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VOL. XI. No. 28

TORONTO, THURSDAY, JULY 2, 1903

PRICE FIVE CENTS

Ireland's Future and the Proposed Imperial Zollverein

Important Speech by Mr. W. Bourke Cockran in London last week at the Irish Parliamentary Banquet.

At a banquet in honor of Mr. W. Bourke Cockran, of New York, in London, on June 14, by the Irish party the great Irish-American orator delivered the following speech on Irish conditions:
Mr. Bourke Cockran was received with most enthusiastic applause. He said: Mr. Redmond and gentlemen of the Irish Parliamentary Party—He would be of colder cast and nature than some, who could listen unmoved to the eulogy which has been just pronounced and the enthusiasm with which it has been received. Mr. Redmond has been kind enough to speak of my poor services to the Irish cause but when I look round this table and reflect upon the long struggle of 25 years, the sacrifices made, the sufferings borne, and, indeed, the success which has been achieved in it, and the assured triumph that awaits it, it is for me to pay homage to you rather than receive courtesy and homage and compliments at your hands. I believe there is not in all the history of the world a struggle comparable to that which you have waged to the very verge of success. There have been in my recollection countries emancipated from oppressive conditions, and history records many in which the enslaved have broken their fetters but never was there a single instance, I believe, where emancipation has been achieved without outside aid (hear, hear). The country which has admitted me to citizenship would not to-day be a free Republic but for the intervention of France (applause). Instead of having free institutions she would have been suffering under provocation, violence and oppression, which would probably breed fresh resistance, fresh oppression and calamities. Cuba has been emancipated by the intervention of the American people (applause). The states that broke away from Turkey had the active assistance of almost every European state (hear, hear). But here is an island and a people, perhaps as no other nation has ever been

PERSECUTED, ROBBED AND PLUNDERED,
as no other people ever has been despoiled, without armaments, without organization, with nothing but the justice of her cause and the fidelity of her champions, who has resisted the most powerful Government in the world, until now you stand upon the very verge of the promised land, with but a few steps necessary to place you inside its borders of peace, plenty progress and prosperity (applause). Now, I believe, I can prophesy that your victory is practically assured—in fact it does not require the gift of prophecy. It is already within sight. Recent events have established the fact that the Irish question is in process of solution (hear, hear). It may be well to remind you here of the definition I once gave of the Irish

question. I said, "Ireland is the only country in the world where the people own neither the soil on which, nor the Government under which, they live. They have determined to obtain control of both (applause). The English Government have refused them the control of either and that is the Irish question" (applause). The moment one of these rights is conceded the other is bound to follow (applause). When the restoration of the control of the land to the Irish people is assured when the Irish people have possession of their soil there can be little doubt they will obtain possession of their Government. When the foreign garrison is discharged and the landlords no longer hold the land no body will have any particular interest in resisting the power of the Irish people. What the Irish people demand for their country earnestly the Irish people will obtain. I am so certain of that that I have ceased to speculate as to the possibility or probability of it (hear, hear). But Mr. Redmond was kind enough to say and you applauded it that it would be agreeable to all of you if I should form a recruit in your ranks (loud applause). Believe me if I thought any sacrifice or any action on my part could advance the prospects of the Irish people for the recovery of their institutions and their soil and land I would not hesitate to make it, although it involved everything I possessed and hoped to gain (applause). But surveying the struggle you have made the success you have achieved and all the features of Irish life I do not believe there is any man living who can contribute anything to the success with which this contest has been waged or make more certain the victory that awaits you (hear, hear). The battle has been waged by Mr. Redmond and those associated with him so well that it will at all times remain the inspiration of those who lack liberty and desire it and the admiration of those who possess liberty and prize it (applause). I have little doubt about the success of the Irish people in their struggle both for land and their government. I am much more concerned about the use they will make of their privileges when they have gained them, and here is a subject which must necessarily be full of interest for all concerned, to every man who realizes the history of Ireland and gauges the points which necessarily arise in the path where all countries unused to freedom are suddenly called upon to exercise all the privileges of citizenship, the control of government, and the cultivation of the soil. I have very little doubt as to the outlook. The fitness of the Irish people to exercise the power of government has been established on the floor of the House of Commons, and it is the very irony of fate that the signal proof of Irish capacity for government should be gained upon the very spot where it is abolished (applause). I believe there is but one Party in English public life that deserves the name and has the capacity to carry on this government in form of Parliamentary procedure. It has been the feature of the close of the nineteenth century that there has been a marked decay in the vigor of the Parliamentary system everywhere. The decay of Parties—the tendency to split up into groups—has reached England, and to-day, if it should be necessary to form a new Government. I do not know where the King could find any person who could control a majority or a respectable following in England (laughter). In point of fact, if he selected the man with the largest following, he would have to send for Mr. Redmond (laughter and applause) and I am not at all certain, if the Empire is to continue, it will have to be

AN IRISH RATHER THAN AN ENGLISH EMPIRE
(renewed laughter). Now that is not an extravagant assertion. If the King cannot find somebody who controls a majority to hold his conscience and advise his action, he must at least seek that person who has the largest majority, and outside the following of Mr. Redmond I do not know where you can find thirty men in the House of Commons who would agree to follow the leadership of anybody (cheers). One point upon which they seem to be agreed is that nobody should lead them (laughter). Now if the responsibility of the administration of the Empire should fall upon the shoulders of the Irish Party and the Irish leader, you will observe that some very grave questions will arise (laughter). You are forbidden by a very high authority to waste much time upon parochial matters. I think it would have a most beneficial effect if the light of Irish freedom and love of justice should be turned upon Imperial questions. I am not at all sure but we will find reason, with the selection of Mr. Redmond as the coming Premier and the selection of the Irish Party for the Administration of the Empire, in some proposals which have recently been made (laughter and applause). These proposals are highly

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ly significant. They are understood to effect miracles. I do not think Mr. Redmond will attempt miracles; he will be satisfied with acts of duty of a simple kind, but we have recent proposals made that must be of interest to the entire civilized world. It has been suggested that the fiscal policy that governed England for fifty or sixty years should be abandoned, and that a new policy shall be adopted which shall have for its purpose and object the making of everybody rich by making the country poor (laughter), which shall establish abundance by creating scarcity, which shall make food dear that laborers may become prosperous (renewed laughter). Now that is a suggestion which I confess I am not wholly able to grasp. But as I have had some experience of the administration of another Government, I would like to suggest to the members of the Irish Party—very possibly soon to be charged with greater responsibilities than they anticipate—that there are certain calamities of government. Government is able to do a great deal of mischief; of itself it can do very little good. Government can destroy, but cannot create. It can take anything you get by direct taxation or direct confiscation, but it cannot make two blades of grass grow where only one grew before; it cannot cause a tree to fall in the forest and to be fashioned and formed instantly into smooth planks that form these tables round which we sit. Now, if government cannot create anything, it has nothing of its own to give anybody. If it undertakes to enrich one man, it must take from another; if it has a favorite, it must have a victim; and that government only is just that has neither favorites nor victims. Whenever, therefore, you find the Government proposing a plan of beneficence, you may be sure it marks

A SCHEME OF PLUNDER
(applause). You see, there are but ways by which property can be created—one is by production, and the other is by plunder. Anything a man wants he must either make or take it (laughter). There is no other way. It must be made for him by himself or somebody else. Of course, what he obtains by exchange is produced by himself, because it is the product of his product; but when he tries to obtain property by any other means he is engaged in a scheme of plunder, however much he may disguise it (hear, hear). Now, it is well, to bear these few principles in mind when you come to examine any specific proposal that is introduced to enrich people by legislation. The Irish people ask nothing but simple justice—the right to obtain their soil, the right to go to work upon their soil. Once given them that, let them work upon their soil in a condition that guarantees them the possession of whatever they produce, and they ask no other favors. Now, we are told, for instance, that by a system of preferential tariff there is to be a vast spread of manufactures and an increase of prosperity, but you must not examine the matter—you must not consider formulas or expressions. One noble statesman has declared that "Free Trade," for instance, is not the Sermon on the Mount, and a Commoner statesman has declared that the fact that a policy has lasted for sixty years furnishes no reason why it should not be carefully examined. He says you must not have theories, but facts. Now, I agree with him. I think any person who appeals to phrases as fixed principles in economic discussion generally confesses himself incapable of maintaining his arguments. I do not care whether a thing is the consequence of free trade or protection so long as it makes for the prosperity of the people; and I go so far as to say that I think it important that we should define what we mean by either expression.

WHAT DO WE MEAN BY PROSPERITY?
Do we mean huge armies and brilliant uniforms? Do we mean great, big ships with armaments and guns to exercise the gentlemen in blue jackets? We mean by prosperity abundance of commodity, produced by labor, distributed among those who produce them—we mean more loaves, more shoes, all of better quality; better houses, all of plenty of people dwelling within; more schools, and better constructed ones; better hospital

moment you establish a fiscal union it must have some degree of permanence, or else persons can't engage in business under it, and then if this fiscal union is established, some force, some power, must be established, to enforce its provisions upon the parties to it. Every State in the Union is prohibited from establishing any restriction of commerce with a sister State, and every other State has suddenly tried to do it. The whole object of our constitution—and three-fourths of it is based upon decisions which have been effected by attempts of the States to impose some kind of restriction upon the other States, but American Supreme Courts are constantly employed in setting aside such laws. Who is to enforce the condition of fiscal union proposed by this latest scheme? The Colonies must surrender their independence to England or England must surrender her independence to the Colonies (hear, hear). There can be no midway, and I desire to call the attention of the English people, who have been led to associate themselves in hostility to the demand of Ireland for Home Rule, to consider carefully whether from any Irish source a suggestion was ever proposed so fatal to the integrity of the Empire (applause), so fatal to the supremacy of England over every part of her dominions, so fatal to any claim that the Empire can remain together as this suggestion which involves dependence by the Colonies to which they will never submit, or else by England (hear, hear). Well, then, we are told to reconcile everybody to this proposal that somebody will be rich by it. First of all the laborer is to have the price of food increased and his wages increased afterwards. Now there is no doubt that his food is going to be increased in price (hear, hear). Suppose the prophesy about the increase in wages should miscarry, what, then, would be the condition of the laborer? Nay, more if it be true that the conditions that increase the price of food diminish instead of increase the price of labor, then the condition of the laborer as a class is worse than the first (applause). It is perfectly clear that anything that increases the price of food or raw material must diminish the price of wages. You know the two mixed conditions—if the field of labor is increased the competition for employment is increased, and wages go up. If the field of labor is narrowed competition is narrowed, and the rate of wages goes down. If you diminish commodities you necessarily restrict the field of employment and necessarily restrict wages (hear, hear). Now here is a large proportion of the community who believe that any increase in the cost of commodities must diminish their volume and ultimately reduce the rate of wages.

HERE IS A TEST
which I suggest. It is that if there is to be any change in the price of food, in the hope that it will be followed by an increase in the rate of wages, just reverse the process, and insist that the rate of wages be increased first, and I promise you, gentlemen of the Parliamentary Party, (Continued on page 5.)

Senator Cloran
Ottawa, June 28.—It is as good as settled that Mr. H. J. Cloran will be called to the Upper House in succession to the late Senator O'Brien.

Archdiocesan Retreat
The annual clergy retreat for the Archdiocese of Toronto was held from Monday evening to Saturday morning of last week at Niagara Falls. The retreat was attended by the Archbishop and fifty-three priests. It was conducted by the Superior-General of the Carmelites at Rome, Father Peters.

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Irishmen Banqueted the Hon. John Costigan, M.P.

Champion of the Irish Cause Receives a Fitting Testimonial—Presented with a Cheque for \$1,500 by his Admirers—Speeches and Songs around the Festive Board.

The banquet tendered to Hon. John Costigan last Thursday evening in St. Patrick's Hall, by the Irishmen of Ottawa was a decided success. About two hundred people sat down to a sumptuous spread and the speeches afterwards were such as we seldom hear on such an occasion. Mr. Samuel Cross, chairman of the banquet committee, presided, and did the position honor. On his right sat Hon. John Costigan, the guest of the evening, Hon. Speaker Power of the Senate, Hon. J. J. Guerin, Senator Sullivan, Hon. Mr. McSweeney, Senator Coffey, Mr. Wm. Power, M.P., and Father Murphy; on his left were Hon. R. W. Scott, R. Lemieux, M.P., Hon. Charles Fitzpatrick, Mr. Chas. Marcell M.P., and Mr. A. A. Wright, M.P.

Telegrams of regret at not being able to attend, and expressing good wishes were received from Mr. John Heney, sr., at Father Point, Que.; Mr. D. J. Hennessy, Butte, Mont., national director of the A.O.H.; Rev. Father Fallon, Buffalo, and from Mr. C. C. Meyer, Danish Consul, and Hon. F. R. Latchford, who was to propose the toast to the guest. All of the telegrams bore the heartiest expressions of appreciation and good will for the Hon. Mr. Costigan.

In his reply to the toast to his health Hon. Mr. Costigan spoke for almost two hours and gave an interesting resume of his career as the representative of the Irish Catholic people in Parliament.

A number of lady friends of the gentlemen attending the banquet occupied seats in the gallery of the hall.

TO THE GUEST.
Dr. Freeland replaced Hon. F. R. Latchford in proposing the toast to Hon. John Costigan, the guest of the evening. In doing so he paid the highest tribute to Mr. Costigan, referring especially to the incident of the debate on Mr. Costigan's Home Rule resolutions voted upon recently in the House of Commons. He said that he spoke for the Irish citizens when he said that they appreciated the efforts of Mr. Costigan on behalf of suffering Ireland. He also spoke appreciatively of the efforts of the French parliamentarians in supporting the Home Rule resolutions. But there had been one discordant note to mar the harmony, in that some forty members had not only voted against these resolutions, but had insulted and maligned the grand old champion of the Irish cause by saying that he was trying to solicit the friendship of the Irish people of Canada. "As if he had not done this long ago," said Dr. Freeland. Mr. Costigan did not seek the position. It was thrust upon him as a result of the request of Mr. John Redmond and Hon. Edward Blake, made when they visited Canada in Ireland's behalf.

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the candidate of his people, because they had been fooled for a time before it. He was young at the time, inexperienced and poor as a church mouse. There was no need of being a Home Ruler to hold the constituency which he represented. They had differed with him at the time on the New Brunswick school question, but they knew that they could trust him on other matters, and he was elected. Following the school question came the question of Confederation. He had been an anti-confederate and had fought the question. In New Brunswick at that time there was a majority against confederation of 32 to 9. Not a Minister that had favored confederation had been elected.

He had then been offered the position of Postmaster-General in the confederation government, which subsequently gained power, but he declined it, on the ground that he had been elected to represent a people opposed to confederation, and he did not propose, under any circumstances, to leave them. He had been subsequently elected to the Provincial House through hard fights, but the manner in which those political battles had been fought did a great deal to bring the Catholic and Protestant elements together and, in consequence they became fast friends. When he came to Ottawa elected to the first parliament of confederated Canada, he did not come through any favor of the government of the day, but came because the people of Victoria had chosen him as their representative.

Hon. Mr. Costigan then outlined as some length and defended his stand in the crisis of 1896 with Sir Mackenzie Bowell and remedial legislation.

"It has been said that I was a traitor, but I was one of those who was loyal to Sir Mackenzie Bowell when the others had given him a blow below the belt by resigning to wreck his Cabinet and drive him out of power. I stood by Sir Mackenzie Bowell because I thought that by doing so I could gain legislation which would protect the minority in Manitoba. I would sooner go on one meal a day than betray my people. Those were the conditions on which I entered the Tupper Government and they are not such as to be ashamed of." Loud cheers greeted Mr. Costigan's statement.

Mr. Costigan, continuing, said that while looking after the rights of the minority he had always endeavored to keep from interfering with the rights of others. At the same time he said that unless the minority looked after themselves they would certainly suffer. He had tried to do his duty by the people he represented. He had no further ambition in life now. He had had enough of politics. He had seen more ingratitude than they could put in a book, but this had been largely wiped out by the occasion of the evening.

He concluded by extending thanks to those who had conveyed their feelings and esteem for him by the testimonial, his warmest and heartfelt thanks. His conscience, he said, told him that he had done his duty. This was perhaps the last time that he would have the opportunity of speaking to them, but he felt that they had shown him that his principles had been appreciated, and he thanked them for it.

THE PARLIAMENT.
The toast to the Parliament of Canada was proposed by Mr. M. J. Gorman, K.C., and replied to by the (Continued on page 4.)

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OTTAWA UNIVERSITY

(Continued from last week.) (Continued from last week.) medal, presented by Rev. A. Valliquet, O.M.I., Superior, Hull, P. Q., awarded to Martin O'Gara, Ottawa. Second form, French course—Silver medal, presented by Rev. J. Gascon, P.P., Grenville, P.Q., awarded to H. St. Jacques, Ottawa. First form, English course—Silver medal, presented by Prof. E. Stockley, M.A., Ottawa. Awarded to Edmund Byrnes, Ottawa. First form, French course—Silver medal, presented by Mr. A. Charron, B.A., Ottawa, awarded to Alfred Verreault, Ottawa. Second form, English course—Silver medal, presented by Mr. A. Charron, B.A., Ottawa, awarded to Alfred Verreault, Ottawa. SPECIAL MEDALS. The Warnock gold medal, presented by James G. Warnock, Ottawa, for highest note in B. Ph. examination. Awarded to Vincent Meagher, Read, Ont. Bronze medal, presented by James Hyde, President of l'Alliance Française en Amérique, for proficiency in French by English-speaking student. Awarded to James Walsh, Read, Ont. Bronze medal, presented by James Hyde, President of l'Alliance Française en Amérique, for proficiency in French by French-speaking student. Awarded to Raoul Lapointe, Ottawa. Silver medal, presented by Very Rev. J. E. Emery, O. M. I., rector, for the best speech of the annual Prize Debate. Awarded to John Burke, Ottawa. COLLEGIATE COURSE. First English course—Nicholas Bawlf, Arthur Cox, honorable mention, Edmund Byrnes, Gerald Dunne. First French course—Albert Couillard, A. H. Verreault. Honorable mention, R. Gaudry, Aur Cote. Second English course—Rupert Vallillee, R. Cosgrove. Honorable mention, Wm. Kennedy, Martin O'Gara. Second French course—Henri St. Jacques, E. Theriault. Hon. mention, Emile Beroard, Henri Letourneau. Third English course—James McNeill, Hugh Donohue. Hon. mention, Jas. Gillies, Jos. Cassidy. Third French course—A. Bastien, O. Dion. Hon. mention, G. Verreault, E. Chartrand. SECOND FORM. (English Course.) Greek—Francis Johnson, R. Vallillee. Hon. mention, John Cox, Martin O'Gara. Hon. mention, R. Cosgrove, F. Johnson. English—Wm. Kennedy, Fred. O'Keefe. Hon. mention, M. O'Gara, R. Vallillee. French—James McNeill, M. O'Gara. Hon. mention, J. Marshall, H. Donohue. History—M. O'Gara, Wm. Kennedy. Hon. mention, Fred. O'Keefe, L. Brennan. Zoology—M. O'Gara, Fred. O'Keefe. Hon. mention, R. Vallillee, R. Cosgrove. Zoology—H. St. Jacques, E. Beroard. Hon. mention, E. Theriault, R. Joran. Mathematics—H. St. Jacques, E. Beroard. Hon. mention, R. Joran, L. Joran. FIRST FORM. (French Course.) Latin—Ed. Byrnes, H. Howard. Hon. mention, J. Gravel, G. Driscoll. English—Ed. Byrnes, A. Cote. Hon. mention, A. Stanton, F. Higerty. French—F. Johnson, H. Southwick. Hon. mention, Art Cote, Jos. McCool. History—A. Houle, Ed. Byrnes. Hon. mention, G. Driscoll, N. Bawlf. Botany—A. Houle, Ed. Byrnes. Hon. mention, J. Bazinet, L. Boileau. Mathematics—A. Howard, John Brankin. Hon. mention, A. Stanton, Jos. Gravel. FIRST FORM. (French Course.) Latin—A. Couillard, A. Verreault. Hon. mention, Aur. Cote, E. Courtois. French—E. Courtois, A. Couillard. Hon. mention, A. Gaudry, A. Verreault. English—Ivanhoe Desrosiers, H. Legault. Hon. mention, A. Verreault, Aur. Cote. History—A. Verreault, A. Couillard. Hon. mention, J. Legris, M. Lachaine. Botany—A. Gaudry, A. Verreault. Hon. mention, A. Couillard, M. Lachaine. Mathematics—A. Verreault, L. Bisson. Hon. mention, Ivanhoe Desrosiers, M. Lachaine. Instrumental Music—Arthur Lapres, Arthur Roque, Hon. mention, Achille Langlois, E. Gauthier. COMMERCIAL COURSE. Those Who Receive Prizes and Diplomas in Business Training. The following have passed successfully, and in order of merit, the prescribed diploma examinations: J. H. Macdonald, Macleod, N.W.T.; O. E. Poissant, Montreal; P. T. Kirwan, Ottawa; A. Anderson, Ottawa; G. L. Kirwan, Ottawa; Albert Michaud, Ste. Anne de Bellevue; J. W. Peachy, Ottawa; Jno. C. Bradley, Durango, Col.

sum of the marks for all the branches not less than fifty per cent, in any branch. Graduating Class—Gold medal presented by A. Lussier, B.A., Ottawa. Awarded to O. E. Poissant, Montreal. First in merit. Third Grade—Gold medal presented by J. L. Chabot, B.A., M.D., Ottawa, A. Fink, Mattawa. First in merit. Second Grade—Gold medal presented by R. Cameron, Buckingham, Que. Awarded to E. Mondor, Sault Ste. Marie, Mich. First in merit. First Grade—Silver medal presented by W. Thompson, Albany, N. Y. Awarded to Jno. Kehoe, Sault Ste. Marie, Ont. First in merit. Preparatory Grade—Silver medal presented by J. B. Lyons, Albany, N.Y. Awarded to George Dayon, Ottawa, Ont. First in merit. Special medal—Gold medal presented by A. McMillan, Ottawa. Awarded to James Harry Macdonald, Macleod, N. W. T., for highest notes in commercial branches in diploma examinations. SPECIAL PRIZES. Good Conduct—Jos. Sigovin, O. Gibeault, Jos. Martineau. Hon. mention, F. Gervais, E. Durocher, A. Mousseau. Application and Earnestness—Frank McCann, Jos. Martineau, E. Durocher, Hon. mention, W. Baril, R. Morin, F. Gervais. Christian Doctrine, first English division—Harry Macdonald, Alex. Anderson, P. T. Kirwan. Hon. mention, G. L. Kirwan, J. C. Bradley, A. Fleming. Christian doctrine, second English division—Frank McCann, E. Leacy, M. Skelly. Hon. mention, D. J. O'Brien, A. Mousseau, G. Breen. Christian Doctrine, first French division—Joe. Martineau, Omer Langlois, Rene Morin. Hon. mention, M. Rousseau, E. Hainet, A. Michaud. Christian Doctrine, second French division—W. Baril, Edward Chartrand, J. Delisle. Hon. mention, E. Durocher, C. Labelot, D. Boyer. Christian Doctrine, third French division—Alfred Gibeault, A. Hamelin, L. Lane. Hon. mention, O. Gibeault, R. Peachy, R. Caron. THIRD GRADE PRIZE LIST. English—Frank McCann, Allen Fleming, Willie Baril. Hon. mention, J. Martineau, E. J. Gauthier, E. Hamel. French—E. J. Gauthier, M. Rousseau, W. Baril. Hon. mention, J. Martineau, E. Gagner, R. Morin. History—Frank McCann, Allen Fleming. Hon. mention, M. Rousseau, J. Martineau. Geography—Allen Fleming, M. Rousseau. Hon. mention, Frank McCann, J. Martineau. Arithmetic—E. Galpeau, A. Fleming. Honorable mention; J. E. Gauthier, J. Martineau. Bookkeeping—J. E. Gauthier, A. Langlois. Hon. mention, A. Fleming, H. Chartrand. Drawing—H. Chartrand, E. Hamel. Hon. mention, J. E. Gauthier, A. Fleming. Stenography—E. Hamel, F. McCann. Hon. mention, J. E. Gauthier, R. Morin. Penmanship—H. Chartrand, R. Valliquette. Hon. mention, A. Arcand, E. Hamel. English—Chas. Kehoe, H. Menard, F. Gervais. Hon. mention, J. Bennighaus, E. Gagner, E. Durocher. French—C. Lanctot, A. Barrette, E. Chartrand. Hon. mention, J. Delisle, R. Legault, F. Hamel. History—Chas. Kehoe, H. Menard. Hon. mention, J. Bennighaus, E. Durocher. Geography—Fred. Gervais, E. Durocher. Hon. mention, H. Menard, Chas. Kehoe. Arithmetic—E. Gagner, R. Legault. Hon. mention, Fred. Gervais, J. Bastien. Bookkeeping—W. Guertin, F. Gervais. Hon. mention, R. Legault, H. Menard. Drawing—Fred. Gervais, J. Delisle. Hon. mention, J. Bastien, E. Durocher. Penmanship—J. Delisle, F. Gervais. Hon. mention, W. Guertin, E. Durocher. Map drawing contest—W. McHugh, F. Gervais, E. Mondon. Hon. mention, A. Bonneville, J. Finegan, E. Durocher. FIRST GRADE, DIVISION A. English—Percy Mulligan, A. Barrette, Geo. Breen. Hon. mention, R. Foley, A. Desrosiers, R. Bigras. French, first grade—L. Lane, A. J. Gibeault, E. Durocher. Hon. mention, R. Peachy, O. Gibeault, J. B. Monfils. History—F. Hamel, Geo. Breen. Hon. mention, P. Mulligan, R. Bigras. Geography—F. Hamel, R. Bigras. Hon. mention, Geo. Breen, P. Mulligan. Arithmetic—F. Hamel, P. Mulligan. Hon. mention, R. Bigras, R. Peachy. Penmanship—A. Tremblay, R. Foley. Hon. mention, G. Gauthier, W. O'Brien. WIRST GRADE, DIVISION B. English—O. Gibeault, S. Chalifour, T. Donnelly. Hon. mention, C. St. Onge, M. Charbonneau, A. Gibeault. French, preparatory—F. McCann, Ray Davis, E. Leacy. Hon. mention, J. Bennighaus, W. O'Brien, John Kehoe. History—S. Chalifour, M. Charbonneau, H. Ouellette, O. Gibeault. Geography—M. Charbonneau, S. Chalifour. Hon. mention, O. Gibeault, E. Ouellette. Arithmetic—E. Ouellette, S. Chalifour.

four. Hon. mention, M. Charbonneau, J. Langlois. Penmanship—M. Charbonneau, R. Souliere. Hon. mention, Thos. McGreevy, E. Ouellette. La Grande Chartreuse Scenes at the Closing of One of the Most Famous of French Monasteries. (From The New York Evening Post.) The excitement of the Catholics in France over the present expulsion of the religious orders, which has already resulted in riots in different parts of the country and in the resignation of several army officers—among them the distinguished colonel of the Fourth "Dragoons, Monsieur de Combertin—is particularly apparent here in Grenoble and the surrounding Dauphine region. For a time it was supposed that the Carthusians of La Grande Chartreuse would not be excluded in the forced exodus of the "religieux" because of the financial benefits accruing to the country from their presence. When, however, Monsieur Combes sent forth the order expelling also the monks of La Grande Chartreuse the indignation was great in all Dauphine. In Grenoble especially, these monks are highly regarded and beloved. Their liquor factory at Fourvoirie gave employment to a large number of workmen; they built and sustained a free hospital at St. Laurent-du-Pont, as well as an asylum for deaf mutes near the monastery. A large part of their immense revenue was given away yearly in charity. The majority of the monks have already gone, taking with them their treasures, their library, their chronicles, and the appliances for making their precious liquor. Only a handful of brethren remain to represent their order in the mountains of the Massif de la Chartreuse, where since 1089 Carthusian monks have lived, prayed and died. It is true this handful has been carefully selected, and only able-bodied men, keen-witted and of cool judgment were allowed to remain to hold the monastery against the Government. They have barricaded the doors, no one is given exit or entrance, they are provisioned for three months, and it is their avowed intention to compel the Government to forcibly eject them, and by so doing, said Father Clovis, "violate in our persons the rights of citizens." As the expulsion was expected to take place on the night of the 29th, a small party of Americans, myself among the number, determined to visit without delay the famous monastery before its extinction. It is not the time of year the average tourist selects for a visit to La Grande Chartreuse. The snow lies too deep yet on the mountains, the road is not without its dangerous places, and the air is far too cold for comfort. Nor are the "voitures de service" running, and those who contemplate an excursion must either walk or engage a private carriage. At 7 o'clock on the morning of the 29th of April we accordingly started for the monastery. SCENES ON THE WAY TO THE MONASTERY. We were accompanied by Madame la Comtesse G., whose husband, an ardent Catholic, is among the vast number arranging a "manifestation" when the moment of expulsion comes. We drove past the little village of Coreac, along the ledge of the "Col de Venec," where we commanded a magnificent view of the valley Graisivaudan, watered by the winding Isere, and the more distant lying Drac. The white houses of that "coquette ville" Grenoble glistened gayly below, unweary by the grim, gray walls of Fort Rabaut above it. On our right towered Mount Saint Eynard, his bleak fort isolated in the clouds. The snow became less deep as we descended into the valley of Saint Hugues, where small hamlets snuggled cozily on the side of protecting mountains. But, if we left a rain storm above us, we found a driving rain storm awaiting us. We arrived at Saint-Pierre-de-Chartreuse wet and cold and hungry. We halted at the small hotel for lunch. There was an air of suppressed excitement about the inn, and indeed in the usually quiet little village as well. From the direction of the convent came a succession of women and children, trudging along in the pouring rain, carefully balancing under their arms cheaply-framed pictures of saints, of the Virgin, of the infant Christ—the farewell gifts of the Chartreuse monks. But a longer procession passed them, ascending the steep mountain road to the convent, a procession composed of peasants, some white-haired, the backs bent with age, others in the full vigor of manly strength, and still others not out of their boyhood days. Not for monkly gifts were these peasants going—but to join the army of campers outside the convent walls. My attention was, however, particularly attracted to a quiet, elderly man, military in appearance, and possessing a fine air of distinction. He was keenly alive to all that took place in the dining room and watched sharply each new arrival. Once his stern features relaxed and I saw him smile kindly upon a tall young man

who entered. Madame G— whispered to me, indicating the new arrival: "That is Monsieur Ponsset, the 'avocat' of the Chartreux Brothers." This young lawyer has for many days past remained behind the convent walls with the monks, advising them, directing them in every step they take in resisting the government's action against their order. Later, during lunch, Madame G— learned that our military-looking neighbor was Count P— de C—, with whom her husband was well acquainted. She promptly made herself known to him, at the same time introducing us. We had a most interesting conversation with him. For eight days he had been in camp beyond the walls of the monastery. He came up on the first rumor that gendarmes were to be sent to expel the monks, and such was his haste that he stopped for nothing, not even for a change of clothing. He was in a white hunting costume, very much soiled as to color from his long exposure in the mountains. He intended, he added, to remain to defend the monks if any violence was offered them. We heard him give an order to send forthwith all the necessary ingredients for a punch to the camp about the convent. He turned to us with a smile and said we must not suppose him capable of consuming that amount of liquor; that he intended it for his men in camp, who had slept for nights in cold and wet; without covering of any kind. It was almost 2 o'clock in the afternoon when we again stepped out in the pouring rain and into our carriage. The Count had preceded us in his picturesque figure enveloped in a long black cape, and a "beret" (a species of Tam-o-Shanter) covering his gray locks. THE MONASTERY OF THE GRAND CHARTREUSE. Three-quarters of an hour later we reached La Grande Chartreuse. Behind the great stone inclosure of the convent no sign of life was apparent. The heavy wooden doors were locked and barred; the "avocats" alone can gain admittance there. But beyond the walls a curious scene of animation reigned. In all the little sheds and outhouses of the monastery bonfires blazed; around them peasants were drying and warming themselves, while on some fresh-laid straw nerved tired watchers slept. One young fellow stepped up to us as we entered a shed and invited us to share the welcome warmth of their fire. He pulled a large log nearer the blaze, at the same time apologizing that he could not offer us more comfortable seats. "When it is war-time," he said, "one cannot have many conveniences." "Ah! it is war, then?" I asked. "I hope so," he replied, significantly. "There are not many of you," I continued tentatively, at the same time throwing a comprehensive glance at the figures about the fires. "The others are in the forest—everywhere" (par-tout), he answered quietly, casting another stick into the blaze. Just then the Count came up to us, in his hands some small "objets de piete," which he presented to us, saying he had begged them from the monks as souvenirs for four ladies of his acquaintance. A CONVERSATION WITH ONE OF THE FATHERS. We were very desirous of a conversation with one of the fathers, and asked the Count if he could not persuade one of them to talk with us through the small grating in the gates. He promised to lend us his influence to obtain our wish. We accompanied him to the great wooden gates, before which stood a crowd of men who had also come up from Saint-Pierre to interview the monks. They had rung the big bell, knocked vigorously on the doors, and made, in fact, every effort to obtain some response. But no sign came from the inclosure that they were heard. The Count pulled the bell gently, then stepped up to the small wooden slide in the gate and, called softly: "Frere, frere, c'est moi." Instantly the slide was withdrawn, and through the grating a cowed head was just visible. The Count explained our desire to have a conversation with one of the fathers, and added, "as well as benediction." The brother said he would inquire, and before long he returned with the reply that if we could wait till 4 o'clock our petition would be granted. Unfortunately we could not wait. As we turned to leave, I noticed for the first time, suspended from a tree, an unfurled flag of France draped with long streamers of black crepe; beside it floated the red flag of the convent, the "Bleeding Heart" in the centre. "Who did that?" I inquired of our new friend, and pointing to the black draped flag. "We did. France is in mourning," he made answer. He then saluted us gravely and disappeared. As we made our wet descent to Saint-Laurent-du-Pont, we passed the still unending stream of peasants mounting to La Chartreuse. They were all unarmed, save for great mountain sticks, but a certain unsmiling mood seemed upon them which augured ill for the gendarmes when they should appear. April 29.—Since the visit, the monks have been ejected, but not by the gendarmes alone. The Government, cognizant of the presence of those watchful campers in the woods, took the precaution to send two troops of

cavalry and a battalion of infantry with the police. Against these well-armed soldiers resistance was more than futile. What would even a thousand unarmed men—peasants or counts—do against such a force? They could only indignantly protest as the gendarmes, guarded by the sternly silent military force—for the soldiers, like ill these recent duties—battered down the venerable doors and led out one by one their beloved recluses from the chapel, where they were found kneeling in prayer. But three of the officers—two captains and a lieutenant—who accompanied their men to La Grande Chartreuse, after obeying the orders they had received, sent in their resignation, with the statement that they entered the army to defend their country, and not to eject monks and nuns from convents. The Six Judges In the folk-lore of Hindustan is a queer story of a Brahmin (a high-caste Hindu), a Tiger and six unusual "judges." Once upon a time a Brahmin who was walking along the road came upon an iron cage, in which a great Tiger had been shut up by the villagers who caught him. As the Brahmin passed by the Tiger called out and said to him: "Brother Brahmin, Brother Brahmin, have pity on me and let me out of this cage for one minute only to drink a little water, for I am dying of thirst." The Brahmin answered: "No, I will not, for if I let you out of the cage you will eat me." "Oh, father of mercy!" answered the Tiger, "in truth I will not. I will never be so ungrateful; only let me out that I may drink some water and return." Then the Brahmin took pity on him and opened the cage door, but no sooner had he done so than the Tiger, jumping out, said: "Now, I will eat you first and drink the water afterward." But the Brahmin said: "Only do not kill me hastily. Let us ask the opinion of six, and if all of them say it is just and fair that you should put me to death, then I am willing to die." "Very well," answered the Tiger, "it shall be as you say; we will first ask the opinion of six." So the Brahmin and the Tiger walked on till they came to a Banyan tree, and the Brahmin said to it: "Banyan tree, Banyan tree, hear and give judgment." "On what must I give judgment?" asked the Banyan tree. "This Tiger," said the Brahmin, "begged me to let him out of the cage to drink a little water, and he promised not to hurt me if I did so, but now that I have let him out he wishes to eat me. Is it just that he should do so or no?" The Banyan tree answered: "Men often come and take shelter in the cool shade under my boughs from the scorching rays of the sun, but when they have rested they cut and break my pretty branches and wantonly scatter my leaves. Let the Tiger eat the man, for men are an ungrateful race!" At these words the Tiger would have instantly killed the Brahmin, but the Brahmin said: "Tiger, Tiger, you must not kill me yet, for you promised that we should first hear the judgment of six." "Very well," said the Tiger, and they went on their way. After a little while they met a camel. "Sir Camel, Sir Camel!" cried the Brahmin, "hear and give judgment." And the Brahmin related to him how the Tiger had begged him to open the cage door and promised not to eat him if he did so, and how he afterward determined to break his word, and asked if that were just or not. The Camel replied: "When I was young and strong and could do much work my master took care of me and gave me good food, but now I am old and have lost all my strength in his service, he overloads me and starves me and beats me without mercy. Let the Tiger eat the man, for men are an unjust and cruel race!" The Tiger would have killed the Brahmin, but the latter said: "Stop, Tiger, for we must hear the judgment of six." So they both went together on their way. At a little distance they found a Bullock lying by the roadside. The Brahmin said: "Brother Bullock, Brother Bullock, hear and give judgment." "On what must I give judgment?" Then the Brahmin said: "I found this Tiger in a cage, and he prayed me to open the door and let him out to drink a little water, and promised not to kill me if I did so; but when I let him out he resolved to put me to death. Is it fair he should do so or no?" The Bullock said: "When I was able to work my master fed me well and tended to me carefully, and now that I am old he has forgotten all that I did for him and left me by the roadside to die. Let the Tiger eat the man, for men have no pity!" Three out of six had given judgment against the Brahmin, but still he did not lose all hope, and determined to ask the other three. They next met an Eagle flying by through the air, to whom the Brahmin cried: "O Eagle, great Eagle, hear and give judgment!" The Brahmin stated the case to the

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Eagle, but the Eagle answered: "Whenever men see me they try to shoot me; they climb the rocks and steal away my little ones. Let the Tiger eat the man, for men are the persecutors of the earth!" Then the Tiger began to roar and said: "The judgment of all is against you, O Brahmin!" But the Brahmin answered: "Stay yet a little longer, for two others must be asked." After this they met an Alligator, and the Brahmin related the matter to him, hoping for a favorable verdict. But the Alligator said: "Whenever I put my nose out of the water men torment me and try to kill me. Let the Tiger eat the man, for as long as men live we shall have no rest." The Brahmin gave himself up as lost, but again he prayed the Tiger to have patience and let him ask the opinion of the sixth judge. Now, the sixth was a Jackal. The Brahmin told his story and said to him: "Jackal, Jackal, say what is your judgment?" The Jackal answered: "It is impossible for me to decide who is right and who is wrong unless I see the exact position in which you were when the dispute began. Show me the place." So the Brahmin and the Tiger returned to the place where they had first met, and the Jackal went with them. When they got there the Jackal said: "Now, Brahmin, show me exactly the place you stood." "Here," said the Brahmin, standing by the iron cage. "Exactly there, was it?" "Exactly here," said the Brahmin. "Where was the Tiger then?" asked the Jackal. "In the cage," answered the Tiger. "How do you mean?" said the Jackal; "how were you within the cage? which way were you looking?" "Why I stood so," said the Tiger, jumping into the cage, "and my head was on one side." "Very good," said the Jackal, "but I cannot understand without knowing the whole matter exactly. Was the cage open or shut?" "Shut and bolted," said the Brahmin. "Then shut and bolt it," said the Jackal. When the Brahmin had done this the Jackal said: "Oh, you wicked and ungrateful Tiger! when the good Brahmin opened the cage door, it is to eat him the only return you would make? Stay there, then, for the rest of your days, for no one will ever let you out again. Proceed on your journey, friend Brahmin. Your road lies that way and mine this!" So saying, the Jackal ran off in one direction and the Brahmin went rejoicing on his way in the other.

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will have a most unwholesome effect upon the mind of a child, tending to strengthen rather than to repress its selfish and cruel instincts. The child who has been taught through "scientific" demonstrations to regard a pet cat or dog as an animated machine with contracting muscles and blood-propelling heart, and bite-secreting liver, instead of as a living being possessed of feelings and emotions something akin to its own, can never again regard the sacred mystery of life in quite the same light as before. It has gained knowledge of very doubtful value at the expense of a distinct ethical sacrifice. Far better might that child remain ignorant of the appearances of vital organs than lose its awe for the vital principle that animates them.

PILES SO BAD COULD NOT WORK After Three Years of Suffering One Box of Chase's Ointment Effected a Complete Cure. Mr. Joe Benson, Deerwood, Man., writes: "I may say that for three years I suffered almost all the time with blind, itching piles. Sometimes they were so bad that I could not work or even sit on a chair. I tried several remedies, but got no relief. A friend of mine told me that he had been cured by Dr. Chase's Ointment, so I got a box for 60 cents, but it was well worth ten dollars, for it completely cured me. I cannot say anything too good about this preparation." Every day adds to the popularity of Dr. Chase's Ointment, as people are continually finding out that it is the only positive cure for piles, one of the most torturing ailments known to human kind. Ask your neighbors about this great preparation. Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmondson, Bates & Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, is on every box. Vivisection in Schools (From Editorial in Harper's Weekly.) But there is a subordinate phase of the subject somewhat recently presented which one cannot regard with so much satisfaction, namely, the growing practice of vivisection before classes of young pupils in the schools. Such an over-zealous application of the "scientific method" is fit to appear only in that sorry system of education to be considered the goal of education to be the acquisition of bare facts. In a broader view it must appear that such gruesome exhibitions

SEVENTH MONTH July THE PRECIOUS BLOOD

Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTIMENTS, and liturgical events for July 1903.

Business Men Who Walk Much TRY DUNLOP RUBBER HEELS For That Tired Feeling

The HOME CIRCLE

TELL HIM SO. If you have a word of cheer That may light the pathway drear...

WHY HE CLIPPED. I saw him take the paper and Turn to the household page...

AS A LITTLE CHILD. The cost of enjoyment in age is in abstemiousness in youth...

illusions, of beliefs and of confidence. There ought to be a society for the prevention of deceiving and disillusioning children...

HOME GARDENING. There is no use in collecting plants and endeavoring to rear them unless you are prepared for the attacks of insect pests...

things, eternal vigilance is the price of freedom. You must not consider that by once eradicating the pest you have forever won the victory...

"JUST FOR NOW." Many young people form habits which cripple and handicap them for life by doing this "just for now."

An Old Time Scout. "A white man with the same training can beat the Indian at his own game," is the recorded belief of Col. Cody...

Legends of the Rose. Although floriculturists have produced many varieties of "ever-blooming" roses, it is only in June that every rose is in bloom...

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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. DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve...

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THURSDAY, JULY 2, 1903.

COMBES HEADING FOR A FALL.

The news from France this week is significant. The Government majority has been reduced to sixteen. The outlook is even hopeful now for the vindication of representative government. Public opinion is telling upon the Chamber. Where the advocacy of common justice failed, fear is doing the work.

The "popular representative" dreads nothing else but the votes of his constituents. The French people at last seem to be waking up, and their so-called "representatives" have become alarmed about their safety in the Chamber. The majority behind the Associations Bill backed up Premier Combes in all his actions so far. Something must be in the wind when these friends desert him. A little more panic and he will be left in the lurch; and with the fall of Combes there will be an end of religious persecution in France.

M. Waldeck-Rousseau's speech condemning M. Combes was the sensation of the week. Waldeck-Rousseau, Combes' predecessor in the Premiership, is the author of the iniquitous Associations Bill. That is to say he is its public author. The Bill was drafted and had its first reading in the lodges. Waldeck-Rousseau found himself surrounded in his Cabinet by delegates from the lodges. He was a weak politician and fathered a measure that his conscience did not support. He was unable to stand the criticism of the Catholic members of the Chamber. In a short time he resigned and the mantle of the persecutor was passed by the lodges to the shoulders of the apostate cleric Combes. Bad as the Bill was in the hands of Waldeck-Rousseau, it soon became evident that it was not strong enough to satisfy the enemies of the Church. But Combes was willing to do their bidding to any length that a patronage-bound majority would stand for.

What Waldeck-Rousseau intended, and what the Bill as passed declared, was that only those congregations refusing to apply to the Government for authorization should be broken up. It was a tyrannical measure even in that form, but Combes was prepared to see to it that no congregations whatever would obtain authorization, though they should apply a hundred times over. The petitions of a large number of the religious congregations came duly before the Chamber. It was supposed that they would be discussed upon their merits; but Combes bundled all together and moved the contemptuous rejection of the lot. And the Government majority stood for that blunt denial of the very principle of the Bill. Every protest made by the Catholic members was shouted down. The cry was raised by Combes that all the religious must go, and if the Church was not satisfied, so much the worse for the Church. And the majority of the "peoples' representatives" still endorsed Combes.

A change has come over the spirit of the members of the majority. They begin now to see that Combes is not their real master and that patronage is not their only prop. When the people are aroused, when patriotism stirs and passion flames up in the public mind, patronage bosses can no more control the votes than they can control the tides of the sea. This is the conviction that has begun to break in upon the blind, selfish followers of M. Combes. It needed only the denunciation of the author of the Associations Bill to turn the defection into a stampede. Upon the next important vote Combes may fall. And when he falls, he will fall, like a certain gentleman of color, never to rise again. He has disgraced France, and made her politics a by word in every nation.

The present is possibly the darkest hour in this period of persecution. The congregations are disbanded. In some near future day they will be

triumphantly re-established. The obligations of the religious life still exist among the members, and scattered as they are, some in Europe, some in America, they are but awaiting the expiration of Combes' hour of brief authority to see the end of their sufferings. Combes has ridden for a fall at breakneck speed. The hour of deliverance for the religious cannot long be delayed.

EDITORIAL NOTES

The rumor which was set afloat a few weeks ago that the exiled Carthusians were about to purchase the Island of Iona had very little foundation. According to The London Tablet, the monks had Iona and half a hundred other places brought to their notice. For a moment they thought the place might suit, but they were not aware that the ownership of the island would not carry with it the control of the ancient ecclesiastical buildings. These, of course, were long ago given over by the late Duke of Argyll into the custody of the Episcopal Church of Scotland.

The annual report of the Society of St. Vincent de Paul for England shows that the Society is doing good work there. There are 2,196 active members and 1,023 honorary. The total number of visits paid during 1902 was 94,068. There were 101 orphan children being wholly or partially supported by the Society; 4,380 boys under the care of the "Patronage" branch of the Society; and 3,680 attending Sunday schools conducted by members of the Society. The total receipts for the year were £2,186, being an increase of £22 on those of 1901; the total expenditure, £7,897, being a decrease of £128 on that of the previous year. The annual meeting of the Society will, this year, be held in Liverpool on July 25th and 26th, and will be presided over by the Marquis of Ripon, the President of the Society.

The London Tablet criticizes Lord Lansdowne and exposes the hollowness of his plea that he is powerless to obtain redress for the confiscation of the property of the English Benedictines at Douai. It recalls that at the time of the Revolution the French Government paid compensation for the seizure of the same property under almost precisely the same circumstances. The money paid by the French Government never reached the poor Benedictines for whom it was intended, for the sufficient reason that it was intercepted by the British Government and retained, on the plea that to give it to the monks would be to allow it to be applied to superstitious uses. But though the British Government a hundred years ago declined to hand the money over to the despoiled Benedictines they very properly declined to return it to the French authorities. They urged that compensation was unquestionably due to England from the French Government, because the property confiscated was British, and they reserved it to themselves as a purely domestic matter to decide how the money so paid should be applied. If the property seized had been French property clearly, in default of the owners, the monks, the money paid as compensation ought to have been given back to the French Government. In face of this direct precedent, Lord Lansdowne is content to say that the confiscated property is not English at all, but French. A hundred years ago the British Government took compensation on the ground that the college was British property, and to-day, though the college has been in English hands ever since, Lord Lansdowne discovers that it is French. Either the Government should ask for compensation now for the new confiscation, or it should make restitution for the money it accepted and failed to hand over at the beginning of the century.

Dr. Larkin, the Abbot of the Benedictines, who arrived with his community and students in London last week, is the son of Irish parents. He was born at Bridgewater, in Somerset, forty-five years ago, and was educated at Douai. He received, at the early age of twenty-eight, his degree of Doctor of Divinity, after public examination before a jury of thirteen Cardinals in Rome, and is said to be the first English-speaking clergyman since the Reformation to have earned his degree in this manner. Before attaining the rank of Abbot he acted as a missionary priest in Liverpool and elsewhere in the North of England.

There is sorrow, sorrow for the pulses that are beating, but unutterably blessed are the dead.

From Douai to England Once More

(Dublin Freeman's Journal, June 20.)

In Charing Cross Railway Station, London, on Thursday afternoon, there was a singular re-union. Some hundreds of priests and laymen of the English metropolis assembled to welcome to England the English Benedictine monks from Douai, in France. Expulsions are nothing new in the history of these religious. Their first experience of the kind goes as far back as the days of Queen Elizabeth, nearly 350 years ago. Then it was the English Government which in its Reforming zeal was banishing the Religious Orders. One might pause to inquire if history will teach France the same lesson as it has taught England, if the "good old days" will be traced to the time when the monasteries befriended the poor, and when vagrancy and pauperism were unknown. It was after these clearances from England that it became necessary to invent a poor law, and after whipping, to slit off the ears of hardy and impudent beggars. Victims of the Elizabethan expulsion, the English Benedictines found a home in Northern France in the ancient and picturesque fortified University town that they have now been compelled to leave. Here, in 1562, six colleges were founded by Cardinal Allen for the education of priests for England, and during the long night of persecution of the Faith in England there came forth from Douai many and many a brave anointed soul to carry to the persecuted the light and the consolations of the old religion. Douai was a beacon light in France to which the tearful eyes of the afflicted Catholics of England ever looked with hope and faith. From Douai, too, came the Authorized Translation of the Scriptures into the English tongue, a translation which is, from a literary standpoint, inseparable as a well of English undefiled. A recent writer has shown that the Protestant Revised Version is greatly indebted to the Douai one for its learning and expression. Well might those who received the monks to their own land again exclaim in the address of welcome, after a reference to the glorious traditions of Douai: "Oh! Douai, how shall we say enough; how shall we worthily write of thee? Though no English name, yet dear beyond words to the Catholics of England. * * * Thou wast England's lighthouse in the darkest times when the storm was at its height. From thee beamed forth the light of truth, when thousands were being shipwrecked on the sea of error. Thou wast the shelter of the exile, the safe rock which gave foothold amid the quicksands of heresy. * * * Salvate flores martyrum, flowers of Douai, 160 martyrs we greet you."

The next expulsion of the Benedictines was, like the present one, from France to England. It was one of the results of the ravages of the French Revolution, and they found a home among the colliery villages of the North of England, at a spot now known as Ushaw College, where many Irishmen received during the last century, and obtain to this day, in what has developed into a great, beautiful, well-equipped diocesan seminary, a higher education of either a clerical or professional description. After Napoleon had restored the Church they returned to Douai, and hereby hangs a tale of English weakness and desertion. For they re-entered their French home as Englishmen, under the guarantee of the English Government, and in the present crisis they have believed to the last that, whatever might be the fate of other Communities, they, at least, were secure in the protection of their bond and their nationality. Apparently, although attention was publicly called to their case in a letter to The Times many months ago by Abbot Larkin, and we may assume that strong representations have been made through official channels also, nothing has been done. We are told in one of the English newspapers that Abbot Larkin, Prior Kelly—the names are surely very Irish for English monks—the 24 to 30 brethren, and the sixty-five students, have left behind a large amount of real estate which they fear will be seized, and have saved little, besides their library and their lives. The assembly at Charing Cross sang "God Save the King," but, whilst they might join in thanksgiving for a place of refuge, the refugees might have a little gulp in the throat when they thought of the weakness of English nationality and guarantees as a shield in a foreign land, or signed for Palmerston and "Civis Romanus Sum."

As Abbot Larkin remarked in his little speech, "Waterloo is avenged," indeed.

Protest Against French Government

Holy Cross College, Massachusetts, has made the following protest against the persecution of the religious by the French Government: "Whereas, we, the faculty, alumni and students of the College of the Holy Cross, in Worcester, Mass., assembled on the occasion of our 60th annual commencement, have heard with almost incredulous amazement of the outrages perpetrated by the Government of France against the students, alumni and faculties, of the French Catholic colleges, against the pupils and teachers of all Catholic academies and schools, for girls as well as boys, and against even the aged and infirm, by the closing of Catholic colleges, convents, academies, schools, asylums and hospitals,

the forced exile of thousands of French citizens innocent of any crime, the prohibition even of the preaching of the word of God, and in some cases, even of private religious instruction and administration of the sacraments, the secularizing of Catholic houses of worship and even the profanation and desecration of shrines and temples; be it

"Resolved, that as liberty-loving American citizens, quite apart from our feelings as Roman Catholics, we deem it a duty which we owe to ourselves and to our non-Catholic fellow-citizens as well as to all the Catholics of France, to call public attention to this travesty on 'Liberty, Equality, Fraternity,' and we denounce and condemn the conduct of the French Premier and all those associated with him in this intolerant persecution, as subversive of all liberty, inconsistent with all equality and destructive of all fraternity. "Resolved" also that we heartily sympathize with all French Catholic educators and students, with members of the teaching congregations of men and women, with pastors and parents, with the 1,600,000 boys and girls deprived of schools and teachers, with the 250,000 aged and infirm formerly cared for by the members of Catholic congregations, and with all the Catholics of France, in their hour of bitter trial, and we implore for them from the God of Infinite Justice the grace of patience and self-restraint.

Catholics and Manitoba Schools

Winnipeg, June 28.—A deputation of Catholics waited upon Premier Roblin at the Government building yesterday afternoon to ask redress from the operation of the existing school law in this Province, as regards separate schools. This is the law of 1890 as modified by the legislation of 1897. Mr. Roblin, in reply, contended that the agreement of November, 1896, come to by representatives of the Dominion and the Province, having been marked "a final agreement," the Province has no longer any power to appeal. "This leaves the Province no option in the matter," says Mr. Roblin. The Free Press points out that Mr. Roblin's reply is inconceivably silly. "On the contrary, as every person in the Province with a glimmering of intelligence knows, the Province's control of its power of legislation along educational lines, is as absolute as it ever was. No Legislature by its own act or by its agreement with another power could divest itself of its inherent legislative powers. The Manitoba Legislature can wipe the present school law off the statute book and restore the old system, which was abolished in 1890, whenever a majority of its members direct that this be done. The words of a final settlement leave the Province absolutely free, but as a matter of policy rather than of law, they bind the Dominion Parliament."

New Church for McGregor

On Sunday last occurred an event in which the people of McGregor took an intense interest. In the afternoon of that day at 3 o'clock the corner stone of a new Catholic Church was laid by His Lordship Bishop McEvay, D. D., assisted by the various clergy of the diocese. The church is to be built of stone and the dimension is 123x51 feet, having also a winter chapel of 28x47 feet, and will be one of the best churches of the diocese when completed. There was enclosed in the stone a document containing the names of His Holiness Pope Leo XIII., Bishop McEvay, D. D., Archbishop O'Connor, of Toronto, Edward VII., Lord Minto, Mortimer Clark, Wilfrid Laurier, John A. Auld, M. K. Cowan and Father C. A. Parent, P.P. The signatures of His Lordship and the attending clergy were affixed. After the stone was well and truly laid by His Lordship with all the impressive ceremonies provided by Holy Church for such events eloquent sermons were delivered in French by Father Beaudoin, of Walkerville, and in English by Rev. Father McBrady, of Sandwich. The following reverend clergymen were present: Father C. A. Parent, of this parish; Father McBrady and Chalandard, of Sandwich; Andreux, of Belle River; Marselles, of Canard; Meunier, of Windsor; Beaudoin, of Walkerville; Langlois, of Tilbury; Renaud and McNulty, of Amherstburg; Ladouceur, of Jeannette Creek, McGee, of Maidstone and Martin, of Staples.

Ex-Chaplain a Convert

Capt. John S. Seibold, a retired chaplain in the United States Army, and until recently an Episcopal clergyman, has become a convert to the Catholic Church and is now a communicant at St. Mary's, New Haven. Capt. Seibold was received into the church privately several months ago. He is a convert of Father Guggenberger of Canisius College, Buffalo.

St. Mary's Court, C.O.F., No 1352

On June 17th last the members of St. Mary's Court, No. 1352, Catholic Order of Foresters, at their regular meeting passed a resolution of condolence upon the death of Mrs. Malvey, wife of Thomas Mulvey, K.C., one of the leading members of the branch. It expressed the deep sympathy that the members possess for their worthy brother and his children in the irreparable loss sustained by them in the death of the faithful wife and loving mother.

Irishmen Banqueted the Hon. John Costigan M.P.

(Continued from page 1.)

Hon. R. W. Scott and Mr. Charles Marcell M.P.
 Hon. R. W. Scott bore the highest testimony to the services rendered to the cause of Home Rule by the guest of the evening. He also said that the action taken in Canada and the sentiment voiced by the prominent people had undoubtedly created a great impression in England. It had often been said that Home Rule was an affair of Canada's, but he thought that the people of Canada had a right to voice their sentiments. It had been said that Canada was a bridge between Great Britain and the United States and in this position Canada had often suffered. The Irish people had taken up their abode in the Northern States and they too had often visited their wrath on Canada with the view of getting a drive at the Empire. They did this knowing full well that the sympathies of the people were for redress of many of the wrongs from which Ireland was suffering. It was quite wrong to say that it was no affair of Canada's to have a voice in these matters. He said that the present occasion was a fitting testimony to the services rendered by Hon. John Costigan. Hon. Mr. Scott apologized for Hon. Mr. Fitzpatrick, who was also to have replied to the toast and who was hurriedly called to the House, where a matter had come up which demanded his presence. Mr. Charles Marcell made, as is his usual custom, a happy speech. He spoke of Hon. John Costigan as the father of the House of Commons and bore testimony to him as not only champion of the Irish people but as the champion of the Canadian people.

HOME RULE.

The toast of Home Rule was proposed by Mr. D'Arcy Scott in a pleasing though short speech. He said that it had been said that Canada was loyal because she was free. The loyalty of Ireland to the Empire would be attained in an equally strong degree if she were given Home Rule. He said that this gathering was to bear testimony to the great services rendered to the Irish cause by the Hon. John Costigan. It had been often said that the Irish could not govern themselves, but the fact that so many Irishmen had gained prominence in other nations dispelled this idea at once. He then went on to deal with the work of the United Irish League in bringing the Irish land question before the British parliament. He was satisfied that the bill now before the Imperial parliament would settle the land question for ever. And as soon as the Irish people secured the land he believed that Home Rule would surely follow. If this time came, as he believed it was coming, happiness would reign in Ireland as it did in Canada to-day.

Hon. Senator Sullivan the first to reply to this toast, said that Hon. John Costigan richly deserved the honor which had been bestowed upon him. The account which Mr. Costigan had given of his career was interesting, and certainly showed that he had done his loyal duty to his countrymen. He was sure that every one was pleased to know that the Home Rule cause was progressing so favorably. He eulogized highly the services which Hon. Edward Blake had rendered to the people of Ireland and the sacrifice which had been made by Mr. Charles Devlin, who had resigned his position to aid the cause of Ireland in the Imperial parliament. Hon. John Costigan was also honored by the Irish Catholics of Canada for the services he had rendered. He wished to tender the thanks of the Irish people of Ontario for these services. He thought that the honors of the evening were only a commencement of the honors that were in store for him. He believed that the Almighty God has a dispensation for the Irish.

THE SUBSCRIBERS.

Those who subscribed to the testimonial were:
 Hon. Wm. Hartly, Kingston, and M. P. Davis, \$100 each.
 Hon. R. W. Scott, John G. Hearn, P. P. Owens, Charles Murphy, George Goodwin, Hon. Charles Fitzpatrick, John Henry and Son, Edward Guerin, Montreal, \$50.
 John P. Dunne, D'Arcy Scott, C. A. McCool, D. J. Hennessy, Butte, Mont.; Divisions No. 2 and 1, A. O. H., Ottawa; Division No. 1, A. O. H., Montreal; Division No. 2, A. O. H., St. John, N.B.; Hon. J. J. Guerin, Rev. M. J. Whelan, Hon. F. R. Latchford, Jos. Fahey, Winnipeg; Wm. Power, M.P., Quebec; Rev. Dr. Falon, Buffalo, Thos. Ahearn, \$25.
 M. A. Finn, St. John, N.B.; W. H. McAuliffe, Rev. Father Connolly, Ingersoll, Ont.; M. F. Walsh and Roger Ryan, \$20.
 Division No. 1, A. O. H., County Labeled; M. J. Gorman, Dr. J. L. Barrett, Winnipeg, \$15.
 Mr. Fitzgibbon, John Hatchette, Montreal; C. P. Stanton, Rev. H. H. Meahar, Moncton, N. B.; H. G. Roche, John O'Leary, W. H. Barry, John Gorman, Francis Gallagher, Senator Coffey, London, Ont.; Rev. Father Kielty, Douro, Ont.; B. L. Doyle, Goderich, Ont.; H. Smith, P. J. Driscoll, J. J. McGee, Chas. J. McCarthy, Moncton, N. B.; Jeremiah Gallagher, E. Lantalam, St. John, N.B.; Hon. Senator McSweeney, Thos. Conlin, John Kelly, St. John, N.B.; Dan. Gallery, M.P.; J. B. McCool, M.P., \$10.

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Waldeck-Rousseau's Attack

Declares That the Combes Government Has Strained and Misinterpreted the Associations Law.
 Paris, June 27.—M. Waldeck-Rousseau, the former Prime Minister, made an important speech in the Senate to-day in which he criticized the Government's interpretation of the Congregations bill. The speech deeply impressed the lobby and will certainly shake the prestige of the Government. The anti-Clerical policy of the Government threatens to divide France into two as completely as the Dreyfus case did.
 The latest bill forbidding members of associations to teach in any schools which have been secularized by granting control to secular persons is looked upon by some as direct persecution and as showing that the French electors are ready to harass all members of monastic establishments, though they are willing to retain the parish priests.
 In the vote on the bill seeking for the authorization of eighty-one female congregations yesterday the majority of the Government in favor of rejection of the proposition was only 16.

Worthy of Imitation

(From The Ave Maria.)
 The protest of a Catholic student of the Ohio State University has resulted in the wholesale banishment of anti-Catholic books, from the library of that institution. According to The Catholic Columbian, of the 40,000 volumes comprising the library, fully one-third deal with religious subjects; yet the only Catholic books in the list were Newman's "Apologia," Nicholson's "Rome and Reason" and Justin McCarthy's "Life of Pope Leo XII." "The alcove or shelves labeled 'Catholicism,'" says our contemporary, "were filled with such books as 'The Popes and Their Doings,' 'The Papal Conspiracy Exposed' and 'Trials and Sufferings of Edith O'Gorman.'" That Americans of any class should want a State University to go into the little business of retailing the bigotry of an ancient and ignorant day is as much a case of wonder as that Catholics should tolerate it for a month after it was discovered. The many young fellow whose protest led to the expurgation of that library did a service to his university as well as to the Church. May he have many imitators!

VALUABLE WINDOW.

Ottawa, June 28.—A friend of St. Peter's Church, corner Carlton and Bleeker streets, has generously given a beautiful stained glass tripart window, which has been placed in the chancel, and was seen by the congregation for the first time on Sunday. The subject is Christ presenting the keys to St. Peter, with several of the disciples in His presence. The work is most tastefully executed by the N. T.

DEATH.

COSTELLO—After a lingering illness, on June 29th, Michael Costello, aged 62 years.

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Ireland's Future and the Proposed Imperial Zollverein

(Continued from page 1.)

if you apply that test and enforce it you will hear little more of those new proposals, at all events, by the foremost and most active of those who have been engaged in withstanding the Irish demand for Home Rule (ap- plause). But the Irish people, I think, have a peculiar interest in everything that affects this attempt to introduce a protective system into this coun- try. For, gentlemen, I think I may say to you that the closer you ana- lyze this question you will find that the essence of production has precisely to do with the absence of loss. If business can be done with a profit it does not want protection. It is only when business is being done at a loss that recourse is had to legisla- tion and taxes to make up the de- ficiency. There is no other ground of excuse or explanation (hear, hear). In America we have Protection, and there it is worked up to a high de- gree. You see that Protection gener- ally involves taking money from somebody for the benefit of somebody else. If all could be protected alike nobody would be affected. If we be- gan here to-night and each took one shilling from the pocket of his neigh- bor, at the end we would all be where we were before, and because each man would gain a shilling and lose a shil- ling no one would be harmed by the enterprise. But if every tenth man insisted that every other nine should give him a shilling you would find every five gentlemen strenuously argu- ing with every other forty-five that in taking away these shillings they were entering on a new vision of prosperity the like of which was never opened up before (laughter and ap- plause). What promises they would employ to convince them I do not know; but I understand perfectly the promises by which the Protectionist has succeeded in deluding the public. An agriculturist must sell his produce in the labor market, but here he must buy at home in a highly protected market. If he sells wheat at 75 cents a bushel in Liverpool, and buys stockings in New York or Chicago, and pays three dollars for a dozen of stockings that if he could buy them in Liverpool he would get them for a dollar and a half, he is, therefore, compelled to pay four bushels of wheat instead of two bushels of wheat to the manufacturer of the hose, which is necessarily an unprofitable business. Now, in this country the proposal is reversed. Instead of tax- ing the farmer for the artisan dwell- ing in cities it is proposed to

soil, and agriculture begins to grow more profitable, you will find imme- diately that the new hands will be employed to manufacture this increas- ed output, and these manufactures must be distributed and redistributed, and additional hands will be employ- ed. The city, which is the seat of manufactures and the fabrics for the markets, will continue to grow, and every development of its growth will be a stride in

THE PROSPERITY OF IRELAND

(applause). Now, when I speak of cities I do not speak of them as they existed in the past, with their noise- some purities and crowded tenements, breathing forth disease and immor- ality. Such conditions as these ex- isted in the larger cities of America. In the younger portion of the old cit- ies, life to-day is carried on in heal- thier, purer, and more moral con- ditions than in the past. I know of no change for the last forty years in America greater than the change in the condition of her cities. The old tenements are disappearing, and parks and open spaces are taking their place. To-day running water and sanitary houses replace the tenements of noisome purities, and we find al- together a better life, including the provision of schools and hospitals. Nothing is more gratifying than to see the prosperous artisans, all of them succeeding by tens and hundreds of thousands in their industrial lab- ors, and entering upon a better po- sition for themselves. That is a fu- ture which I well believe awaits Ire- land (applause). In Ireland to-day more hands are encouraged in the absolute cultivation of the fields than should be employed if the industry was properly organized, and hands that should be liberated from the fields, while greater produce would be realized should be crowded to-day in- to the cities, manufacturing the out- put, close to the soil in which it is created, and a better means of trans- portation to her markets should be found for a happy, contented, pros- perous people looking forward every day to a more prosperous country. War, I think, belongs to the past. The two countries which have been at war—my own country in the Philip- pines, and this country in South Af- rica—have demonstrated that war is not so prosperous an undertaking as to be likely to tempt others into it. And because I think this century will be an industrial century I believe Ire- land will be destined to lead in it (ap- plause). Ireland is the only country that never yet invaded any other country, except to civilize it or culti- vate it by its labors. Ireland's sons have shown themselves possessed of the greatest industrial progress of any country in the world, and I be- lieve in this century Ireland will lead the march of progress (applause). I believe her cities will grow not merely because her sons are industrious, but for another reason. I believe

prosperity of her sons, and every in- crease in her material position she will be found holding still higher aloft the lamp of progress, morality, and justice before the footsteps of hu- manity through all the world (ap- plause). At the close of Mr. Bourke Cockran's address Mr. Denis O'Sulli- van sang a number of Irish songs, and the proceedings soon afterwards terminated.

Commencement at Loretto, Hamilton

Hamilton June 24.—Each year the closing exercises at Loretto Abbey become more popular, and last even- ing's entertainment was certainly one of the best and most successful yet. The spacious concert hall was crowd- ed with the parents and friends of the children, who came to see them receive prizes and assist in an excel- lent programme, which delighted the audience. It consisted mainly of choruses, drills and instrumental mu- sic. Among those present were: His Lordship Bishop Dowling, Rev. Father Mahoney, rector of St. Mary's Cathedral, Mayor Morden, Hon. Dr. Montague, Fathers Brady, Walsh, Whibbs, Donovan, Holden, Coty, Wal- ters, Crofton (Dundas) and Burke (Toronto), Col. A. H. Moore, Dr. Langrill, F. H. Whitton and M. A. Piggot, as well as a number of the school trustees. The programme which was so excel- lently carried out, was as follows: Sabta Marua (chorus from Dinorah) Meyerbeer Choral Class New Life, New Spirit (duet, four pianos) Englemann The Misses B. Luttrell, E. Bennett, M. O'Donnell, M. German, E. Evans, E. Carroll, G. McCabe, J. Porter. Flower Drill. Air De Chasse Piano trio Czerney- Gurliitt The Misses E. Tracy, P. Montague, P. Leatherdale, M. McNicholl, M. Petrie, K. Sullivan, M. Gordon, M. Jenkins, G. Wilkins, M. McGuire, M. Quinlan, L. Timmons. Semi-chorus, I Saw From the Beach Moore Bolezo (four pianos) Streabog The Misses M. Cole, V. Petrie, M. Shannon, V. Wilkins, L. Blake, H. Rankin, M. Werhle, G. Pressnall, E. McGuire, M. Wolfe, M. Wall, A. Hagan. Vocal Prologue to Cinderella in Flow- erland, Miss M. Wolfe. Operetta The Little Ones Marche Triomphale (two pianos) Goria The Misses McKeever and Whitton. A Dream of Fair Women Tennyson Elocution and Delsarte Class. Norwegian Dances (piano duet) Greig The Misses L. Whitton, M. McKeever, A. O'Connor, F. Sneath, F. Dan- jels, M. and E. Deucean, E. Gray. Chorus—Blow, Soft Winds—C. Vincent. Conferring of medals. All of the above young ladies ac- quitted themselves most creditably, and their work was amply evi- dence of the good training they receive at this institution. The piano selections were specially enjoyable, the young musicians playing with artistic touch and finish. The choruses also pleased very much. The vocal prologue to "Cinderella in Flowerland" was one of the best numbers on the pro- gramme, a large number of the little tots taking part in it. The costumes were very appropriate and beautiful, and the graceful movements and sweet singing of these young performers were much appreciated. The elocution and Delsarte class, composed of a number of the young ladies, distin- guished itself by its number. The choral class, which gave the opening and closing numbers on the pro- gramme, was well received, and for- mably commented upon. Another se- lection which pleased very much was the "Marche Triomphale," by the Misses McKeever and Whitton, who played with much taste and skill. The audience was very generous in its applause. PRIZES PRESENTED. Upon the conclusion of the musical and literary entertainment the pre- sentation of the prizes took place. His Lordship Bishop Dowling and Mayor Morden presented most of them, and Miss Monica McKeever read the names of the winners. As each of the young ladies stepped forward to receive her medal she was greeted with much applause and compliment- ary remarks. Bishop Dowling made a brief speech congratulating the pupils and teach- ers upon the excellent showing made, and also thanked those present for their attendance. He then called upon Dr. Montague for a few words. Dr. Montague also congratulated the teachers upon the excellent showing made by the pupils, and the pupils on the capabilities of the teachers. He concluded by paying a tribute to the Bishop, and speaking in complimentary terms of the insti- tution and the good work being done there. The speech-making was curtailed on account of the length of the pro- gramme and long list of prizes. Here are the names of the success- ful pupils, and the donors of the prizes: HONORS. Crowning of graduates and confer-

ring of gold medals—Miss Annie O'Connor and Miss Edith Evans. Gold cross for Christian Doctrine, presented by His Lordship Bishop Dowling, obtained by Miss Marjory German. Bronze medal for literature, pre- sented by His Excellency the Gov- ernor-General, obtained by Miss Greta McCabe. Gold medal for English essay, pre- sented by Rev. Father Mahony, ob- tained by Miss Greta McCabe. Gold medal for instrumental music, presented by Rev. Father Brady, obtained by Miss Monica McKeever. Gold medal for mathematics in un- der-graduating class, presented by Rev. Father Holden, obtained by Miss Lottie Whitton. Gold medal for general proficiency, donated by Mr. W. M. German, M.P. P., obtained by Miss Lottie Whitton. Gold medal for general deportment, donated by Mr. F. H. Whitton, ob- tained by Miss Ethel Sneath. Gold lyre, for fidelity in Saint Ce- cilia's choir, donated by a friend, awarded to Miss Annie O'Connor. Gold lyre for fidelity in St. Ce- cilia's choir, awarded to Miss Monica McKeever. Gold medal for prompt return after vacation, awarded to Miss Frances Daniels. Silver medal for music, merited by Miss Ethel Sneath. Silver medal in sixth class French, obtained by Miss Ethel Sneath. Silver medal for Christian Doc- trine in junior department, obtained by Miss Lona Timmons. Silver medal in fifth English class, obtained by Miss Camilla Kavanagh. Silver medal in fifth class English, obtained by Miss Carita McCabe. Silver medal for composition in fifth class, obtained by Miss Ursula Clu- hecy. Silver medal for composition in fourth class, obtained by Miss Edna McGuire. Silver medal for application in 4th class, awarded to Miss Edna Tracey. Silver medal for regular attendance in day school, Miss Camilla Kavan- agh. The following gentlemen acted as ushers: Ald. M. J. O'Reilly, W. A. Baby, J. P. Dougherty, J. J. Bucke and F. Stephens. Both teachers and pupils worked very hard to make last evening's af- fair a success, and they must have been fully satisfied with the results of their efforts. A Loving Adieu from St. Patrick's Montreal, June 24.—A pleasant en- tertainment, tinged, however, with a touch of sadness, was the farewell reception tendered yesterday by the pupils of St. Patrick's Academy to the Father of St. Sulpice, who are about to sever their connection with St. Patrick's Parish. The reverend gentlemen of the sem- inary have been connected with the school for the past fifty-seven years, and they have also been identified with the work of the Sisters of the Congregation de Notre Dame, who are in charge of school, since the early days of the colony, the Venerable Marguerite Bourgeois, foundress of the order, having come to Canada, with Mons. de Maisonneuve to lay the foundation of her institution in Ville Marie. Very Rev. Abbe Lecocq, Superior- General of the Sulpicians in Canada, presided. With him were Rev. Mar- tin Callaghan, pastor of St. Patrick's; Rev. Father Leclair, P.S.S.; Rev. J. P. McGrath, Rev. Gerald McShane, P. S. S.; Rev. J. B. Ouel- lette, P. S. S.; Rev. M. J. McKenna, Mr. Justice Curran, Messrs. Richard Burke and Martin Egan, churchward- ens of St. Patrick's; Mr. Hugh J. Semple, School Commissioner; Mr. Dan. Furlong, and a number of ladies, relatives of the pupils or friends of the sisters. The entertainment opened with an vterture, Guonod's "Fete de Jupiter." This was followed by an allegorical tribute to the guests, opening with a "Fairy Vision," in which the part of the "Fairy Queen" was carried out with much tact and skill by Miss May McNally, one of the young pupils of the institution. In pictured language the pupils described their feelings of gratitude to the Fathers of St. Sul- pice and their regret at seeing them sever their connection with St. Pat- rick's. "The Bells of St. Sulpice," with Miss Kathleen Murphy as soloist, also recalled the days of the Sul- picians in St. Patrick's, while the closing number of the tribute was a floral dance and drill by the juniors, including the presentation of bouquets to each of the priests, with the ex- pression of a suitable sentiment in each case. The little girls taking part in the floral offering were the Misses S. Car- pentier, M. Smith, B. Brennan, K. O'Callaghan, L. Power, E. Lukeman, E. Warren, L. O'Connell, M. Loye and L. McCaffrey. Miss E. LeBrun recited the poem "Far Away," after which addresses were presented as follows: To the Very Rev. Abbe Lecocq, Superior of St. Sulpice, Miss Gertrude Egan; to Rev. Martin Callaghan, P.F. Miss Maud Furlong; Rev. L. N. Leclair, P.S.S., Miss Alice Roheny; Rev. P. J. McGrath, Miss Annie Lynch; Rev. Gerald McShane, P.S.S., Miss Minnie O'Callaghan; Rev. J. B. Ouellette, P. S. S., Miss Mary Hanley; Rev. M. J. McKenna, Miss Rosie Smith. Very Rev. Abbe Lecocq, on the re- quest of one of the fair pupils, im- parted his blessing to the school and all those present, after which the choir rendered "Our Good Old

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TAX THE ARTISAN

dwelling in cities for the benefit of the farmer, or, perhaps, to put it more correctly, for the benefit of the farmer's landlord (applause). Now, let us see how this affects the Irish people, for this is a matter in which you and I have the greatest interest. I believe everybody here is deeply in- terested in checking the flow of emi- gration, which, if maintained, will de- populate the land. It certainly would not lie in my mouth to check any man for quitting his native land. It may be you will differ from me here at first, but at the end you won't. I think a man is almost bound to take his hands to the place where they can be used to the greatest advantage. I think his powers of industry and labor, mentally and physically, are granted to a man by God to be exer- cised wherever they can be most pro- ductive; but whether that is accurate or not, whether it is the duty of a man to remain at home or to go abroad, in the abstract we all agree that a man will go where he will get the best reward for his labors (hear, hear). You can't stop him, even if you try. Now, is it possible to check this emigration? I believe it is (ap- plause). I think it is possible, and only in one way, and that is by giv- ing young Irishmen as good a chance at home as they can get abroad (hear, hear). How is that to be accomplish- ed? A great step would be accom- plished when the Land Bill is passed. But believe me the tendency of the age, the growth of population every- where, is not in the country, but in the cities. No country can prevent its population from growing, and you will perceive on a moment's reflection that that is in obedience to a natu- ral, inevitable, and inexorable law. I may add this, also—that any law which is inevitable and inexorable is obviously beneficent. The one indus- try which is, perhaps, less organized than any other, and in which man ex- ercises the least important part, is the industry of agriculture. The growth of invention and the spread of organization will necessarily in- crease the productive power of every person engaged in the fields. The re- sult will be that the yield of agricul- ture will be greater, although the number of hands employed upon it will be less. All the hands no longer necessary to cultivate the fields will go to the cities to find better em- ployment and large remuneration in manufacturing the increased output of articles necessary for the welfare and comfort of man. When, therefore, you obtain the control of your own

IRELAND IS GOING TO LEAD

in the industrial race, because she possesses three enormous advantages. First, industrial capacity, certain physical conditions and physical ad- vantages, which to my judgment will give her commercial prosperity in the centuries to come. We all know, in the development of industries and the growth of prosperity, transportation is probably the most important element. Transportation across the ocean has been greatly facilitated and cheapened by the increase in the size of ocean-going vessels. The size of ocean steamers has quintupled during my recollection. It is certainly not extravagant to expect that they will double during the next twenty years. Already we have ships of 20,000 tons plying between England and America. It is not extravagant to assume that in the next twenty years we will have ships of 40,000 tons, but there are few ports into which these ships can enter. This is marked by the end of London's growth. I do not say Lon- don is decaying, but it is at the end of its growth. There is but one country in which harbors can be found to accommodate the huge leviathans, and that is the

WEST COAST OF IRELAND

(applause). Now, if the West of Ireland is to become the only place where great ships can be harbored Ireland must become the great dis- tributing centre of commerce (ap- plause). Numerous hands will have to be employed, cities will spring into existence. Hundreds of thousands must be fed, and in the various min- istrations of life hundreds of thou- sands of people will find employment. Ireland was at one time the distrib- uting point of commerce between England and her Colonies. She is destined to become that again in the course of twenty-five years (applause). With the growth of cities based upon her natural advantages and the indus- trial capacity of her sons will come something better. There is not nec- essarily a connection between a num- erous population and crime. The prox- imity of men ought rather to make for their improvement than degrada- tion. I believe that in Irish towns an entirely new urban spirit will arise, and I base that hope upon the fact that Ireland possesses the most virtuous women that ever lived upon the surface of the globe (applause). So, my friends, I am glad to say to you here to-night at the beginning of this 20th century, I hail it as Ire- land's opportunity, as Ireland's cen- tury. I believe before its close, be- fore your labors shall have done, be- fore you close your eyes upon this sphere of activity and extension, Ire- land shall be found springing to the front, and with every increase of

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Children's Corner

THE HAPPY BUTTERCUP. (By Cora W. Bronson.)

A buttercup beside the bars Stood up so tall and slender; She laughed to think how many friends The sweet June day would send her.

The meadow lark and bobolink Who piped and sang to cheer her, The little breezes soft and cool That passed so very near her.

The children and the butterflies, She counted on their coming; And though the bees were noisy folk, She always praised their humming.

But best she loved the big round sun That smiled all day upon her; Such comrades they, she felt quite sure Her friendship did him honor.

She whispered to a bobolink— He told, the saucy fellow— "I think 'tis looking down at me That makes the sun so yellow."

TO A BABY. (Thomas Walsh in Champlain Educator.) Little lips, little hands that recall To me memories fonder than all, Clasp me close for a moment and hear

What a throb my heart keeps for its dear— Only a moment and then You may back to your frolic again. I am sad with the longings of old For the laughter and sunshine grown cold

And I find in the light of your face The epitome fleet of their grace. For your eyes with their eloquent glance Take me back to my dreams of romance.

And I hail on your brow undefiled The soul of the man in the child. God gave you in birthright above A paramount claim to my love; For your name — for yourself — you have won

With a smile what no other had done; And my heart for a blessing would reach From its depths to the summits of speech.

DARLING FRED. I am but a little boy, Five years old last fall; And I like to play so much, With my top and ball.

But my papa says I must Soon obey the rule, And when next September comes, I must go to school.

I don't like this very well, For my sister Belle Says she has to suffer so, It is hard to tell.

She must spell and read and write, All the blessed day; If she idles she is told After school to stay.

the lower classes." All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie! wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the car driver.

When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions. "Where are you going?" asked one. "Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She's sick, you know, and the flowers are for her." She answered both questions at once, and then glanced toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one.

"This little boy is sick, is he not? He is your brother, I am sure." It seemed hard for the little girl to answer, but finally she said: "Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess maybe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from the bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortable. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with a radiant face, held in his hand a package, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?" And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp, the next day, the two gentlemen, as agreed, met again. "This is my wife," the host said, proudly, introducing the comely lady; "and this," as a girl of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. Good-bless her!"

And then he told his friends what he had seen and heard in the street car.—Selected. DAVY'S WEATHER WISHES. "Horrid weather!" grumbled Jacky Junior. "Perfectly dismal!" mourned Beatrix, disconsolately. For of course the much-looked-forward-to day at Lowell Lake was out of the question, as the rain was coming down in torrents, and the draining ditches each side of the roads were overflowing, till from bank to bank, along the wood road, there was a rushing, roaring stream of mud and water.

And to-morrow was the day of the picnic! Three carriage loads of young folks, Jacky, Beatrix, and all the Farnham cousins, were to drive to the beautiful little lake seven miles away, through the deep fir woods, and spend the day fishing, boating and merry-making generally.

Cousin Jack was to have charge of them, and any one who knew Cousin Jack knew that this meant a day of delight for every youngster in the party. Even if the rain stopped, the sun came out, and the next day was clear and shining, still the picnic would be impossible, as the roads would not dry in so short a time.

Jack, ready for one of his stories—for Jack knew just how to tell good ones, they all knew very well. "He was a French-Canadian, named Davy," began Jack, "and he lived at St. Roch, so the story goes. It was a priest who told it to me, that winter I was with the lumbering party in Canada.

"Davy, they say, was plump and merry, and always singing, for the world went well with him. "One bright, cold morning, spruced up in his Sunday best, he started off with his sacks in his sleigh, to take the yearly tithes to the priest.

"It was a perfect day, and the deep Canadian woods were as beautiful with their robes of snow as in the green of summer. And Davy, enjoying it all, puffed his pipe, or sang merrily as he jingled along his snowy way.

"It was several miles to the village where the priest lived, and the road led through a deep forest. Suddenly, in the deepest part of the woods, Davy saw a stranger standing in the way, and stopped his horse at once, for this was an unusual sight. The road was a lonely, seldom-travelled one, and the stranger was like no one whom Davy had ever seen before.

"He was tall and fair, with beautiful, searching blue eyes, long hair flowing over his shoulders, and a bearing grave, dignified, yet of wondrous kindness. His flowing blue robe, belted at the waist, was not meant for rough, Canadian woods, and he wore no cap or coat. He had not been travelling, Davy saw; he had appeared there suddenly and mysteriously, and Davy gazed at him with awe and wonder.

"Peace be with you," was the stranger's salutation, grave and sweet. "The same to you," stammered Davy, wondering but reverent.

"Where are you going?" asked the stranger. "To the priest, to carry my tithe," answered Davy. "You had a good harvest," said the stranger, kindly, "if this load represents one bushel in every twenty-six." (That was the Canadian farmer's tithe for the priest.)

"Oh, it's pretty good this year," assented Davy, "but, if I could only have made the weather—ah, sir, you would have seen a harvest."

"Be it so," said the stranger gravely, gently. "Hereafter you shall have such weather as you wish." And he was gone. Davy looked round in wonder and awe, but saw no trace of him. And he went on his way, pondering on what his angel visitor had told him.

"A year rolled away, and again Davy went through the forest to carry his tithe to the village priest. But there were no sacks with horse and sleigh this time. Davy took his offering in a handkerchief! He sang no more, and he was no longer plump and merry.

"Suddenly, in the depth of the forest, at the same spot as before, appeared his angel visitant of a year ago. "Again he raised his hand in blessing, 'Peace be with you.' "I thank you," Davy answered; "I need it, for I'm at odds with all my neighbors, and even my own family have gone against me. I don't want any more weather-wishing power, sir, please, for they all say I'm a sorcerer, because every time I wish for a certain kind of weather, we're sure to have it. But I don't know how to wish right; the sun's been hot at the wrong time, and the rain's been cold at the wrong time, and we've had droughts and freshets, and the seeds have been washed out of the ground, the crops have dried and withered or rotted, or been blown down by the winds, and the stock won't feed as they should. So my weather wishes are bad for us all."

"The stranger smiled. "So you know at last, that God knows best what is for His children's good? It shall be as you ask. Your wishing power is gone. Next year your tithes will fill your sleigh again."

"The angel was gone. So was Davy's wishing power. And at that his heart grew lighter. He was happy again. "And now, in that part of Canada, when rain, or snow, or sunshine come, the peasants say, reverently, 'God knows best!'—Jean E. Hanson in Christian Work and Evangelist.

TO THOSE OF SEDENTARY OCCUPATION.—Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

"Henpeck was delighted when his wife told him they were to move into a flat." "Why, I thought he was greatly attached to his old home?" "So he is, but he wants to see the janitor call his wife down." The Admirer.—The fringe of magnolias beyond the lagoon. There is something poetic about the word "fringe." The Poet.—Yes, except when it refers to trousers. Activity is liable to commit some injuries; but indulgence is sure to do good.

The New Girl The new girl did not seem to fit in anywhere. The other girls did not care to take an outsider in their circle, and the outsider only watched them wistfully and said nothing. "I wish Julia had never come to our school," Lucy said to Agnes one afternoon. "I think it's lots nicer without any new girl."

Agnes thought of Lucy's words as she went to school next day. A little ahead of her was Julia Sanford. She walked slowly, looking down at the ground, thinking of something not altogether pleasant. Agnes wondered how it would seem to be a new girl and not be made welcome.

"Wait, Julia!" she called suddenly. "There's room for two under my umbrella." Julia's eyes were shining when Agnes caught up with her, and the two walked on together, and chatted like old friends. It was such close quarters under the umbrella, there was no other way than to become acquainted and in five minutes Agnes knew more of the new girl than she had learned in the two weeks Julia had been attending school.

When they came in sight of the school house Julia slipped her arm about Agnes' waist and gave her a loving little squeeze. "It was ever so good of you to let me walk with you," she said. "I wanted to wait when I saw you coming, but I was afraid you'd wonder why I didn't bring my own umbrella."

"An umbrella is a good place for getting acquainted," Agnes answered, returning the hug with interest. "I am glad there was only one, and that we were under it. We'll have good times after this." And from that day there was no trouble about the new girl's fitting in with the rest.

Julia and Agnes became fast friends; nor did their friendship cease after their school days had ended. If there is any lonely, sorrowful heart among your classmates, seek to make that lonely heart welcome by kind words and gentle manners.—Caroline Vinton Henry, in New World.

The Mary Mass What our forefathers believed, says the Rev. Canon Connelly, in his article on "Ancient Devotions in England," with regard to the Blessed Virgin may be summed up in one sentence: "Mary is the Mother of God."

Every village church, however small, had its altar in honor of the Blessed Virgin. In our Cathedrals and stately Ministers, behind the choir and high altar, was the Lady Chapel, to the extreme east, symbolizing her as the morning star that heralded the coming day. As a book printed in 1531 has it: "Like as the morning cometh before the sun rising, and divideth the night from the day, so the Virgin Mary rose as the morning before the Sun of Justice, and divided the state of grace from the state of sin, the children of God from the children of darkness. Whereupon the Church singeth to her praise that her glorious life gave light to the world, and illumined all the Church and congregations of faithful people."

The supreme act of all Christian worship is the Holy Sacrifice of the Mass. It is, and can be, offered to God alone, but it may be, and ought to be offered to Him, among other things, in praise and thanksgiving for the graces and glories of His saints, and most of all for those of His Blessed Mother. In old Catholic days a Mass was offered to God every day, in almost every church and chapel throughout the land, in honor of the Blessed Virgin. It was celebrated at the earliest dawn, with the utmost solemnity, with organ and chorists, chanting the sweetest and most learned music of those times.

"Thus in England," as the late Dr. Rock wrote in his "Church of Our Fathers," "time was when notes of praise arose from the earth to heaven at the first streak of dawn; not only from wood and wold, poured forth by soulless birds of the air, but from out the thronged city and the busy town (wherein church steeples were then taller and more beautiful and more numerous than workshop chimneys), and from out the smallest village; time was when the chiming of St. Mary's bell at waking day awakened men and bade them come to—the House of God and sing His praises."—The Annals of Our Lady of the Sacred Heart.

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Bjens—It certainly seems to me that a man like Bjackson who has worked all his life and brought up a family of sixteen children, deserves a great deal of credit. Bjones—No doubt. But he can't get it at the stores.

Mrs. Powers—Thomas, if you were to live your life all over again, and it came to the matter of choosing a wife, do you think you would choose me? Mr. Powers (submissively)—There's no doubt about it, Maria; provided you wanted me.

Dr. Brann Answers Goldwin Smith The Atlantic Monthly Refuses Room For It. The following letter in answer to an attack upon the Papacy by the Toronto writer, Goldwin Smith, in the June Atlantic Monthly, was declined by that magazine. Inasmuch as other magazines of equal reputation open their pages to the communications of reputable scholars in instances like these, it has been deemed advisable to call the attention of the public to the rather discourteous action of The Atlantic.

To the Editor of The Atlantic Monthly: Mr. Smith in the June number of your estimable magazine, speaking of Pius VII., blames him for not protesting against the marriage of Napoleon to Maria Louisa.

These are Mr. Smith's words: "Napoleon's marriage with Josephine having at the Pope's instance been repeated with religious form before her coronation, it was necessary to have recourse to a most wretched quibble for the purpose of invalidating the marriage and opening the way for a divorce. The Pope was at the time under duress, yet his conduct in failing to protest against this evasion of the laws of the Church, like his conduct in coming immediately after the murder of the Duc d'Enghien to crown the murderer, was hardly Hildebrandic or highly creditable to the pontificate of morals."

When Mr. Smith wrote this he must have forgotten the following facts: 1st. The Pope had already excommunicated Napoleon for many crimes on June 11, 1809. Napoleon married Maria Louisa on April 2, 1810; and was already under the ban when he attempted to marry Maria Louisa. To excommunicate him again would have been like kicking a corpse. 2nd. At the time Napoleon attempted to marry Maria Louisa Pius VII. was a prisoner at Savona deprived of the means of intercourse with the outside world. Even his correspondence was intercepted by order of the Corsican despot. 3rd. So far from Pius VII. lacking courage, he showed it in resisting both Napoleon and Joseph Bonaparte, who tried to get him to annul Joseph's marriage with Miss Patterson of Baltimore, and throughout the whole dispute about the Concordat, during which Napoleon tried to browbeat, bully and deceive the aged Pontiff.

If Mr. Smith had been keeping in the current of recent historical investigation he would have read in the past year in the "Civiltà Cattolica," the best Italian periodical, a full account of the attempts of Bonaparte to bully the Pope and of their failure.

4th. The Pope was not obliged to take notice of every sin that Napoleon committed. When Napoleon divorced Josephine by the decree of an ecclesiastical tribunal appointed by himself, contrary to the Canon law, it was his business to appeal to the Pope against the injustice. But she made no appeal and her case was never officially brought before Pius. Had she appealed to Rome, the only competent court on the case, as queens of France had done before her, Rome would have come to her rescue.

Lastly, Mr. Smith begs the question as to the murder of the Duc d'Enghien. If it was a murder at all, it was a political and quasi legal one. The Duke was put to death on the charge of aiding and abetting a plot against Napoleon's life. Was the Duke guilty? Mr. Smith does not know whether he was or not. Historians are divided on that subject. Napoleon was the Emperor of France in fact and in law. He had restored religion to France, and the Pope crowned him by request; but the crowning implied no connivance with nor condonation of the countless sins and crimes of the greatest ruffian of the 19th century.

It is amusing to read Mr. Smith's words blaming Pius for not being "Hildebrandic." If he had been "Hildebrandic," would Mr. Smith praise him? Is he an admirer of Hildebrand? We may be bigoted, but let us be just.

HENRY A. BRANN, D.D., Rector of St. Agnes' Church, New York. June 21, 1903.

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St. Jean Baptiste

Day Loyally Celebrated in Amherstburg.

The grand national celebration of St. John Baptist day, which is the really red letter day in the calendar for the French Canadians of Essex County, was very much affected last Wednesday by the continued wet weather of the past few weeks and the showers which fell that day. Everything pointed to thousands in attendance and President Coste and the committee had made every arrangement for their entertainment. In spite of the bad weather, however, the attendance was very large, and though the mud was disagreeable and the grass wet, everyone made the best of it, and all had a good time.

The day's proceedings were begun by the united societies attending Mass in St. John Baptist Church, where Mass was celebrated by Rev. Father Cote, of St. Anne's, Detroit, assisted by Rev. Fathers Renaud and McNulty. Rev. Father Renaud preached the sermon in French. The choir of St. Anne's, 32 strong, under the direction of Prof. S. A. Reume, rendered Gounod's Mess Solenne, St. Cecilia. Everyone was delighted with the grandeur of the music, the large choir singing as one immense voice. The offertory was an "Ave Maria" sung by Miss Chevillot, accompanied by Hugo Kalsow, with violin obligato. The soprano soloists were Misses Rose Boucher, Marguerite Reume, E. Chevillot and Dora Hebert; also, Misses Blessier, Holmes, Boucher and Arens; tenor, E. A. Duelette; basso, Gus. Boulanger and F. X. Frantz. Miss Alma Ouellet accompanied the choruses. Prof. S. A. Reume who has been the organist of St. Anne's Church for the past eleven years, is an old Amherstburg boy. He is a son of the late Daniel Reume, and he received much praise for the fine way in which the Mass was rendered by his choir.

The procession, led by the Essex Brass Band, then formed and marched to the park. Antoine Amin was marshal, and St. John Baptist was represented by Niles, little son of Philias Reume. In the carriage with the little lad were Zenobie Morin, for a long time president of the Amherstburg Society, now its honorary president and oldest member, and Alexander Reume. By the time the park was reached a large crowd had gathered and dinner was served in the Agricultural Society's tents. Over 500 people were fed. This occupied the time until 2.30, when the speeches began.

N. A. Coste, president of the Amherstburg Society, was chairman.

MARRIAGES

MURPHY-WILSON. One of the most fashionable weddings of the season and one that has attracted a great deal of interest was that which took place at St. Patrick's Church, Galt, Thursday morning, July 1st, at 9.30 when Miss Mary Paterson Wilson, eldest daughter of Messrs. Charles Wilson, became the wife of Mr. John W. Murphy, of Woodstock.

High Nuptial Mass was celebrated by Rev. Father O'Loane, of Guelph, cousin of the bride, assisted by Rev. Father Brady, of Wallaceburg. The ceremony was witnessed by a large number. The ushers were Mr. Frank Sullivan, of Galt, and Mr. Doran, of Guelph. The musical features were unusually beautiful. The choir of the church was assisted by Miss Bessie Murphy, sister of the groom, who sang with excellent effect the solo, "The Palmis," during the offertory. Miss Nellie Byrne, of Toronto, a very talented contralto, was heard in "Ave Maria." The bride was given away by her uncle, Mr. J. Johnson, of Owen Sound. She was indeed one of the prettiest of June brides, and was charming in a gown of pearl white silk. The bodice was trimmed with an elegant silk point bertha, with a silk chiffon yoke. The skirt had a panel and yoke of silk point and train of accordin pleated chiffon, with narrow ruchings. Her veil was tulle and was caught with a serenade of diamonds. She wore a necklace of pearls and carried white bridal roses. The bridesmaid, Miss Minnie Murphy, was costumed in a beautiful pearl grey silk, with chiffon overskirt, trimmed with folds of satin and a fusse ornamented with pearls. She carried a bouquet of pink roses and wore a Gainsborough hat. Miss Ruth Von Egmond, of Seaford, made a charming flower girl, in a dress of white silk with berthia point. She carried a basket of pink and white carnations and wore a white Davenport bonnet, with trimmings of chiffon. Mr. James Egan, of St. Thomas, supported the groom. After the ceremony a reception was held at the home on the Stone Road, "Craigville." Mr. and Mrs. Murphy left this afternoon on a honeymoon trip to Toronto, Montreal, Quebec, New York

and Boston. Her going away costume was of blue broadcloth with bodice of white silk. They will make their home in Lansing, Michigan. The gifts to the bride were very many and exceedingly beautiful, including two silver tea services, a silver chocolate set, set of Hamelin china, and many silver pieces and cut glassware.

The following were among the invited guests: Mrs. Edgar Brown, Palmerston; Miss Nellie Byrnes, Toronto; Dr. and Mrs. A. Thomson, Galt; Miss Wilson, Galt; Alphonse Gourdeau, of Quebec; Mrs. Fitzhenry, Toronto; Mr. and Mrs. Jas. S. Brown Palmerston; Mr. and Mrs. R. A. Shea and Miss Sproule, Palmerston; Mr. and Mrs. N. P. Byrnes, Collingwood; Mr. E. P. Lennon, Seaford; and Mr. J. F. Killoran, Mrs. E. O'Loane, Toronto; Mr. and Mrs. L. V. Byrne, Toronto; Miss Teresa Sullivan, Buffalo; Misses Sullivan, Elora, Miss Minnie Clay, Leamington, England; Mr. and Mrs. D. R. Murphy, Minneapolis; Mr. A. Murphy and wife, and Mr. D. T. Murphy, Duluth; Mr. and Mrs. Eugene Murphy, Jr., of Battle Creek, Mich.; Miss Vera Murphy, of Brooklyn, N.Y.; W. J. Murphy, St. John, N.B.; James Egan, St. Thomas; Mr. and Mrs. Eugene Murphy, Misses Minnie, Josephine and Bessie Murphy, and Mr. E. Murphy, Woodstock; Mr. Curtis C. B. Rowe, of London; Mr. Fred. Dake, of Princeton.

Gifts of groom to bride a suburn of diamonds and pearls; to bridesmaid a jewelled fan; to flower girls, ring set with tourquois and pearls; to groomsmen and ushers tie pins set in pearls.

A Protestant Episcopal Bishop and a Jesuit

Father Rene, S. J., the prefect apostolic of Alaska, during his recent visit to San Francisco, told a good story of how he was nursed by, and his life was probably saved, through the kindly ministrations of Bishop Rowe, of the Episcopal Church. He was visiting his missions along the Yukon. He was not well when he started out on his hazardous journey, and the severity of the climate and the poor quality of the food, and the necessity of sleeping in blankets, none too clean, among the Indians, did not help to improve his condition. A malignant carbuncle made its appearance on the back of his neck. It gave him a great deal of pain and he was unable to walk. When he arrived at Dawson he had it lanced by a physician. The next day he set out on his return trip. The wound, some three inches long, was so located that Father Rene could not give it proper attention.

Bishop Rowe was one of the party, and seeing Father Rene's condition, insisted on washing and dressing the wound. This he did each day, with all the skill of a trained nurse, on the trip back to civilization. Father Rene declares that the preservation of his health, and probably of his life, is due to the kindly ministrations of his Samaritan friend.

Cost of the Site of St. Patrick's Cathedral, New York

New York, June 22.—A lie that was entitled to be classed as a hardy annual was yesterday given what is hoped with prove its death-blow. St. Patrick's Cathedral property was purchased for \$1—that is the lie, and its constant reiteration has resulted in the publishing by Father Lavelle, at the request of Archbishop Farley, of an abstract of the title to the property. A framed copy was placed in the vestibule of the Cathedral. This synopsis reads: "The Mayor, Aldermen and Commonalty of the City of New York sold the property on May 1, 1799, for \$400, plus an annual rental of four bushels of wheat, to Robert Sylburn. Robert Sylburn conveyed the property to Francis Thompson and Thomas Cadie by deed dated February 20, 1810. Francis Thompson and Thomas Cadie conveyed the same March 1, 1816, to Andrew Morris and Cornelius Heeny. Andrew Morris and Cornelius Heeny conveyed it to Dennis Doyle May 21, 1821. The property was sold at public auction under foreclosure September 13, 1828, for \$5,550 to Francis Cooper. Francis Cooper on January 30, 1829, sold the property to the trustees of St. Patrick's Cathedral and of St. Peter's Church for \$5,550, plus \$51.53 interest. The trustees of St. Peter's Church sold at public auction their share in the property to the trustees of St. Patrick's Cathedral for \$59,500. This is how the property came into possession of the Cathedral." A new electric lighting system is being installed in the Cathedral. Each of the pillars will have sixty-four bulbs, and about one thousand lights will be placed about the altar, making about five thousand new lights in all.

Convent Life is Different

In striking contrast to the summer vacation of the professors and teachers of Bryn Mawr Vassar and other colleges and schools for girls, says The New York Sun, is the programme mapped out for the 2,400 Sisters of Charity who conduct parochial schools, academies and other institutions in New York. While the secular pedagogues are touring in Europe, revelling in summer resorts or indulging in summer school fads, the army of nuns who spend their lives in the education of New York girls will be spending the hot days in prayer, penance and con-

templation of the work before them the coming scholastic year. The entire month of July will be devoted to a retreat at Mount St. Vincent's College the mother house.

And great as is the difference in some respects between secular and religious teachers, there is an equally interesting contrast between their scholars. While the Vassar girl is procuring her graduation toilet of silk and lace and her student's cap and gown, the college girl who is finishing her studies under the sisters, is complying with these puritanical regulations over which is placed this stern warning: "Failure to comply with these regulations will involve the forfeiture of honors and premiums."

The commencement suit must be of plain white cotton mull, Swiss or nuns' veiling. It must be plainly and neatly made, with high neck and long sleeves. Silk underskirts, lace, embroidery, ribbons, trimming, fringes, satin or silk bows and trains are positively prohibited. The trimming and sashes, if any, must be of the same material as the dress. Each pupil will also require one white corset cover with high neck and long sleeves, white kid gloves and black kid boots, black hose, black ribbon for hair. All jewelry except brooch, watch and earrings is positively prohibited.

And not with commencement does strict convent discipline stop. While the average college girl is packing her trunk and grip and independently starts for her distant home with some fellow students or even alone, the parents or guardians of those in the sisters' colleges and academies receive this notice:

"The summer vacation will begin on June 23. On that day the pupils will arrive at the Grand Central Station in charge of the sisters on the train reaching there at 2.35. The pupils must be met by some responsible person. If not they will be compelled to return to the convent."

No exceptions were made to this rule, and sad and wrathful indeed were some of the girls whose "responsible person" failed to appear.

Death of Michael Costello

On Monday last one of Toronto's most respected citizens passed away in the person of Mr. Michael Costello, of St. Basil's Parish, of this city. Mr. Costello was over 60 years of age at the time of his death and leaves a large family behind him who are a credit to him and the Toronto community.

Mr. Costello when in good health took an active interest in St. Basil's Parish work. The funeral took place on Wednesday from his late residence, 17 Elgin street, to St. Basil's Church, and from there to St. Michael's Cemetery. A very large number of Toronto's citizens attended the funeral.

A Model Candidate

The following spicy letter was first printed in The Catholic Youth. It was written by a young man in answer to an ad. in The Ledger, of Philadelphia. It is good, no joke, but a fact. It applies to a whole lot of business men who want help at starvation wages.

Dear Sir—I beg to offer myself as an applicant for the position advertised in this morning's Ledger. I am a young man, thirty-seven years of age, having been connected with the United States Embassy at Madagascar for some time, and feel confident if you will give me a trial I will prove my worth to you. I am not an experienced bookkeeper, proficient stenographer and typewriter, excellent telegraph operator and erudite college professor, but have several other accomplishments which might make me more desirable than ordinary mortals. I am an experienced snow-shoveller, a first-class corn husker and peanut roaster. I have some knowledge of clipping dogs' ears, and a medal for reciting "Curlew Shall Not Ring Tonight." Am a skilled chirographist and practical, for I can cook, take care of horses, crease trousers, open buttons and repair umbrellas. Being possessed of great physical beauty, I would not only be useful but ornamental, as well as lending to the sacred precincts of your office that delightful artistic charm that a Satorum vase would. I can furnish recommendations from Chauncey M. Depew, Jacob S. Coxey, Prime Minister Captain Clarke, and the dog catcher general of Timbuctoo. As to salary, I would feel I was robbing the widowed of bread and taking sponge cake from the orphaned if I were to take advantage of your magnificence by accepting the fabulous sum of \$3 per week. I would be entirely willing to give my services for less, and by accepting \$1.37 it would not only give you a clear conscience, but would also give you an opportunity of increasing your donation to the church, pay your butcher bill, and keep up your life insurance. Really, dear friend, your charity borders on the supernatural, and to the ordinary mind, appears like reckless extravagance.

I can call to see you any Saturday night after 11 o'clock, or can be seen any Sunday morning in the choir loft of our church (Broad and Dock streets), where I am at present employed as first assistant organ-blower and under-study of the janitor. Hopefully yours, Socrates M'Goo. P.S.—Now, honestly, what kind of a man do you expect for \$3 per week?

Annual Pilgrimage to St. Anne De Beaupre

Itinerary of Special Trains.

Tuesday, July 21st.

The Ontario Pilgrimage to the shrine of St. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and Diocesan Clergy, will take place (this year) on Tuesday, July 21st. Tickets for the return journey will be good to leave St. Anne up to the evening of Monday, July 27th. Thus, all those who desire to remain over will have an opportunity of being present at the shrine and of taking part in the grand procession on the Feast Day of La Bonne Ste. Anne, Sunday, July 26th.

After the arrival of the morning regular express trains, which leave Toronto at 8 a.m. on G. T. R., and 9.15 a.m. on C. P. R. Special trains will start from Whitty and Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, and will reach St. Anne de Beaupre early on Wednesday morning.

Excursion rates will prevail at all stations of the G.T.R. from Whitty, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville, and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterboro, Tweed, Perth, Smith's Falls, Prescott, Brockville and Carleton Place, as far as Chesterville, included. The exceptionally low rates of \$8.05 and \$8 have been secured for return tickets from Whitty and Myrtle, with proportionately low rates throughout the eastern part of the Province.

Tickets will be good only on the special trains going, but valid on any regular train returning up to and including Monday, July 27th. This means that excursionists can leave Quebec on the night trains of Monday, July 27th, and Montreal on the morning of July 28th, but if a stop-over at Quebec and Montreal is desired, it must be so timed as to leave Montreal for a continuous journey home, not later than the morning of Tuesday, July 28th. Passengers from Haliburton and Lindsay will take regular trains and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitty Junction. Excursionists from Toronto, western Ontario and other points will leave Toronto by regular morning express trains on Tuesday, procure regular return tickets as far as Whitty or Myrtle, purchase Pilgrimage tickets at either of these stations, and then take special trains, which will be awaiting them, and proceed to St. Anne de Beaupre. For the benefit of the excursionists of Toronto and west thereof, it may be mentioned that persons travelling together can purchase regular return tickets from any station to Myrtle or Whitty for one fare and a third. This will make return ticket—Toronto to St. Anne's—considerably less than \$10.

The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly send posters containing the fullest information to intending Pilgrims.

Dining cars will be attached to the C. P. R. special, in which excellent meals may be procured on the journey downwards and whilst at St. Anne's, for the nominal cost of 25 cents.

A GOOD NAME IS TO BE PRIZED.—There have been imitations of Dr. Thomas' Electric Oil which may have been injurious to its good name, but if so, the injury has only been temporary. Goodness must always come to the front and throw into the shadow that which is worthless. So it has been with Electric Oil, no imitation can maintain itself against the genuine article.

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.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

Toronto June 25th, 1903. The "SALADA" Ceylon Tea Co., through their solicitors, Denton, Dunn & Boulbee, have issued a writ in the High Court of Justice against John Segsworth, carrying on business as the East India Tea and Coffee Co., claiming an injunction restraining the defendant from imitating the "SALADA" Tea Trade Mark.

THE SECRET OF BEAUTY is in the blood. Paints, powders, or washes may conceal defects, but never can remove them. To obtain a perfect complexion one must work from within. By the use of DR. LISTER'S COMPLEXION TABLETS freckles, moths, blackheads and pimples are completely removed. Rough, yellow, and "muddy" skins are made clear and healthy. They are safe to use and pleasant to take. Sent postpaid to any address for 50 cents. Drop us a line, and we will tell you more about them. THE LISTER CHEMICAL CO., TORONTO.

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"SALADA" Ceylon tea has the largest sale. Is healthful, pure and delicious. Sold only in sealed lead packets. Black or Natural GREEN. 25c, 30c, 40c, 50c and 60c per lb. By all grocers.

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The best bread in many different varieties can be sampled by telephoning us to send you a sample for 5c.

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Sunshine Furnace

No need to worry about coal strikes if your home is heated with a "Sunshine" Furnace. By placing our patented wood grate over the coal grates it will burn wood or coke and give as perfect satisfaction as with coal—also saves starting a coal fire in spring and fall when a wood fire will take the chill off the house in a few minutes. Feed-doors are double and extra large—will admit rough chunks. Radiator is made of heavy steel plate and encircles the dome in such a way that it leaves a wide space between the two for the circulation of air and gives an immense radiating surface. The "Sunshine" is the only Canadian heater which will burn coal, coke or wood with entire satisfaction.

Sold by all Enterprising Dealers. Booklet Free.

McClary's LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER, ST. JOHN, N.B.

Pope Recalls an Italian Proverb

Charles Astor Bristed and his daughters, of New York and Lenox, Mass., have presented to the Pope through his nephew, Count Camillo Pecci, a gold pectoral cross enriched with diamonds, pearls and rubies. The cross is of American workmanship, and its cost represents a small fortune.

A Rome letter received by a prominent New York priest says that the Pope expressed great pleasure at the gift, admiring the art of the jeweller as well as the brilliancy of the stones. The letter says that the Pope charged Count Pecci to convey his appreciation and thanks to the donors, and to tell them that he would prize their gift, not only as coming from some of his American children, but because it is a specimen of fine American art.

The letter says that during Count Pecci's visit the conversation turned upon the recent reports of serious illness of the Pontiff, and the Pope showed deep feeling on this point. His nephew, in reassuring him, said: "Your Holiness must bear in mind the Italian proverb, 'The announcement of one's death always adds years to one's life.' This assures that you will live to see 100." At which remark, the letter says, the Pope laughed heartily.

Widen Your Vocabulary

A Chicago paper has laid down the following five rules for enlarging one's vocabulary:

- 1. Read—There is no better way to gather new words and grow familiar with their use. Read aloud as much as possible. In this way you will become accustomed to the musical rhythm of words.
2. Talk—Listen closely to the conversation of good talkers and never talk yourself below your very best.
3. Study—Look up new words. Use your dictionary freely. Never allow yourself to hear a new word spoken without jotting it down for reference; and when you know it, use it yourself.
4. Write—Take every possible opportunity to express your thoughts in writing. Many of the best writers of to-day learned to write through their social correspondence.
5. Memorize—Whenever you find a beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden.
Abitious persons who have not been regularly educated will find these suggestions helpful.

INTERCOLONIAL RAILWAY

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"I consider Iron-Ox TABLETS one of the most thoroughly satisfactory Proprietary Medicines I have become familiar with, in more than 25 years' experience. 'No pill or tablet that I have known, so well serves the purposes of an effective, yet gentle, liver pill and regulator of the bowels, while at the same time acting as a tonic to the blood and nervous system.' S. E. HICK, Druggist, Goderich, Ontario.

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, (excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

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

HOMESTEAD DUTIES

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

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

W. E. A. FANNON

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