists are not grumbling, although their representatives in Parliament are watchful of the details of the Act and anxious to make improvements as the measure is not without its faults.

The settlement of the Irish land question may now be said to be in sight. It is a reform that has cost blood and suffering passing all measure. But the Irish people are militant reformers and do not give in to force and fraud no matter how stoutly buttressed by law.

This Irish Land Bill rings the death knell of landlordism in the British Islands. Other landed aristocracies have gone down in revolutions where the popular excesses were as bad or worse than the vices which provoked them.

It is appropriate that British landlordism should be doomed by the Irish people who were its earliest victims. The system must quickly disappear in Scotland and England. But this is not all. As Sir Henry Camp-

bell-Bannerman points out, the Tory Government of England by the very scope of this reform has rendered Irish Home Rule imperative and inevitable. And Home Rule in due time will flow also into Scotland and England from Ireland.

We have heard a great deal from time to time of Home Rule all round. It has been said that Ireland could not hope to anticipate Scotland and England in the enjoyment of a system essentially federal. Well, Ireland is to enjoy peasant proprietorship of the land first, and she will likewise enjoy the first taste of Home Rule, because she has fought for both.

The day of Ireland is coming. Not alone to her olden British foes is she intended to work rich benefit. Her sons and daughters also, who in the night of her oppression went out beyond the oceans are not lost to the fulfillment of her destined mission for humanity, which is not to be confined by empires or nations, but being moral and religious, will be worldwide.

GRAVE DANGER TO THE CHURCH IN FRANCE.

The article which we republish in another column from The New York Freeman's Journal throws red light upon the situation in France. It has been perceived for a considerable time that the war against the Religious Orders would not stop when the last congregation had been expelled. The Associations Law was only the first stage of the campaign.

The success of the Associations Law means that the outposts have fallen into the hands of the enemy, and that the way is now clear for a movement in force against the Church itself. The Freeman's Journal correspondent tells us what to expect next. Some time ago when M. Combes informed the Socialists in the Chamber of Deputies that they could not undertake to abolish religion in France without having something ready to replace it, he mystified his critics not a little.

The French Government did not determine to uproot the congregations of any desire to make education national, or uniform or anything of that sort. When the monks and nuns have all gone France will be unable to provide for the education of multitudes of children. Nor did the French Government ignore the official protests of England and the United States for any slight reason.

The British Embassy intervened in behalf of the English Passionists of the Avenue Hoche and the English Benedictines of Douay, both certain of expulsion under the Associations Law. The Government at Washington joined in that protest in behalf of American citizens who are members of those and other orders. But M. Combes evidently intends to disregard both England and America in the matter.

The movement against the Church develops daily. Elaborate measures are being taken to prejudice the patriotism of the French people in favor of the policy of the State. The distorted report drawn up against the Congregations by M. Rabier has been published in book form for free distribution. In a preface by M. Henri Brisson the most amazing charges are laid against the Religious Orders. They are described as dangerous to the continuation of republican institutions, ready to organize mobs against the Government, and what not. Congregations like the Eudists and Redemptorists who are working most successfully for education and religion in Canada and the United States are held up to the French people as the most dangerous bodies of men in the world.

Looking upon all this wicked work of misrepresentation in the light of the reputed design of M. Combes to cut France away from Rome, the chief wonder is how the French peo-

ple can be so ignorant or indifferent as to stand it. But neither in the way of political action nor popular resistance is there any sign of revolt against the bold conduct of M. Combes' Government. On the contrary the indications are rather the other way, and before another year has elapsed the fears of schism now beginning to be felt may be unhappily realized.

DIVORCE COURTS NOT NEEDED.

Some of our Canadian newspapers are expressing keen regret that Mr. John Charlton did not press his resolution in the House of Commons last week in favor of a Canadian divorce court to a division, despite Sir Wilfrid Laurier's declaration that the establishment of such a court is not needed in this country. The only argument employed by Mr. Charlton and his newspaper sympathizers is that divorce is reserved in Canada as a luxury for the rich alone. This may not be a statement of fact, but even though it were, the luxury would be one for which the poor have no cause to envy the wealthy. Equality of the laws is, of course, a high principle; but Mr. Charlton does not pretend to assert an inequality of this kind.

ENGLISH CATHOLICS AND THE CORONATION DECLARATION.

Cardinal Vaughan has again taken up the offensive Declaration of the Sovereign and has asked his people to sign a petition against it. The Cardinal and the Catholics of England have this matter deeply at heart and have the support of the many millions of Catholic subjects of the King in their undertaking to bring about its abolition. We republish in our English news the text of the petition. In his letter recommending it to the Catholic people, Cardinal Vaughan says:

"The Bishops have decided to promote this petition in order to support the Bill which is about to be introduced in the Upper House for the abolition of the Declaration in question. As it is important that the petition should be presented at once, I trust that you will use every endeavor to make it known to your people and to obtain signatures amongst them with as little delay as possible. When the petition is complete it should be sent with a request for its presentation to the Duke of Norfolk or to some other Catholic peer."

EDITORIAL NOTES

The Ontario House of Assembly has adjourned until April 21. The Commission of Judges to investigate the Gamey bribery charges will sit without delay. All the divisions of the debate were upon party lines, the Government having a majority of five.

A statement has been cabled to the Press of America to the effect that M. Giron, who eloped with the Crown Princess of Saxony, had entered a Trappist monastery. The Belgian Minister to the Vatican has informed Cardinal Rampolla that the statement is a silly hoax.

The movement to make St. Patrick's Day a national holiday in Ireland is already assured of success. On the 17th March there was a general suspension of business in city, town and country. The Bill for making the day a Bank Holiday having passed the Commons unopposed, is now in the Lords, and it is hardly likely that it will meet with any opposition.

SATURDAY NIGHT MAKES A DISCOVERY.

Saturday Night has now got hold of the story of the Nancy nuns, charged with having overworked and underfed the women in the Good Shepherd homes in that city. Several weeks have elapsed since the Toronto Telegram published the tale. Saturday Night pretends to have found its revelations by the exercise of its own journalistic instincts. After the story came to our notice in The Telegram we made careful search for traces of its origin. The London Daily News and Reynolds's Newspaper appear to be the only English journals that have found anything sensational in the verdict of a French court which gave a girl named Lecoanet, a verdict in compensation for eighteen years' time spent in a Good Shepherd home without wages for work per-

formed. Her case was that she had sometimes worked fifteen hours a day and that she was ill all the time whilst her personal cleanliness was neglected.

The Bishops of Nancy and Grenoble sympathized with the girl, but the Superioress of the convent adhered to her rule that entrance and exit of inmates being voluntary and the work performed by the unfortunate inmates of these homes going wholly for maintenance, no single exception could be made no matter how extreme the case of Mademoiselle Lacoanet might be. The position of the Superioress was upheld by other bishops.

Saturday Night comes to the conclusion from its own highly-colored presentation of the above facts that all charitable and reformatory work can be safely entrusted to the State alone. It neglects to state that the Nancy Good Shepherd homes were under state inspection and no fault was found with them. The court by giving compensation to the girl who had worked so long without wages placed her in a better position than she could possibly occupy coming out of any State reformatory where wages are not paid, nor is any other provision made for inmates than the teaching of trades to fit them for bread winning after their release.

THOSE GRAND TRUNK DISASTERS.

The funeral here in Barrie of Daniel McGuire, who was killed in the collision at Oakville, recalls the record of the numerous disasters which have, for a good while past, occurred on the Grand Trunk. It is said that these disasters which have cost the Grand Trunk hundreds of thousands of dollars, are more than compensated for by the low rate of wages which the company pays to its employes and the extra hours during which the men have to work. It is true the men are paid extra wages for their time, but then the Grand Trunk, while men work during extra time, does not need to employ so many men.

In the case of the Oakville collision, it is certain the men had been deprived of sufficient rest. We know that even here in Allandale, the men have not sufficient rest, and that many have to work on Sundays, and that nearly all the year round. Men who are overworked and deprived of the necessary rest, are not fit for the responsibilities of trainmen. The Grand Trunk authorities are to blame for this. It seems useless and even unjust to dismiss men who have failed in their duties when these men have been required to do more than they are capable of doing.

The manager of the Grand Trunk receives a large salary. He is said to be a great success in rolling up large dividends for the shareholders, but he has not been successful in inspiring the public with confidence, or a sufficient degree of moral certainty that they can travel safely on the Grand Trunk Railway. This is a serious state of things, and in view of what has been happening there is a feeling of diffidence that is really alarming.

Without being a Sabbatarian in the odious sense of the word, without any desire or intention on my part to consign to regions of woe those who would so far forget themselves as to whistle on Sunday, or even occasionally do servile work that may be necessary to the public good, still I am convinced that it is not to the best interests of the G. T. R. or of the community in general, that some men should be detained regularly on Sundays to work, when the work can be provided for during the week by employing more help.

The wisdom of cessation from hard labor one day out of the seven is almost universally acknowledged. The world has found out that it can do less work in seven days than in six, and that the fifty-two days of the year devoted to rest are an addition rather than a subtraction. This incessant hard labor is not fair to man or beast. The nerves, the brain, the muscles, the bones, the entire physical, intellectual and moral nature cry out for the Sunday rest. Why, even the steel locomotive itself needs rest to cool off, or the machinery would break down. Experiments have been made in all departments. In Paris, infidel secret societies have endeavored to abolish the rest of Sunday, and the result was that even the horses stumbled, staggered and fell dead on the streets. God Himself has said: "Six days shall you do work, in the seventh day is the Sabbath, the rest holy to the Lord. Every one that shall do any work on this day shall die."—Exodus xxxi, 15. Experience has shown, even those who are not influenced by supernatural motives, that it is not to their best interests to disregard this commandment. Again let it be remembered, I am not speaking of work which for a short time public necessity may require, but of work which otherwise could be provided for.

CONVENT BURNED AT STE. HYACINTHE, QUEBEC.

Ste. Hyacinthe, Que., March 30. — A new brick building owned by the Marist Bros., and occupied by the Novitiate, was totally destroyed by fire this morning. The inmates, numbering 150, had retired to their rooms, and some of them were half suffocated by smoke. Those sleeping in upper flats rushed downstairs in their night clothes. Loss is \$45,000; insurance \$20,000.

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IRISH LAND BILL.

To the Editor of The Register: Dear Sir—The date on which the Rt. Hon. George Wyndham, Chief Secretary for Ireland, introduced his Irish Land Bill in the British Parliament ought to be a good omen for the success of its passage—it being the anniversary of the glorious announcement made by the Angel Gabriel to the Blessed Virgin Mary, that she was to bring forth a Son who would be the Great Messiah and Redeemer of the world. Such unthoughtful coincidence on the part of Lord Wyndham, I hope, will be marked with good results. Every true lover of the Irish cause should send Heavenward their supplications to God for its passage through the Houses of Commons and Lords.

Should the Bill become law, every Irishman on the continent of America who has relatives in the farming pursuit in Ireland, could not dispose of a few dollars in a more benevolent way than to help them in the purchase of their lands, as the more money that will be paid down at the time of purchase the less interest will be required to be paid and the shorter the term of years to become their own landlords. Hoping these few remarks will attract attention, I am, dear sir,

M. J. McSWEENEY, 38 Kensington avenue, Toronto, April 1st, 1903.

After preaching a sermon on the fate of the wicked, an English clergyman met an old woman well known for her gossiping propensities, and he said: "I hope my sermon has borne fruit. You heard what I said about the place where there shall be wailing and gnashing of teeth?" "Well, as to that," answered the dame, "if I 'as anything to say, it be this: Let them gnash their teeth as he is! Em-I ain't."

A local real estate firm had occasion recently to send a large number of circulars throughout the country. They had no mailing list of their own, but succeeded in getting one from another firm that succeeding events showed was sadly in need of revision. Among the many returned envelopes was one that was addressed to Rev. J. B. Simpson, Kosciusko, Mo. On the face of it was stamped the usual "Returned to writer." The name and address had been scratched off and underneath was the following: "Party dead for eight years. Present address unknown."

DEATHS

MURPHY — On Sunday morning, March 29, at his late residence, 265 Farley avenue, John Murphy, in his 74th year.

ROSSITER — At 96 William street, on Saturday, March 28, 1903, Johanna Rossiter, in her 70th year.

LOWE — On Monday, March 30th, 1903, at his late residence, 49 Hackney street, Patrick Lowe, in his 68th year.

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BRIGHT FUTURE FOR IRELAND

Cheering Speech by Mr. John Redmond in London on St. Patrick's Day.

Reports are now to hand of the speech delivered by Mr. John Redmond at the annual St. Patrick's Day dinner in London. The affair was a grand success.

Mr. John Redmond, who was loudly cheered, spoke as follows: I have once more the pleasant duty of welcoming you all to this St. Patrick's Day celebration, and I have also the pleasing duty of proposing what has come to be regarded as the charter toast of our race—"Ireland a Nation" (cheers). The sentiment of Ireland a Nation has been the inspiration and the solace of the heroes and martyrs of our struggle in the darkest days of the past, and it is the ideal which to-day, when at long last the clouds seem to be lifting over our country, fills our hearts with confidence and with pride (cheers.) Our ideal of Ireland a Nation is not the ignoble dream of mere material gain nor is it, on the other hand, a dream of vengeance on any class or creed within the shores of Ireland whatever their history was in the past. Irish nationality is for us the noble ideal of Thomas Davis (cheers). "Such a nationality," said Thomas Davis, "as merits a good man's help and awakens a true man's ambition—such nationality as could stand against internal faction and foreign intrigue—such nationality as would make the Irish hearth happy, and the Irish name illustrious, it is not a gambling fortune made at imperial play that Ireland wants, it is the pious and stern cultivation of her faculties and virtues. The acquisition of faithful and exact habits, the self respect that rewards a dutiful and sincere life. To gather peasants into snug homesteads, with well-tilled fields and placid hearts—to develop the ingenuity of her artists and the docile industry of her artisans, to make for her own instruction and literature, wherein our climate, history, and passions shall breathe and gain conscious strength and integrity, and the high post of holy freedom—these are Ireland's wants." Ladies and gentlemen, such was Thomas Davis' ideal of an Irish nation, and I think I can say without exaggeration that we to-night may fairly congratulate ourselves that every intelligent, impartial, and observant man acknowledges that Ireland is steadily advancing, aye, and in recent years, rapidly advancing toward the realization of that ideal (hear, hear). In every direction in which I look at this moment Ireland seems to me to be making a rapid advance towards such an ideal as Thomas Davis sketched. The political movement never, in my opinion seemed more full of hope and promise and of early triumph than it does at this moment. During the last twelve months the political situation in Ireland has been absolutely transformed, and to-day we seem if indeed we can trust the signs of the times, to be on the very eve of the first step towards the triumph of our National cause (cheers). If the results should justify our hopes it would be perhaps somewhat ungracious of us to look closely into the causes which have led to the transformation in British political opinion. At the same time, ladies and gentlemen, I feel that in common justice to ourselves we can't ignore the fact that the political success which has so far been achieved for Ireland has been directly due to the unity, perseverance, courage and self-sacrifice of our people. If there had been no unity of political feeling and action in Ireland for the last three years, if there had been no great united political organization such as the United Irish League (cheers), if there had been no united and well-disciplined Irish Party in the House of Commons, and if there had not been in Ireland men ready and willing to sacrifice their ease, and their liberty even in English jails, and in defence of their principles, does any man believe that we would be to-night thinking of a near settlement of the Irish Land Question or hoping for a near settlement of our National claim? Ladies and gentlemen, even if we wished to forget all this, it would be impossible for us to do so here in this room to-night, because the guests of the evening, those who have been honored by an invitation to attend as the guests of the Committee here to-night, are those Irish members of Parliament who since we last assembled at the St. Patrick's Day celebration in London have suffered in British prisons (cheers) I will read their names: Mr. P. A. McHugh (cheers), Mr. John O'Donnell (cheers) Mr. John Roche (cheers), Mr. Michael Reddy (cheers), Mr. John Hayden (cheers), Mr. Wm. Duffy (cheers), Mr. Conor O'Kelly (cheers), Mr. Haviland Burke (cheers), Mr. William Redmond (cheers), and Mr. J. P. Farrell (cheers), whose sad accident we read of in to-day's papers, but from whom, I am glad to tell you, I have just received a telegram informing me that the statement that he has received any irreparable injury to his eyes is untrue (cheers). Now, to those, and to similar men in the different localities in Ireland, and to the movement that they represent and typify, the success of the present political situation, above all else, due. Now, it is not, ladies and gentlemen, on political lines alone that I see Ireland to-day advancing rapidly towards the ideal of Thomas Davis. There is on foot in Ireland at this

moment a great educational revival which has attracted the attention of the world—the admiration of men in every land—a movement which to-day is permeating every class in Irish society, which is stimulating a love for education, which is reviving high National ideas, which is teaching young Ireland, aye, and old Ireland, too (cheers), a pride in the Irish tongue, a pride in Irish literature, in Irish traditions, in Irish poetry, and in Irish music—a movement which, perhaps, above all else, is inculcating the greatest of all political lessons—the lesson of National self-respect and of National self-reliance (cheers). In addition to that, there is at this moment observable the beginning at any rate of a great industrial revival in Ireland. At this moment there are in existence quite a number of new industries of various kinds started in Ireland within the last couple of years, and in addition to that old industries are rapidly learning those newer and better methods which will enable us to compete successfully with foreigners in the production of various commodities. And last, but not least, there is undoubtedly at this moment in Ireland a wave of zeal in the cause of temperance (cheers). Now, ladies and gentlemen, I know this is a somewhat difficult subject to speak upon, for this reason, that here in England the calumny has been common in the past that the Irish were a drunken race. We know that that is a base calumny. We know, judged by any test you like, that in comparison with England and Scotland, Ireland is a sober land. The consumption of drink in Ireland per head of the population is very little more than one-half of the amount consumed in England and Scotland. In spite of that, though Ireland is by comparison with other places a sober country, it still must be a source of intense gratification to every Irish patriot, and to every thinking man, that along with habits of thrift, habits of sobriety are spreading amongst our people (cheers). This, then, ladies and gentlemen, is the Ireland to which we can turn our eyes to-night, a land of political unity, activity, hope, and success, a land which has witnessed a great revival of educational zeal, a land which witnesses the beginning at any rate of an industrial revival, and a land in which you see steadily increasing habits of national thrift and national sobriety (cheers); and I say that this is a record that ought to gladden the hearts of Irish people wherever they are assembled on this St. Patrick's night (cheers). Never in my opinion had the scattered children of Ireland more solid reason for hope or more solid reason for absolute faith in the great destiny of their race. That race, we all believe, is destined to play a great part in working out God's providence all over the world (cheers). That race is, in our belief, destined to be numerous and powerful on the side of good in every land upon earth, and is destined at long last in the cradle of the race to be prosperous, happy and free in Ireland.

Brave races of old have withered apace, And sleep the sleep of peace. The Assyrian hosts and the sons of Troy, And the heroes of Rome and Greece; But ours is a race that fructifies And starts over the ocean blue From the Western nook of an olden world To guide and to rule anew. Its millions tread this wild, wide globe; Its feet are in ev'ry shore— To-day 'tis a thousand times as strong As it was in the days of yore. Then we'll quaff to-night to the grand old race, Whose founts can never run dry— To the race that has lived thro' a myriad years— To the cause that can never die! (Loud cheers).

RELIGIOUS ORDERS MUST LEAVE FRANCE. Paris, March 28.—The Council of Ministers on Friday considered the steps to be taken to carry out the decision of the Chamber of Deputies respecting the religious orders permission to remain in France. Premier Combes will, during the next few days, send an official notification of the official action of the Chamber to each of the congregations, and at the same time the Minister of Justice will apply to the courts to prosecute the congregations which refuse to disband. The courts will also be called upon to appoint liquidators to take charge of the property of the dissolved orders. The teaching orders will be allowed to delay their departure until the end of the school year in July, if no Governmental schools are available. When such schools are available the orders must wind up their affairs within one month.

PRaise FOR A TORONTO ARTISTE. The Sarnia Observer, speaking of the St. Patrick's Day concert in that town says: Miss Nellie Bryne, of Toronto, made her initial bow to a Sarnia audience and received a well-merited and hearty recognition. She has a sweet soprano voice of wide range and compass, which, together with a pleasing stage appearance, completely captivated her hearers. Her rendition of Erin's music and song will long be remembered by all lovers of Irish song and sentiment.

MISSION IN HAMILTON

Rev. Father Stanton, S.J., Defines the Right of the Catholic Church in His Farewell Address.

Hamilton, March 30.—Rev. Father Stanton, S.J., has concluded a successful mission in this city. In his closing sermon he paid a tribute to the charity and liberty he had met with at the hands of the people of this country, and stated that he would have great pleasure in going back to the States to tell his people of the equity that prevails under the British flag. In opening his sermon he referred to the grandeur of man, and all that he had been able to devise and execute by the power of his marvelous intellect. There was one thing, however, that he could not devise, and that was his religion. Man's religion was not left to man's will, it was declared and arranged for him by God, and God never meant that men should devise their own creeds. It was never intended by Jesus Christ that there should be a religion for the first century and a different religion for the nineteenth and twentieth centuries. Nor that there should be one creed for England, another for Ireland, France or Germany, and about 200 for this country. The preacher dealt scathingly with what he termed the system of modern indifference in religion, a system that was built on the principle of a go-as-you-please race. Modern indifference taught a man that so long as he paid his debts and did not harm his neighbor, he would certainly get into Heaven, without the direction of the Holy Ghost or mother church. The religion of such men was on a par with the religion of a certain rabid Democrat on the other side, who, when asked about his spiritual welfare, replied, "Well, father, I've voted the Democratic ticket all my life, and if that won't get me into Heaven, I'm a goner." This system of modern indifference resulted in there being as many so-called religions as there were individualities in the world. The reverend gentleman drew a word picture of what he averred was the condition of things in thousands of homes in the United States where the families were not members of the Catholic Church. He said: "There is the man, the father, who hails Sunday by sleeping in later on that morning than on any other. When he comes down stairs, he has his five-cent cigar, puts his feet on the table, and lazily turning over the 100 pages of his illustrated newspaper, begins his Sabbath observance. The eldest daughter thinks of nothing but what she is going to wear to church, and goes to the church where the ladies wear the best sealskin sashes and have the most twists in their hats. The youngest daughter prides herself on her musical accomplishments, and attends the church where they have the highest priced choir. The little fellows of the family, when they cannot escape going to church, go to one where the biggest bag of candies is given away at the annual entertainments."

"There was vigorous condemnation of the system of modest indifference. 'God forbid,' he continued, 'that the Catholic Church should find fault with those who pay their debts and who are kind to their fellow-men.' What was, however, to be condemned, was the fact that this was all there was to such a man's religious system. It degraded a man's religion to the level of a beast's. A beast did as much, inasmuch as a beast fulfilled his obligations and did not go around trying to kick the head off other beasts. If this was all there was to a man's religion, a man might just as well harness himself between two shafts and put his head in a horse collar. 'Oh, no,' exclaimed the preacher, 'man's religion springs from God and is founded on words spoken from His own lips.' Catholics believed this and also believed that God from the beginning had never tolerated indifference. Under the old law there was no religion but one. There were but two peoples, the children of God and the children of the devil, and so people were taught even the most minute details of their religion. They were told what prayers to utter, what sacrifices to offer and the number and time of the fast days were ordained. Even the vestments of the priests were described by God, and every particular of the material and spiritual side of man's religion was provided for. This was done for all men. The institution of the Mass was fully explained.

Father Stanton deplored the fact that there were millions of his countrymen on this continent who had no knowledge of the consecration and oblation of the host. Where there was no Mass there was no true religion, it was nothing but an imitation of religion. He could not understand why those numbers of intelligent men allowed themselves to be deceived in this way. Why had the Mass been abolished by these other so-called religions? For 1,600 years the entire world had the Mass. By whose authority, then, had it been abolished? He was glad, however, to see that the high Episcopalian and ritualists were adopting many of the forms and ceremonies that had been thrown over by the so-called reformers when the separation took place at the time of Luther. They were coming to their senses. "May God bless their pretensions," said

Aged Criminal (who has just got a life sentence)—Oh, me Lud, I shall never live to do it. Judge (sweetly)—Never mind, do as much of it as you can.

Christianity is the Highest Philosophy.

(By Archbishop Ireland.)

A striking sermon by Archbishop Ireland on the words of the Gospel "Jesus then seeing that they wished to make Him King fled into the mountains," is at hand. The preacher said: Jesus fled because the time for the full manifestation of His power and dignity had not yet arrived. Furthermore, the Jews had not understood the true character of the royalty which He claimed. They imagined a worldly kingdom; Christ's kingdom is spiritual; He reigns over souls, over minds, over hearts. We recognize the true character of His kingdom, and we say to Him, "Jesus, be our King." What are His credentials? I might quote the miracles which He wrought, one of which is the multiplication of the loaves and fishes, as narrated in the Gospel of this day; but, to understand the full proving force of those miracles, we must see them, not one by one, but in their entirety and in their own perspective. We must see back of them the personality of Jesus; we must see, too, the sequence of them in the work of Jesus throughout history. Whatever the attacks of unbelief against the miracles of Christ, His historical figure remains. "The main lineaments of the person and life of Jesus are untouched, undisturbed by criticism," says Mr. Harnack, himself. That is enough for us. "Christ," Mr. Harnack admits, "is the only religion, the only moral law that ever will be." "Christ," says Renan, "will remain unparalleled." He is the son of man, the best that ever went forth from the womb of humanity. He is the son of God, the most perfect manifestation of the Divine that the world has ever seen. How different from all other men. We know men, and we know that there is ever in them shortcomings, defects, obliquities. Christ was sinless. All the perfections of the highest moral nature were His. He spoke as no other man had spoken—the religion preached by Him is the loftiest that could be imagined by man. Philosophers had grasped one, truth, another, another truth—but side by side with truth there were the errors. Christ summed up all that was best, added truths of His own, gave lucidity to what hitherto had been vague. The gospels telling of His teachings and portraying his personality are sufficient proofs; either the authentic description of what really was or so high are their concepts that they demand a supernatural authorship. The sequence was no less supernatural. With Christ and His apostles there entered into the world a power utterly unknown heretofore, utterly unequalled since. There is an abyss between the world before Christ and the world since Christ. With Christ the individual, the family, society were lifted heavenward. In the individual there was created the personal conscience; this is essentially a Christian product—the conscience of the Christian being the divine revelation to him of righteousness for righteousness' sake—being the echo of the voice of a Supreme Legislator. With this consciousness new virtues sprang into existence—charity for the poor, equality among men—purity as tender as the petals of the rose were the flowers decorating humanity. The family, through the unity and indissolubility of the marriage tie, became the shrine of saintly love and all other virtues. The woman was the queen of the household, reflecting Mary of Nazareth in herself; the child toiled of the Babe of Bethlehem; society throbbed with a new life; the dignity of manhood was recognized; despotism became impossible; the shackles fell from the limbs of the slaves, and then took root all the great principles which make for civilization, for progress for social rights and social elevation. Civilization is Christianity. This is the fact of history. That the Christian religion has not taken within its embrace the whole world, that its growth is gradual, that even under its standard there is vice and sin, is no adverse argument. God's ways are slow and gradual in their advance. He places germs in the world which develop with time; and we must remember that He is dealing with free-willed man, who is able to set at naught the best and the most powerful. We judge Christianity not by what it has not done, but by what it has done and what it is able to do where no resistance is made. "And so we ask the question, Is not Christ the highest personification of moral grandeur that the world knows? Is not Christianity the most vital moral principle that has ever been implanted in the bosom of humanity? Is not the divine in Christianity so transparent that all the efforts of adverse criticism have not been able to darken it? And if this is so, we ask, either Christianity is what it professes to be, from God; or, if it is a fraud, is not the moral power that rules the universe responsible? If Christianity is not divine, all is chaos, all is confusion and despair. Furthermore, is it not plain that there is a divine principle at work in Christianity? It has been said by a pagan speaker of the day that the objection to Christianity is that it is too much above human weakness. Very well, but as a matter of fact, Christianity

ROYAL VISIT TO IRELAND. London, March 31.—The official announcement that the King and Queen will visit Ireland in July or August will not come as a surprise. It is well known that the King, ever since he ascended the throne, had set his heart on an Irish tour, and he would have opened the Cork exhibition last year but for the unsettled state of certain parts of the country at the time. In Ireland it is believed that the King is responsible for the extraordinary change that has taken place in the Irish policy of the British Government since the beginning of the year. The coercion regime is a thing of the past, and peasant proprietary a thing of the future. Mr. Wyndham's land bill has had an excellent effect in destroying the germs of disaffection, and it is consequently certain that the announcement of the Royal visit will give the greatest satisfaction to the Irish people.

HUYSMANS' NEW NOVEL.

A good deal of attention is bestowed in France on M. J. K. Huysmans' new book, 'L'Oblat.' M. Huysmans is, if not a widely-read novelist, at least one who always attracts notice when he publishes. In the 'Oblat' he gives the experiences of his old hero, Durtal, who is the author himself, among the Benedictines of Liguget, near Poitiers, who, since M. Huysmans went to live near them, have been obliged to take the road of exile. The novelist does not describe Liguget, but an imaginary monastery near Dijon, where Durtal is an 'Oblat,' under the rule of the Abbot, while living outside and enjoying his liberty. M. Huysmans writes the 'écriture artiste,' not 'artistique,' recommended by old De Goncourt to the members of his academy, which is now founded. At the same time, the author of 'L'Oblat' shows all his old realistic tendencies by describing the monks in anything but the ideal way of such writers as Montalembert, for instance, or Ozanam, author of the 'Poetes Franciscains,' or Thureau-Dangin, who has given to French literature an admirable life of St. Catherine of Siena. M. Huysmans is not so poetically inclined as these great writers, and we have some word-pictures of monks and others which might have been drawn by Emile Zola himself, who was one of M. Huysmans' masters of old, notably while the 'Evenings of Medan' were being written. There are realistic pictures, for example, of the Benedictine Father who presides over the medical department of the monastery, and the author gives an inventory of the bottles, phials, pestles, and mortars in the monastic chemist's shop. Then we have a very unpoetic description of the chief chanter, Dom Ramondoux, 'un auvergat et jovial, quit avait une encolure de taureau.' The reader in the refectory had to go through his work in the most monotonous manner, 'not endeavoring to please his auditors or to bring out any of his own advantages.' His words were, therefore, like 'une pluie de mots gris.' A baron who sings in the church, and who has evidently offended the ear of the author, is described as darning to 'roucouler les falibourdes d'un sous-Goncourt.' This is, assuredly, strange French; but, then, it is according to the Goncourt canons of 'artist style.' In passing, M. Huysmans has a fling at President Loubet, who allows a law to be passed preventing poor children from receiving religious education, while he has his own youngest child carefully instructed in the Catechism, and has Mass said most regularly every Sunday in the Chapel of the National Palace of the Elysee. M. Huysmans has a good deal to say about Catholic art, good and bad, and also about the liturgy of the Benedictines.

What care we about that which we cannot know? Comte and Harrison tell us that there is humanity. What is humanity but what Huxley himself declares it to be, 'a herd of wild beasts.' What is humanity to the individual? A grain of sand in the mountain pile when that individual throbs beneath the pressure of passion and is excluded from all the pleasures and promises of humanity. Haeckel gives us 'matter' as the first and last object of our worship. Matter! It is but the clay we tread upon; it will never satisfy our souls. And where in all this is there any inspiration for morals? The Unknown is the doctrine of Nescience; it has never repressed passion. Humanity, the French novelist has told us, is supreme. How impotent the thought of it is on the miserable being tempted to suicide! And so, if humanity is to live, if humanity is to prosper, if virtue is to be reality, we must invoke over us the reign of Jesus. Balfour and Mallock tell us that without the great principles that underlie humanity there is nothing for us but despair. And so we are driven by all the needs of our nature, by all the needs of society, to invoke over us the reign of Jesus. Let us pledge to Him our allegiance. Let us often visit His temples and then go forth into the busy world with the inspirations which they will give us. Let the life of Christ be the model of ours, and all is well.

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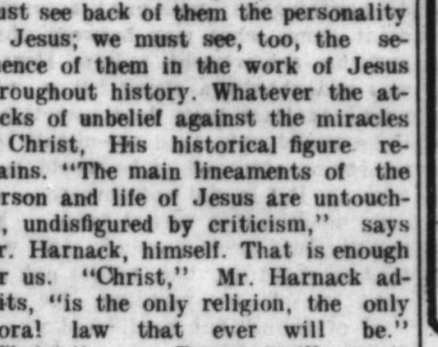
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has taken hold of men and of humanity, and has lifted them to heights, to which otherwise they could never have aspired. Is it not because the force in Christianity is divine? Yes, Jesus, be our King! To whom else could we go? Not indeed, to the science of the day, which makes so much promise and which is such a failure when it steps beyond its true confines, the phenomena of nature. It is Tyndall who says, 'Let us go as far as we can to the very rim of nature, and still what is there beyond?' Yes, what is there beyond? That is what the soul is anxious to know; for, with all that nature has or can give there is within us all an emptiness which nothing in nature can fill. When men of science venture beyond their confines, they know not what they say. Spencer tells us that there is nothing but the 'unknown and the unknowable.'

What care we about that which we cannot know? Comte and Harrison tell us that there is humanity. What is humanity but what Huxley himself declares it to be, 'a herd of wild beasts.' What is humanity to the individual? A grain of sand in the mountain pile when that individual throbs beneath the pressure of passion and is excluded from all the pleasures and promises of humanity. Haeckel gives us 'matter' as the first and last object of our worship. Matter! It is but the clay we tread upon; it will never satisfy our souls. And where in all this is there any inspiration for morals? The Unknown is the doctrine of Nescience; it has never repressed passion. Humanity, the French novelist has told us, is supreme. How impotent the thought of it is on the miserable being tempted to suicide! And so, if humanity is to live, if humanity is to prosper, if virtue is to be reality, we must invoke over us the reign of Jesus. Balfour and Mallock tell us that without the great principles that underlie humanity there is nothing for us but despair. And so we are driven by all the needs of our nature, by all the needs of society, to invoke over us the reign of Jesus. Let us pledge to Him our allegiance. Let us often visit His temples and then go forth into the busy world with the inspirations which they will give us. Let the life of Christ be the model of ours, and all is well.

Fond Mother (to teacher) — Don't you think my boy is bound to make his mark? Teacher—I'm afraid so. It seems impossible for him to learn to write.

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CHILDREN'S CORNER

PUSSY WILLOW.

In her dress of silver gray Comes the Pussy-willow gay— Like a little Eskimo, Clad in fur from tip to toe. Underneath her, in the river, Flows the water with a shiver Downward sweeping from the hill, North wind whistles, loud and shrill.

Birds are loath to wing their flight To a land in such a plight. Not another flower is found Peeping from the bark or ground. Only Mother Willow knows How to make such suits as those; How to fashion them with skill, How to guard against the chill.

FOUR YEARS OLD.

This is my birthday—I'm four years old! Papa says I'm worth my weight in gold, And I guess it must be because I am four; But mamma says I'm worth a great deal more; She gave me a ring that she used to wear When she was little with curly hair, And with that a ride and a party, too, I'm so happy I don't know what to do! And the morning is only just begun— Oh, having a birthday is lots of fun! Were you ever four years old, like me, With a ring and a ride and a birthday tea? —Sunbeam.

THE DISCONSOLATE PEBBLE.

Many years ago a small pebble rolled within the water-edge of a shallow ravine. Other pebbles were prettier, which worried it not at all, but the children playing about the banks preferred the pretty rocks, which worried the little pebble very much. "Oh," it sighed, "how I would like to go if those children would pick me up. They don't know all the things I am good for. I can roll like a marble, if I am humpy, or they could play jackstones with me." One day the news went forth that diamonds were plentiful in the country where ran the ravine, and forthwith a current of humanity poured in that direction. A man walking in the ravine, saw the pebble and snatched it up with eager hands. "My fortune!" he cried. "I shall have home and wife and little children, now." And the pebble was content.

TALKS TO BOYS.

Some time ago, my dear boys, I told you what it means to be a slave of "human respect." No doubt you thought and said to yourselves at the time, "Yes, indeed; it is very foolish to be afraid to act according to one's conscience and better knowledge because others will ridicule or despise us." Now let me give you another reason, to show you how foolish it is to be a slave to the opinions or objections of others. Did you ever pause to think what the motives of such boys are, who ridicule, despise or persecute you, because you will not act or speak as they would wish you to do? In most cases it is pure jealousy. Such fellows are jealous of you, because of your good standing in school, your good name, your progress in life, your good qualities and dispositions. In schools and colleges these jealousies among the boys are to be found quite frequently. Here is, for instance, a boy who gets along splendidly at school. He is never in trouble; he never misses a lesson; he need never be admonished or rebuked for some failing; he gives perfect satisfaction all around and of course is therefore also liked by all his teachers. Now let me tell you, this boy will be the mark for many a jealousy on the part of his schoolmates. There will be hardly a boy in that whole school who will be more envied than this one. But jealousy, having taken possession of the hearts of some less fortunate lads, will not remain inactive either. These boys will try their utmost to win him over to their way of looking at things, to bring him down to the level of their standing. They will attempt to persuade him to desert from his zealous endeavors, asking him, "What's the use of killing yourself?" They will try to set him against his teacher, saying, "He is too strict; nobody can do all he wants; he is never satisfied." They will try to point out some incidents where he has apparently been wronged by his teacher; they will try to get him involved in some trouble by slyly encouraging him to take part in some trick; and then arranging it so that he will be caught in the act or, found out later on, they will point fingers at him, meaning to say, "See there, teacher, what your saintly boy

can do!" In all these things they will approach him as his friends. But if he is strong and cannot be misled, then they will turn his enemies and persecutors. They will begin to make fun of him, ridicule, mock him on account of his good ways. They will try to make him understand that he is the laughing stock of the whole room, hated by all, loved by none. By persecution, therefore, they will seek to accomplish that which they have failed to accomplish by their false representations. Ah, now! If our boy is not firm and determined, he will fall a slave to that monster "human respect." He will begin to think and say, "I can no longer bear up with these remarks and persecutions. I will relax my energy and zeal. I will give others a chance to get ahead of me. I will not show as much respect and consideration to my teachers either, and then I can be one of the 'crowd,' too." See, how the boy talks when he begins to give way to "human respect!" Poor boy! He will sell himself, sell his good name and reputation to others—his enemies; and for what? Simply for the sake of pleasing them, of gaining their favor. Is such a boy not a slave? Poor boy, but foolish boy! Oh, that he would look a little deeper into the hearts of those false lads, he would soon find the grossest jealousy lurking there where he thought to see only consideration and love. The motives of these lads for speaking thus to him, or acting so towards him, were motives of jealousy, not motives of consideration and love for his well-being. Boys, do not believe everything others tell you. If you are so credulous, if you are so easily made to believe everything people tell you, why, what will become of you? Do not think everybody means it as well with you as your parents, priests and teachers. Stand for principles. If you know a thing is right and just, go ahead, and care not for the opinions or objections of others. They may seem to mean it well with you, they may talk very fine to you, but their hearts are full of jealousy and envy. And this jealousy is the motive of all their actions in your behalf. Do not fall into their snares. Beware of them! They are dangerous.—Father Klassen, in The New World.

TRUTH IN A FAIRY NUTSHELL.

(Continued from last week.) "He seemed to be in great distress, and first catching sight of the discontented beggar rushed up to him, crying: "'Gossip' (which means friend) — 'gossip, help me! I am chased by ruffians. They are already at my heels. Hide me in your pack, I pray you!'" "Begone, sirrah!" replied the beggar, "you are no gossip of mine. My hump is heavy enough. What a fool I should be to add to it by so much as a feather's weight!" "At this the little fellow began to wring his hands and weep. All at once he espied the beggar at the other side of the gateway, and ran to him with the same request. "I will do all I can to protect you," answered the jolly beggar, heartily. "Without more ado, the nimble elf sprang upon the old man's shoulder and secreted himself in the top of the pack. Hardly had he done so, when a party of desperadoes appeared in pursuit. They were jeering and vociferating wildly; but, meeting no sign of their victim, and seeing only the two mendicants, the ringleader hastily concluded that the fugitive had turned down a bosky lane which led along by the city wall; and, unwilling to waste time in parley, he plunged amid its shadows, followed by his noisy band. "When they were gone, the jolly beggar whispered to the small wayfarer whom he had harbored: 'Now, gossip, all is again quiet. You may continue on your way without dread or molestation.' "But the knave pleaded: 'I fear to go alone; carry me home, I beg of you.' "Where do you live?' asked the other. "Only just beyond the hill yonder," was the reply. "The jolly beggar set out with his new friend, trudging along slowly and painfully beneath his burden, the addition to which was as the last straw that breaks the camel's back. And as he went he was followed by the derisive laugh of the discontented beggar, who called after him, that he was a zany to take so much trouble for the sake of a vagrant who had no gold with which to recompense him. Heedless of these taunts, the jolly beggar toiled on till he came to the brow of the hill. To his surprise, he found it overlooked a romantic glen, of which, strangely enough, he had never heard. Here, in the light of the full moon, were sporting merrily a company of little people, each arrayed in the colors and after the fashion of some flower common to the region. They were dancing round and round in a fairy ring, singing a sweet refrain. "'Now put me down,' directed the wee wanderer, preternaturally. "The jolly beggar was too tired to resent his lordly tone, or to question why he was now so helpless when he had climbed into his hiding-place with so much agility. He simply lifted the little man out of his pack and set him on the ground. Then he turned away with a cheery good-bye. The frolicsome chap had no notion of letting him go in that manner, however. Grasping the end of his ragged

cloak, he led him into the midst of a sprightly throng, and to a throne of silvery moonlight, where sat the King and Queen of the fairies, in robes of rose petals embroidered with diamond dewdrops. Before the beggar could realize it all, his little acquaintance was presenting him to these royal personages, and telling of their needy subject. Their Majesties thanked him graciously, and the King gave him the place of honor at the right of the throne. "When our friend recovered somewhat from his confusion, he began to pay heed to the song the fairies kept singing in concert. He soon perceived that what he had at first supposed to be simply a gay melody was in reality a kind of task, which they were coning over and over. Each time they began bravely, and with every appearance of confidence; but after a measure or two the words came haltingly, the voices grew ferner, they would break off abruptly and start again. This is what they sang: "Monday, Tuesday! Monday, Tuesday! Monday, Tuesday! and— At the pause which invariably occurred when the came to this point, they would stop dancing, glance pitiously from one to another, and after a moment of perplexity and sadness begin once more. "In a few moments our friend, the jolly beggar, apprehended wherein the fairies' trouble lay; they were trying in vain to learn the days of the week as mortals knew them. 'Poor little creatures!' he reflected, indulgently. "So it is throughout the world. What seems to be a molehill in the path of one, is a mountain of difficulty to another." He listened attentively, and when they next came to a stop, he sang out at the top of his voice: "Monday, Tuesday and Wednesday, too!" "The effect of this timely interruption was beyond the power of words to describe. The King and Queen started to their feet. "'Who's that helping our song?' they cried in delight, though they knew well. "'It is the jolly beggar,' joyfully exclaimed the fairy who had been to town. The whole company repeated: 'It is the jolly beggar,' and shouted and tossed up their caps in glee. "As soon as the King could, he commanded order, and delivered a neat speech as follows: "'Friends and subjects, our guest has accorded us distinguished aid—first by rescuing one of our number from the hands of lawless mortals; and now by helping our song, and revealing to us the knowledge which we have labored so long to obtain, and to discover which we sent our envoy to the city. Therefore, I proclaim three cheers for our guest!" "Oh, did the Fairy King really say that?" asked Celia, incredulously. "Well, something of the kind," rejoined her mother. "At any rate, the little people recommenced their merry clamor, and kept it up, till the King had to pound on the ground with his sceptre before he could get them to listen to him. When he at length succeeded in making them hear, he continued: "'In consideration for these inestimable services, I decree that the hump under the weight of which he has struggled so long shall be taken from his shoulders and hung upon the wall of yonder cliff; and that, if so pleases Providence, he may never more be burdened with it.'" "At this a hundred elves seized upon the hump, cut the cords by which it was held in position, and carried it away in triumph, amid a tumult of enthusiasm. "When the moon set, and the fairy festival was over, the jolly beggar made his way back to the city gate, wrapped himself in his cloak, and slept until morning. On awakening he was inclined to believe that his adventure of the night was all a dream. A consciousness of unwonted strength and elasticity surprised him, however; and soon the astonished exclamation of his neighbor across the way rendered 'assurance doubly sure'—his hump was indeed gone. "'Brother, I wish I were you!' cried the discontented beggar, with great energy. "And his friend did not need to ask the reason this time, for he knew full well; but he generously began to think how he could help his less fortunate brother. To this end he told without hesitation whether the little man in green had led him and how his good fortune had been brought about. "'Some night, if you follow the same path, I dare say you will come upon the selfsame company," he declared. "The little people are not very far advanced in their study of the days of the week; there is much left for you to teach them, and no doubt they will reward you likewise. But you must wait till the next full moon; for then only do they dance in the glen, I am told.'" "I'm h'm!" grunted the discontented beggar; "nothing but moonshine!" "He concluded to try, notwithstanding. A whole month was a long while to wait, and he spent it in a most envious frame of mind. The time drew to an end at last, and, following the directions of the jolly beggar, he set out, passed the brow of the hill, came upon the secluded glen, and caught the little people dancing in a merry round and singing gaily, 'Monday, Tuesday! Monday, Tuesday! Monday, Tuesday, and Wednesday, too!'" "Was there ever anything more ridiculous!" grumbled the discontented beggar, cynically. "They ought to go to the district school, instead of

trying to learn in this kindergarten fashion. I've a mind to play a little joke on them. They will not know the difference, and the King will order the hump off my back in a twinkling.' So when they next sang 'And Wednesday too,' the silly fellow called out noisily, 'And Friday, too!'" "'Who's that spoiling our song?' exclaimed the Fairy King, angrily; for the voice of the discontented beggar had, from much croaking, grown harsh and discordant. Moreover, his Diminutive Majesty detected in its tones a false ring, which put him on his guard. "Describing the intruder, a party of elves dragged him before the throne of silver moonlight, and he found himself trying to make excuses for his presence among them; and complaining at some length how his neighbor, the jolly beggar, always had the best of everything. Seeing that the King listened with apparent indulgence, he became self-confident, and, expecting to be relieved of his hump as a tribute to his wit, attempted to explain his little joke. Like most practical jokes, however, it met with scant appreciation from the intended victims. "'Cattid!' cried the King in fury. 'Do you call it fun to deceive? Would you teach as that Friday comes after Wednesday, when such is not the case? What punishment should be imposed upon one who would falsify impose on us in this manner?'" "His Majesty drew himself up till he looked nearly twice his usual size; he paused, panting for breath, and glared about alarmingly. Suddenly he caught sight of the jolly beggar's hump hanging upon the wall of the cliff. Bring him that tack!" he commanded, in stentorian accents. The elves brought it with alacrity. "Strap it to the shoulders of the discontented beggar!" thundered the irate monarch. The order was promptly obeyed. "'Know, wretch,' continued the Fairy King, 'that here everyone gets his deserts; for this is the place called 'In the Long Run.' You have coveted your neighbor's possessions. Well, take them now—the whole pack of sorrows and disappointments which your companion has borne so patiently. Take them, and learn that the envious man doubles the burden which he is called upon to bear.'" "That is a splendid story!" declared Celia, as her mother concluded. "Of course it is only 'make believe,' though, mother? I know there are not really any fairies." "Well," hesitated Mrs. Treanor, smiling; "at least it is not all 'make believe,' as you say. Perhaps we may call it a kernel of truth in a fairy nutshell." Celia never forgot this story; she often laughed over it. But more than this; whenever she caught a little feeling of envy creeping into her heart, she chased it away by saying to herself, "Dear me! I am getting like the discontented beggar!"

A SPECIFIC FOR THROAT DISEASES.—Brown's Bronchial Troches have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. My communication with the world is very much enlarged by the Lozeng which I now carry always in my pocket; that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer.—N. P. Willis. Obtain only Brown's Bronchial Troches. Sold only in boxes. Price, 25 cents.

A brindled cow, a spotted calf, Were walking on the street; "Walk quite erect, your toes turn out, And speak to whom you meet."

The butcher was the first they met; "Your servant!" cried the calf. "My beef, you mean!" and led it off: The cow remained to laugh.

RUTHLESS EXPULSION OF RELIGIOUS. Paris, March 24.—The Chamber of Deputies by a vote of 304 to 248 tonight rejected the applications for authorization made by the religious preaching orders. The entire session to-day was devoted to a discussion on the Government bill which opposes the application of the preaching orders for authorization, and the Chamber by its vote refused to pass to the discussion of the clauses of the bill, thereby declining to consider the applications separately for authorization to remain in France, and rejected them all by a single vote. Among these orders expelled thus from France is the English Passionist Order, which conducts a church in the Avenue Hoche for English and American Catholics, and in behalf of which British Ambassador Monson and United States Ambassador Porter recently interested themselves.

MIGHT HAVE BEEN SAID OTHERWISE. At a meeting in London lately Lady Henry Somerset, the great temperance worker, was absent through illness. The lady who took her place made this kindly but unexpected exclamation: "Dear Lady Henry has been overworked; and we must, of course, be careful not to kill the goose that lays the golden eggs."

FIVE LITTLE MINUTES are all the time Perry Davis' Painkiller needs to stop a stomachache, even when it is sharp enough to make a strong man groan. Don't be fooled by imitations. 25c. and 50c.

THE THING. Run, girl, away! The Thing is out! It's now right on your trail; No dodging, turning, twisting round Will be of least avail. Where you are safest it is there; 'Tis lurking in the dark; When you are hiding, safe and sound, Its eyes glow like a spark. Upon the stairway when you creep With careful feet and small, Beside you comes its haunting step— Its hand slides on the wall. And shut your eyes, as well you may, It lifts your lids to peep; Or when you run with blust'ry feet It throws you in a heap. And if you say, "I'm not afraid!" It leaps upon your back; Or if you tell a false, false tale It turns your tongue to black. An evil deed will bring it close When cries the wind at night; And when it comes it snaps your heart —And bites as tigers bite. Now Conscience is this haunting Thing; And very kind and mild Is she if you but do your part, A Christian little child.

LIFE OF POPE LEO. "Jubilee Life of Pope Leo XIII.," by Monsignor Bernard O'Reilly, D. D., D. Lit. Laval: The John C. Winston Company, Philadelphia and Toronto.

We have been favored with the specimen pages of the new issue of Monsignor O'Reilly's celebrated "Life of Pope Leo XIII.," This is the official biography, and the only one authorized and recognized by the Holy Father. He himself commissioned the venerable author to undertake the important task of chronicling a career in whose every action the interests of the whole world are so intimately bound up. For the purposes of the work Leo gave the writer every facility—ever document and every personal explanation necessary to establish the facts set forth. For eight years he lived in Rome, laboring at his task, living much of the time in the Vatican, consulting all the archives bearing on the narrative and constantly consulting with the Holy Father as to the more important episodes whereof he was called to treat. He was at this time the private secretary and domestic prelate to His Holiness—a fact which gave him all the more advantage as a historian, and the closer opportunity of making that psychological study of the subject without which no biography can be said to be complete. As each section of the subject was finished, the MSS. were submitted to the Pope for his perusal and correction, and not a sheet was sent to press until it had thus been authenticated and approved.

W. H. HARMER SAYS He used Dodd's Dyspepsia Tablets and was Cured of a Disagreeable Throat very Common Complaint. Were you ever troubled with food and gas rising in your throat? Have you ever had an evening spoiled by the objectionable matter coming between you and an agreeable conversation? When it was the greatest of agony to keep it down and the height of bad breeding to do anything else? Have you bewailed the fate that doomed you to such torture? If you did, you were wrong. It's not fate at all; it's your own stupidity. Others have been in a similar fix and have got out of it. Now? Simply by using Dodd's Dyspepsia Tablets. They are so pleased they are telling others about it every day. W. H. Harmer, of Avonmore, N.B., is one of them. Listen to what he says: "I was troubled with gas and food rising in my throat, Dodd's Dyspepsia Tablets stopped it. Others around here have used Dodd's Dyspepsia Tablets with equally good results." He doesn't say much, but it is to the point. If you are troubled with gas or food rising in your throat—if you are troubled with any of the pains or discomforts of Dyspepsia, use Dodd's Dyspepsia Tablets and the relief will be speedy, the cure permanent.

"And so they have made up their quarrel?" "Oh, yes! As soon as she saw she was wrong she concluded to accept his apology." "My brother is in bad health." "What is the matter with the poor fellow?" "Why, he's got a knot hole breaking out on his wooden leg." "How high did the mule kick you?" "Well, suh, ter tell de truth, I wuz so buzzy gwine up I didn't have no time to take measurements."

Sore Throat! Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply Painkiller a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning. There is only one Painkiller, "PERRY DAVIS."

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A little Sunlight Soap will clean cut glass and other articles until they shine and sparkle. Sunlight Soap will wash other things than clothes.

THE NEW ARCHBISHOP OF TUAM

Bishop Healy, of Clontarf, "a great and learned churchman, succeeds to the staff of St. Jarlath." He has already had, as The Dublin Freeman truly says, "a long career of brilliant service."

GERMANY AND THE JESUITS. Berlin, March 28.—The Government's intention to abolish the provision of the law excluding Jesuits from Germany announced in the Reichstag by Chancellor Von Buelow recently will not be realized.

EARTHQUAKE IN JERUSALEM. Jerusalem, March 30.—An earth shock of unprecedented violence was experienced here at 12.45 this morning. The entire population was panic-stricken, but the damage was slight.

PROTECTION OF PRAYER. Oh! you who are still young, upon whom God has lavished all those gifts which I have lost—candor, simplicity, innocence, friendship, devotion—guard these treasures well; and that they may not die, place them under the protection of prayer.

FRIENDSHIP. We should always have in our heads one free and open corner, where we can give place, or lodging as they pass, to the ideas of our friends.

MIND OF THE CHILD. One necessity of primary education is to follow the order of the child's mind. The mistake of all systems of education is that they follow the order of the mind of the grown-up person, between which and the mind of the child there is a great difference.

LITTLE TROUBLES. The trouble with most of us is that our joys seem to sink out of sight in some inner quagmire, and our pains seem to take root on the thinnest soil and flourish like the proverbial green bay tree.

WHO FINDS SUCH MEN? La Bruyere said: "I would find a man who is sober, moderate, chaste, equitable, declare that there is no God; but such a man is not to be found." For my part, I would find a young man who is chaste, modest, humble, seriously instructed in Christian doctrine, declare that the Faith which he received from his Mother, the Catholic Church, is without foundation; hitherto I have never met with such a young man.—Lafort.

BAD CATHOLICS. You must have heard many times Protestants and infidels saying: "Oh! I'd be a Catholic only there are so many bad Catholics." Now it is easy to understand how those who do not know the teachings of Christ should be scandalized and kept away from the Church because of the fact that so many Catholics do not follow the teachings of their Church.

"MAN IS FILLED WITH MISERY."—This is not true of all men. The well, sound of lung, clear of eye, alert and buoyant with health, are not miserable whatever may be their social condition. To be well is to be happy, and we can all be well by getting and keeping our bodies in a healthy state. Dr. Thomas' Eclectic Oil will keep our bodies in a healthy state. Dr. Thomas' Eclectic Oil will help all to do this.

HELP.

Words of sympathy, deeds of truth, Hearts that melt where the tears fast fall, These are a part of the golden truth; A kind good will is a help to all.

Duty is cold, though the heart be warm, Life is a flame, and the soul lies deep— Under the sun, and the wintry storm, The hills and valleys their purpose keep.

A purpose to bloom when the spring-time comes! A feeling, like love, that awaits its time, Or a sword, that leaps to the sound of drums Or thought, that springs to the lilt of rhyme.

Dark! and the dew falls soft on the bud, Day! and the sun creeps down to the seed, Health and strength in the rolling flood! Fragrance hid in the stony mead!

So we help each other by hope and trust, The time will come to do and give— If the lowly helper say, as he must, Oh, patient toiler, rise and live! —Charles W. Stevenson.

THE MARKET REPORTS.

Grain is Lower—Fair Trade in Live Stock. Tuesday Eve., March 31. Toronto St. Lawrence Market. Trade at St. Lawrence Market this morning was fairly brisk, and the receipts were heavier than they have been for some time.

East Buffalo Cattle Markets. East Buffalo, March 31.—Cattle—Receipts, 100 head; steady; tops, \$7.50 to \$7.75; common to good, \$5 to \$7.40.

Chicago Live Stock. Chicago, March 31.—Cattle—Receipts, 5,500; steady; good to prime steers, \$4.50 to \$5.25; poor to medium, \$4 to \$4.75; stockers and feeders, \$2.75 to \$4.30; cows, \$1.30 to \$4.40; calves, \$2.50 to \$4.60; calves, \$3 to \$6.50; Texas-fed steers, \$4 to \$4.50; Hogs—Receipts to-day, 12,000; to-morrow, 25,000; left over, 3,000; 5c to 10c higher; all bought; mixed and butchers, 7.15 to \$7.35; hood to choice heavy, \$7.40 to \$7.70; rough heavy, \$7.10 to \$7.40; light, \$6.50 to \$7.25; bulk of sales, \$7.25 to \$7.40. Sheep—Receipts, 14,000; sheep steady; lambs, fancy higher; good to choice wethers, \$5.50 to \$6.45; fair to choice mixed, \$4.50 to \$5.50; native lambs, \$5.50 to \$7.45.

Leading Wheat Markets. Closing previous day. Closing to-day. Cash. May. Cash. May. Chicago 72 3/4 72 3/4 73 1/4 73 1/4

British Markets. Liverpool, March 31.—Opening—Wheat, spot steady; No. 1 standard California, per cental, 68 1/2 to 68 3/4; Walla, 68 1/2 to 68 3/4; No. 2 red winter, 68 to 68 1/2; No. 1 northern Manitoba, 68 to 68 1/2; futures steady; May, 68 1/2 to 68 3/4; value, June, 68 1/2 to 68 3/4; Corn, spot quiet; mixed American, per cental, new, 48 1/2 to 49; futures steady; May, 48 1/2 to 49; value, June, 48 1/2 to 49; Flour, Minneapolis, 28 1/2 to 29 1/2.

London, March 31.—Opening—Wheat, on passage, more inquiry; cargoes No. 1 California, iron, passage, 31s 3d to 31s 6d; Walla, red, passage, 31s 3d to 31s 6d; f.o.r.t., passage, 31s 3d to 31s 6d; corn, cargo Galata, Foxonian, prompt, 3d sellers; weather in England overcast; wheat, parcels No. 1, 1st bid, 48s 10d, 48s 10d; within a week, 20s 10d to 21s 10d; about May 14, 20s 6d to 21s; June, 20s 6d to 21s; sold late yesterday; wheat, parcels No. 1, northern Manitoba, within a week, 28s 10d to 29s; wheat, parcels No. 2, northern Manitoba, 28s 10d to 29s; March, 19s 10d to 20s; within a week, 18s 10d to 19s; yesterday, English country wheat markets of yesterday quiet, but steady.

London—Close—Wheat, on passage, paid; La Plata, f.o.r.t., April, 28s 4d to 28s 6d; passage, 28s 4d to 28s 6d; May and June, 28s 4d to 28s 6d; above average quality; parcels Karachi, red, May and June, 28s 4d to 28s 6d; on passage, rather firm; La Plata yellow, 7s, terms, June and July, 18s 10d to 19s; parcels mixed American, March, 18s 10d to 19s; April, 18s 10d to 19s; the paid; corn, parcels Calcutta, March, 22s 4d to 22s 6d; passage, 22s 4d to 22s 6d.

Antwerp, March 31.—Close—Wheat, spot quiet; No. 2 red winter, 18 1/2 to 19; spot American mixed, 18 1/2 to 19; Flour, spot quiet; No. 2 red winter, 18 1/2 to 19; spot American mixed, 18 1/2 to 19.

Paris, March 31.—Close—Wheat, tone steady; March, 27 1/2 to 28; May and August, 27 1/2 to 28; Flour, tone steady; March, 30 to 30 1/2; May and August, 30 to 30 1/2.

Born Near Port Hope. Durrant, Mich., March 31.—G. H. Perrina, prominent physician of Durrant, is dead. Deceased was born near Port Hope, Ont., 55 years ago. Soon afterwards his parents removed to Kincardine. After graduating he took a course in dentistry, and located at Marine City, Mich., where he practiced three years; then he went to Baltimore to study medicine. He came to Durrant eight years ago.

SORROW AN AID.

Sorrow is not given to us alone that we may mourn. It is given to us that, having felt, suffered, wept, we may be able to understand, love, bless.

OTHERS' HAPPINESS. Don't live for yourself, and do not be afraid of diminishing your own happiness by promoting that of others. He who labors wholly for the benefit of others and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions.

HABIT OF GENTLENESS. No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who scatter happiness on every side and strew all life with hope and good cheer.

None knows the weight of another's burden. He that looks not before finds himself behind. At first we hope too much; later on too little.

There is virtue even in the looks of a great man. Women laugh when they can and weep when they will. Everyone is as God made him, and oftentimes a great deal worse.

It is better to be sometimes deceived than to be always suspecting. We make fanciful distinction between eternity and time; there is no real distinction. We are in eternity at this moment. That has begun to be with us which never began with God.

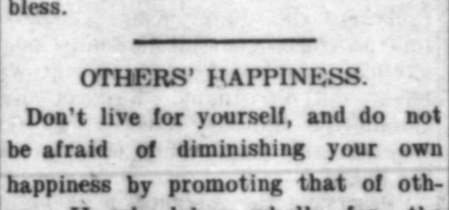
When a disagreeable condition is permanent and unavoidable, it is a duty to take the brighter rather than the more sombre view of the situation and find as much peace and happiness as the circumstances contain.

We may not take up the broken threads of the life that is gone and weave them into a web of joy and hope; but to those who are still left us, who have ears to hear, and hearts to throbb with pain or grief, we may be generous and just, forgiving, loving and kind.

"Look here, you said this gun would shoot 100 yards. I've tried it and it only carries fifty." Isaac Vell, but my friend, there are two barrels.

"ONLY A CUP OF TEA"

Yes, that's all, but if the infusion is made from the genuine "SALADA"



Ceylon Tea it may prove a pleasant surprise to your palate. Supposing you try? Black, Mixed or Green.

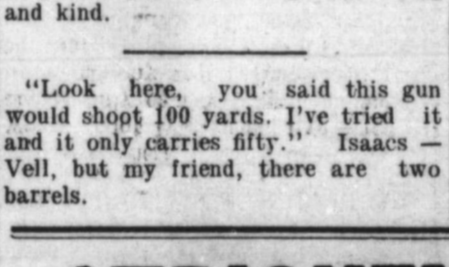
There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

The sweet companions of labor, music and song, kept pace with the strides and advancements of man. The rude chant of the boatman floats upon the water, the shepherd sings upon the hill, the milkmaid in the valley, the ploughman at the plough. The very monotony of life would be a pang to society if it were not interspersed with pleasures and recreations. What more exalts the mind and makes it forget the misery and troubles of this vale of woe? What more charms our friends? What more cheers our spirits and makes us enjoy and beautify of both nature and art than the harmonious sounds of music, thrilling our ears, filling our souls with gladness. Says St. Augustine: "As the voices flowed into my ears, truth was instilled into my heart, while the affections of piety overflowed into tears of joy."

A CURE FOR ASTHMA. Asthma sufferers no longer leave home and business in order to be cured. Nature has provided a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured, and desiring to relieve human suffering), I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Little Tommy—Can I eat another piece of pie? Mamma (witheringly)—I suppose you can. Tommy—Well, may I? Mamma—No, dear, you may not. Tommy—Blame grammar, anyway. Lippincott's.

"AN EXCELLENT FOOD, admirably adapted to the Wants of Infants." SIR CHAS. A. CAMERON, C.B., M.D., Professor of Chemistry, R.C.S.I., Ex-President of the Royal College of Surgeons, Ireland.



For Infants, Invalids, And The Aged. GOLD MEDAL, WOMAN'S EXHIBITION, London, 1900. DR. BARNARDO says:—"We have already used Neave's Food in two of our Homes (Babies' Castle and the Village Home), and I have no hesitation in saying it has proved very satisfactory." July 27th, 1901.

RUSSIAN IMPERIAL NURSERY. Manufacturers:—JOSIAH R. NEAVE & CO., Fordingbridge, England. Wholesale Agents:—THE LYMAN BROS. & Co., Ltd., Toronto and Montreal.

THE CANADIAN NORTHWEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 28, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. ENTRY. Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES. Under the present law homestead duties must be performed in one of the following ways, namely: (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or— (2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or— (3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land. APPLICATION FOR PATENT. Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

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

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

W. E. A. FANNON, Optical Doctor. EYES CAREFULLY EXAMINED. OFFICE HOURS. 7.30 to 9.30 p.m. 219 LANSDOWN AVE., TORONTO.

THE... COSGRAVE BREWERY CO OF TORONTO, Limited. Malsters, Brewers and bottlers TORONTO. Are supplying the trade with their superior ALES AND BROWN STOUTS. Brewed from the finest Malt and best Bavarian blend of Hops. They are highly recommended by the Medical Faculty for their purity and strengthening qualities. Awarded the Highest Prizes at the International Exhibition, Philadelphia, for Purity of Beer and General Excellence of Quality. Register of Merit, Paris 1875. Medal and Diploma 1876-77. BREWING OFFICE, 295 Niagara Street, TELEPHONE PARK 140.

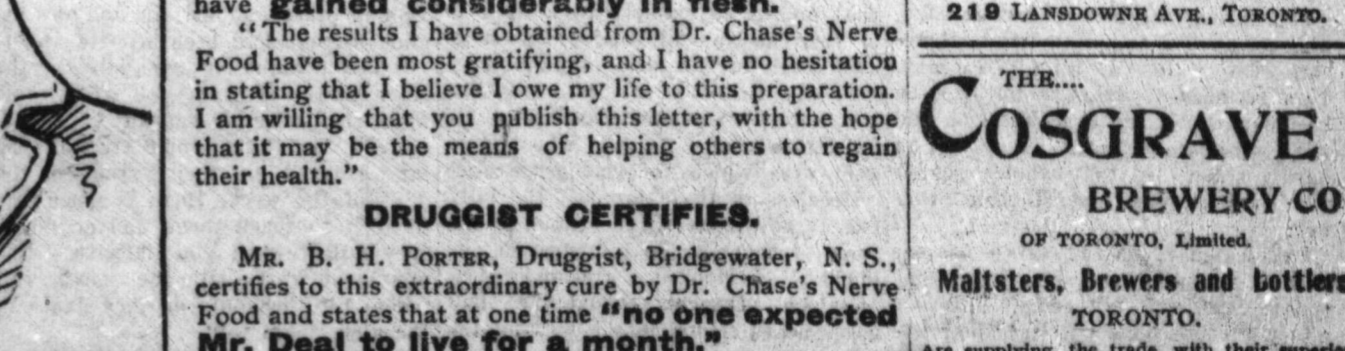
STRICKEN WITH PARALYSIS

Could scarcely walk or talk—Legs and arms were paralyzed— Could do no work of any kind— NERVOUS SYSTEM COMPLETELY EXHAUSTED

People surprised to see him around again, a living witness to the marvellous up-building influence of DR. CHASE'S NERVE FOOD.

Mr. Jas. A. Deal, a respected resident of Bridgewater, N.S., writes:—"About a year ago I suffered a stroke of paralysis, which left me in a very bad state of health. To add to my troubles, last winter I took la grippe, which completely exhausted my nervous system. I could scarcely walk or talk, my legs and arms were partially paralyzed, my blood did not circulate properly, and I could not do any work. In fact, I was so bad that the doctors gave me up and thought I could not live through the summer. "I began the use of Dr. Chase's Nerve Food, and persevered in the treatment, until now I am at work again. The change in my condition has been most remarkable. It is a surprise to everyone to know that I am able to be around again. My nervous system has been built up wonderfully by this remedy. I am able to rest well, my circulation is normal, and my general health good. My appetite is first-class, and I have gained considerably in flesh. "The results I have obtained from Dr. Chase's Nerve Food have been most gratifying, and I have no hesitation in stating that I believe I owe my life to this preparation. I am willing that you publish this letter, with the hope that it may be the means of helping others to regain their health."

DRUGGIST CERTIFIES. Mr. B. H. PORTER, Druggist, Bridgewater, N. S., certifies to this extraordinary cure by Dr. Chase's Nerve Food and states that at one time "no one expected Mr. Deal to live for a month."



DR. CHASE'S NERVE FOOD

Like other nervous diseases paralysis and locomotor ataxia are slow in coming on and dreadful in results. The warning comes by way of headache, sleeplessness, twitching of the muscles, irritability, nervousness, impaired memory, inability to concentrate thoughts, and general weakness. Then is the time to prevent the further development of nervous exhaustion by the use of Dr. Chase's Nerve Food. By increasing the quantity and quality of the blood it

CREATES NEW, VITAL NERVE FORCE, adds firm flesh and muscle and builds up the system. Patient treatment is necessary for all nervous diseases, but by weighing yourself while using this great food cure you can prove its marvellous power as a restorative. 50 cents a box, 6 boxes for \$2.50. At all dealers, or EDMANSON, BATES & CO., TORONTO.