

TOPICS OF AN OLD-TIMER

A Scene in the Gulf of St. Lawrence Sixty-Four Years Ago—The Irish Element in Canada were the Predominating Nationality in Upper Canada in the Forties and in Toronto in the Fifties—First French Settlers of the Mississippi Valley and the Northwest—Their National Tenacity

A contribution to the Irish World induces me to turn my attention to Canada for a moment. Also, a communication referring to the Hon. Chas. Fitzpatrick, the new Dominion Chief Justice of whom your contributor gave a friendly biographical sketch, has attracted my attention. Canada, I must confess, is a theme that for me has considerable of a charm. It appeared to my youthful imagination many years ago when I witnessed twenty Irish immigrant vessels at one time furling sails in the beautiful gulf of the St. Lawrence, preparing for the voyage up the river for quarantine at Grosse Isle. There were among them that I recollect the Shannon from Cork, the Jane Black from Limerick, the Anne Jeffrey and Thistle from Waterford, and the Leo from Wexford. The great sunlit gulf, whitened with the sails of those immigrant vessels, and the fleeing peasantry and artisans of Ireland that occupied them, was a sight for a poet, and one of our greatest immigrant bondsmen (T. D. McGee) was among them, too. He afterwards wrote:

"They are flying, flying, like northern birds over the sea for fear. They cannot abide in their own green land, they seek a resting here."

Well do I remember the neat white cottages of the "habitants" as we slowly sailed up the great Canadian river amid the salutes of the polite but humble people as we passed them by, perhaps after a time to politically overwhelm them. Then came Grosse Isle, and finally the shining, tin-roofed domes and roofs of the new Dominion's ancient capital, Quebec. There, in the river, in front of the cape, rested the beautiful white steamer Canada, ready to reach us and take us to Montreal, in furtherance of our journey to the head of navigation, in what was then known as Upper Canada. The scenery was entrancing, including as it did the Thousand Islands of the St. Lawrence. The present capital of the Dominion was then only a little canton with locks, called Bytown, but it was not without its prominent Irish citizens, the Freils and O'Connors. Time grows apace, fortunes vary, incidents increase, wonders are worked, and Old Timer can hardly realize that the time he points to is sixty-four years ago!

The Irish were then by far the most numerous nationality in Upper Canada or Canada West, and there were prominent Irishmen to be found in every walk of life, from Cabinet Ministers to hod carriers. The census of 1840 gave them more numerical strength than English, Scotch and Welsh combined. But it is far from being so to-day. In 1850 (ten years later) the population of Toronto (Ontario's capital) stood as follows in the enumeration of nationalities: Irish, 11,308; English, 4,958; Scotch, 2,169; native born, 10,423, of which only 467 were French. I cannot claim that Ontario or Toronto has any such proportion of Irish now. They moved again, and for the greater part found their way to the free republic, and made place for the English and Scotch. But it was while the Irish held this preponderance that the battle for freedom and Canadian rights was fought and victory conquered.

The writer in the Irish World refers to the early Irish in Lower Canada. They were there, and, as in Illinois, represented both the British and French governments. Sir Guy Carleton, afterwards Lord Dorchester, was Governor General after the submission of the French, and he was an Irishman. Among the French garrisons in Montreal and Three Rivers at the time of the capitulation were the three French-Scottish regiments of Dillon, O'Brien and Clare, the remnants of the Irish Brigade, who participated in the second battle of Quebec. They numbered about 3,000, and at the capitulation were in an awkward position. If they surrendered they were liable to be shot as British subjects aiding the enemy; so they scattered through the French settlements and settled down, intermarrying with the natives. It is claimed by some that the French population of Lower Canada at this time was only 60,000, and 3,000 young and vigorous Irishmen settling among them would represent about 30 per cent. of the male adults. This would be about equal to the French element among the Boers in South Africa, and quite sufficient to make an impress. But in truth I think the French population at this time in Canada is made too low and the Irish infusion too high, because those Irish regiments had done a good deal of hard fighting and had lost many of their number. At any rate there were enough of the "fighting race" on the ground to claim a respectable admixture of blood elements. A number of prominent names among the French are mentioned to make good this claim, such as Carroll, Gowan, Hughes, Reil. The writer further remarks that "all the way up from Pictou to Montreal nearly half the families have now Irish names, sometimes Gallicised, but the Milesian spirit, and in many instances the racial features, are very marked." This is owing to two circumstances—the number of Irish immigrants that landed at the city of Quebec and wandered down the St. Lawrence settlements, and the great number of Irish children that were adopted by French families at the time of the terrible immigrant fever along the St. Lawrence in 1877-8, when so many thousands of parents died of the pestilence. Here is the theme for the great Irish-Canadian romance yet to be written—a recovered parent seeking his long lost children. I knew such a one and often he told me of his grievous tale. His name was Barry and he was an attorney. Whether he ever discovered any traces of his long-lost little ones I know not; but that was fifty years ago!

The writer in the Irish World refers to the assimilating qualities of the French-Canadians. That is, their capacity for assimilating to themselves. It is quite true, no matter whether the blood they assimilated be Indian, English, Scotch, Irish or German, they assimilate them and make French-Canadians of them. The recurrence of Irish and Scotch names borne by Frenchmen is met with everywhere in Lower Canada. It was my fortune once to be acquainted with an ex-president of Le Institut Canadien de Montreal, a tall, strapping fellow, and his name was Peter McDonald! Throughout all Lower Canada you will find men with names of all other nationalities, including Englishmen, and you will find them thoroughly French-Canadian in sentiment and Catholic in religion. And this speaks wonders for their women, whose ways must be winning and their dispositions kindly. Before the late census of Canada was taken last year a French-Canadian statesman declared "the mothers of Lower Canada will uphold French supremacy in the country." And the census proved they did so. They are gaining in numbers and influence everywhere. When the writer was a lad they had to struggle hard to keep control of the city of Montreal. In fact they were constantly on the defensive. The British there were wealthy and were absorbing all the trade and political influence and had the soldiery at their beck and nod. But the French have now completely the upper hand, if not altogether in commerce at least in everything else. That portion of Lower Canada known as the Eastern Townships, situated up to the Vermont border, was occupied by English-speaking people, largely from the New England States. The French are now farming it. The eastern counties of Upper Canada, such as Ottawa, Dundas, Stormont, Glengarry, Prescott, etc., have been absorbed by them and they hold their political representation. From one of these counties went to the Ontario Legislature the French speaker of the assembly. Even in the lower

(Continued on page 5.)

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Vote for the Best Man

A Spanish Catholic magazine having advised its readers to vote for the less objectionable of the two political candidates, when neither was entirely acceptable, was taken to task for this by another Spanish Catholic magazine. The discussion grew so warm that the Pope was invited to end it, and he did so by deciding in favor of the first mentioned periodical, as follows:

"Let us bear this in mind, that in the presence of danger to religion, or to the public welfare, it is unlawful for any one to remain inactive. For, nowadays, those who try to destroy religion, or society, aim chiefly at laying hold, if possible, of the public administration, and at procuring their election to administrative bodies. Accordingly, it is incumbent upon Catholics to ward off such a peril, and so—putting aside all interests to party—to work vigorously for the safety of their religion and of their country; above all, persistently working for the following object, namely, that those persons shall be returned to administrative as well as to political assemblies who, viewing the conditions of each election, and the circumstances of time and place, according as the articles in the said review maintain, seem likely to keep an eye upon the interests of religion and of fatherland in the performance of their duties."

It is on Broad Lines

What is special about this great Missionary Conference that will assemble at the Apostolic Mission House on June 11th-14th, is the broad lines on which it has been planned. In fact this bigness of conception has characterized seemingly all the work that has its origin at the Apostolic Mission House. There will be represented at the Conference delegates from the Propagation of the Faith as well as from the Church Extension Society. Both these societies while having purposes to some extent dissimilar, still are working for souls and the uplifting of the Church and one in no sense antagonizes the other.

The work among the newly arrived immigrant will be discussed, as well as the conversion of the staid Yankee. The Conference will not by any means be confined to the priest, but the layman will have a voice, for the reason that this missionary work in this country is as much the layman's as it is the ecclesiastic's. As there is no one who suffers so much in business and in social life as the layman does, when there are bigotries and antagonisms aroused so there is no one who is more actively interested in getting out before the public a correct presentation of the teaching and policies of the Catholic Church.

There is another phase of this convention that puts it in a class by itself and this is the absolute freedom of discussion that is not only permitted, but encouraged, among the delegates. The papers will be short—just long enough to present the topic for discussion—then under the five minute rule all the accredited delegates will have an opportunity to express their opinion.

It is evident to any one who watches the movements in the Catholic Church that there has been a wonderful awakening in missionary societies within the last few years. This awakening has given rise to the non-Catholic Mission Movement. It has originated the Church Extension Society. It has aroused the dormant energies of the Propagation of the Faith. It has developed the Negro and Indian Missions and in a thousand and one other ways has its energies been manifested.

The Missionary Conference planned on broad lines will gather them all together like the burning glass gathers the rays of the sun and will undoubtedly develop an intense enthusiasm for the progress of the Church.

Just a Real Irish Dinner

Recently Lady Aberdeen, wife of the Irish lord-lieutenant of Ireland, made the suggestion that she would like to give a big garden party early in the summer, and wondered if it was possible that Ireland could supply her for the occasion with every article she wore, from tip of her toe to the crown of her clever head of genuine home manufacture. She also asked if Dublin would undertake to dress every one of her guests, men as well as women. And Dublin pledged itself to do so.

This garden party will be the most original thing of its kind ever held in Dublin, and it certainly should give an extraordinary impetus to Irish trade. Lady Aberdeen has laid it down that each of her guests must pledge his or her word that everything he or she wears has not only been purchased in Dublin, but has been made in the country by Irish hands.

James D. Phelan

In San Francisco, the man of the hour, says the San Francisco Journal, in whose hands is the management of the great relief fund, and under whose executive direction the important movements that are to lift the stricken city up from the depths and rebuild her shattered fortunes have already begun, is that well-known Irish-American, James D. Phelan, former mayor of the city. Although his personal and business losses must reach millions, it is reported that he has devoted the sum of \$1,000,000 out of his private fortune to employ the afflicted laboring people of his native city.

Mr. Phelan, whose father was one of the men who made San Francisco rich and famous, was born in 1861, and was educated at St. Ignace College, in that city, where he graduated with honors, after a four years' course of study. He then entered as a student at the Law department of the University of California, of which he is also a graduate.

Mr. Phelan was elected mayor of the city, as a Democrat, in 1896, and served until 1902. His regime was marked by zeal and ability in the public service. The Democrats of the State Legislature complimented him with their nomination for United States Senator a few years ago. He is one of the leading capitalists of

Prayer and Daily Communion

Indulged by Pope Pius X. is as follows:

O sweet Jesus, who didst come into the world to give all souls the life of Thy grace, and who, to preserve and nourish in them this life, hast wished to be their daily food and the daily remedy of their daily weakness, we humbly supplicate Thee, by Thy Heart so inflamed with love for us, to shed upon all souls Thy Divine Spirit that they who, unappreciated in mortal sin may be converted to Thee and recover the life of grace which they have lost, and that they who, by Thy help already live this divine life, may devoutly approach Thy Holy Table, every day they can; so that by means of daily Communion, receiving daily the antidote of their venial sins, and feeling daily the life of Thy grace in their soul and thus purifying themselves always more and more they may, in the end, arrive at the possession of the life of beatitude with Thee! Amen.

A LOURDES' CURE

Described by a Man who Does Not Believe in Miracles.

The following letter, published in the "Sun" (New York), is, curiously enough, one of the fruits of Professor Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles:

To the Editor of the "Sun":

Sir,—I have no greater belief in miracles than has Professor Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about 20 years fell on the ice and injured her spine and hip. She was laid up for some time, and then the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the profession. But none availed, and she gradually grew worse. The only consolation—not a cure—she had had came from one physician, who told her that nothing could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her Church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with a very strong faith. She remained there about twenty-four hours or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treatment," and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Professor Smith could talk with her I believe he would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.

W.J.L.
New York, May 20.

SIR HECTOR LANGEVIN

Death of Once Prominent Leader of Quebec

Quebec, June 11.—Sir Hector Langevin died to-night at 8.45 o'clock at his residence, St. Louis street, surrounded by his two surviving daughters, Mrs. Chapais and Mrs. Cimon, and their husbands, Hon. T. Chapais and Mr. Justice Cimon. Deceased, who had been in failing health for some years past, had been able to go about, though in a feeble condition, up to a week before his death, when he was seized with cerebral congestion, followed by congestion of the lungs, which caused his death.

Golden Jubilee at Hamilton

(Guelph Herald.)

Few of the events of the celebration of the golden jubilee of the Diocese of Hamilton were characterized by the elegance and uniqueness of the reception tendered His Excellency, Mgr. Sbarretti, by the pupils of Loretto Academy on the evening of May the 23rd. From the moment the curtain rolled up, revealing a sea of fair young faces, ranging in size from the tiny tot to the graduate-elect, gowned in snowy white with sashes of the papal color, the scene was one not soon to be forgotten by those who come in daily contact with much of the gruesomeness of life. Everything was in tune, everything was in harmony, and every number of the excellent programme gave evidence of that high standard of education with which the ladies of Loretto have identified themselves in Hamilton since the earliest days of the Diocese. The presence on the occasion of the Apostolic Delegate Mgr. Sbarretti, the Right Rev. Bishops of Hamilton and London, with a number of clergy, as also the representative citizens of the city, told more forcibly than words that Mt. St. Mary shares with its sister institutions, not alone in America, but in Europe, Asia, Africa and far-off Australia, the prestige which they have enjoyed for centuries.

Letter from Mgr. Sbarretti

The following letter, which explains itself, was read at the Masses in St. Mary's Cathedral, Hamilton, on Sunday after its reception.

Apostolic Delegation,
Ottawa, May 26, 1906.

Right Rev. T. J. Dowling, D.D., Bishop of Hamilton:

Right Rev. Bishop,—On my return to Ottawa I take the first opportunity to tender your lordship the expression of my most sincere thanks for all the courteous acts of kindness, which I received during my visit to your episcopal city. I was pleased and edified by the very many evidences of the faith and piety of your people, and I was deeply touched by the manifestations of loyalty and attachment to the Holy See.

I must congratulate all concerned, the priests, the people, and especially the Bishop, on the success of the Jubilee celebration, as well as on the present flourishing condition of the church in the diocese of Hamilton.

I trust that, under your lordship's careful and wise guidance for many years to come, the diocese will continue to make progress as in the fifty years that have passed.

Blessing your good priests and people and wishing you a continuance of the divine favors, I am,

Your Lordship,
Yours very sincerely in X to,
Donatus,
Archbishop of Ephesus,
Apostolic Delegate.

St. Michael's College Commencement.

The exercises in connection with St. Michael's College Commencement will take place on Tuesday, the 19th inst., at 9.30 a.m. An invitation is extended to all interested.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

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ON THE SOUTHERN PALM LIMITED

(By H. Francis.)

When the Southern Palm Limited drew out from Jacksonville, north-bound, there were two young men on board who were destined to affect each other curiously. One was crouching on the second step of a Pullman forward, with his eyes fixed grimly upon the door through which the conductor would pass on his round of ticket-collecting; the other was in the observation car at the rear of the train, two seats from the end, staring at an open letter, with eyes in which were despair and horror and desperation.

disheveled appearance. Then his gaze fell upon the tramp, and his face darkened. "You here?" he exclaimed. "After being put off once, too? And from the looks of this young man, you have been up to more than stealing a ride this time. I shall not put you off again. This is a matter for the police at the next station. Come inside here!"

He was about to grasp the tramp roughly, when Barrett touched his arm. "This man is a friend of mine, conductor," he said authoritatively. "I will pay his fare."

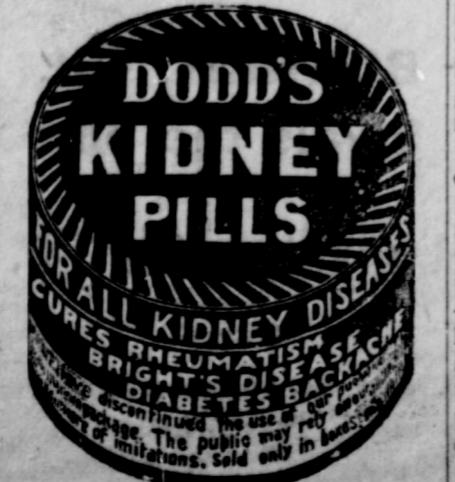
THE HEAD OF THE FIRM

Mr. Lindley, of the firm of Lindley & Ferran, had been giving one of the young men in his employ a very bad quarter of an hour. He sat in his revolving chair now, half turned from his desk and facing the culprit. The culprit stood by, formal and solemn, with certain incriminating papers in his hand.

bread and butter, too—but I couldn't, thank you," he gasped. The successful man of business had none of the niceties of speech ready. "Do now; you'll find 'em awful nice," she urged. "Well, then, if you won't take some now—an' maybe it wouldn't be just the thing in this office," she continued, looking round with awe—"if you'll come to Bennie's room this evening an' take some an' some home-made jelly I've brought, I'll be as pleased as pie!"



A Result of La Grippe. I FIVESIDE, N.B., CAN. About three years ago my mother had the grippe, which left her body and mind in a weakened condition. At first she complained of sleeplessness, which developed into a state of melancholia, then she could not eat at all. She did not care to see anybody, had no sense of mind at any time, and would imagine the most horrible things. We employed the best physicians but she became worse; then her sister-in-law recommended Pastor Koenig's Nerve Tonic. After using it a change for the better was apparent and mother became very fresh on account of a voracious appetite, and got entirely well. We all thanked God for sending us the Tonic.



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Benediction by Archbishop at Pier

A remarkable scene was enacted on the North German Lloyd pier in Hoboken last week when Archbishop Farley arrived to board the Koniga Louise for Naples. Women to the number of 500, tourists and their friends, who had accompanied them to the ship, knelt, and with bowed heads received the Archbishop's benediction.

The Children's Page

IRISH WIT.

An Irish priest had labored hard with one of his flock to induce you, to give up whiskey.

CONUNDRUMS.

When does a ship tell a falsehood? When she lies at the wharf.

A SAD DAY FOR MY DOLLIES.

While Dora and Molly and I were at play? We harassed my kitty to Molly's red cart.

CHILD SAINTS.

St. Peter of Verona was an eloquent preacher at fifteen. St. Catherine of Sienna was a zealous tertiary at the same age.

So saintly was the childhood of St. Charles Borromeo that his singular virtues caused his elevation to the cardinalate at the age of twenty-two.

IF I WERE YOU.

If I were you, Well—just like you, With lips as rosy, cheeks as fair,

Or if I chanced to be a boy, Like some I know: With crisp curls sparkling in the sun,

CHILDREN.

(Henry Wadsworth Longfellow.) Come to me, O ye children! For I hear you at your play,

Where thought are singing swallows And the brook of morning run.

In your hearts are the birds and the sunshine, In your thoughts the brooklets flow;

Al! what would the world be to us If the children were no more?

What the leaves are to the forest, With light and air for food,

That to the world are children; Through them it feels the glow

Come to me, O ye children! And whisper in my ear

For what are all our contrivings, And the wisdom of our books,

Ye are better than all the ballads That ever were sung or said;

WEIGHING THE BABY.

"How many pounds does the baby weigh— Baby, who came a month ago;

Grandfather ties the kerchief knoc, Tenderly guides the swinging weight;

Softly the echo goes around; The father laughs at the tiny girl;

Nobody weighed the baby's pile, Or the love that came with the helpless one;

Nobody weighed the threads of care From which a woman's life is spun.

Nobody weighed the baby's soul, For here, on earth, no weights there be

O, mother, laugh your merry note; Oh, pleased on-lookers, gaily smile;

Looks down the path of years to come, And with each kiss, a whispered prayer

A DOLL'S HOUSE.

Every little girl loves a doll's house, says the New World, and if there is one thing which would make her more proud of such a possession

Most boys possess some little knowledge of carpentering, and some possess a beautiful tool chest of their own,

Next take the 18 inch pieces, make holes at each end in the way I have described,

Now for the front of the house, and this can be made in one piece or in two.

You will notice in the above directions that I have assumed that your board is 9 inches wide,

After the outside of the house is quite finished and dry, get some wallpaper of a very small pattern,

A MYSTERIOUS PERFUME.

It was Lois who first noticed it. She began to sniff as soon as she came from school.

"What is it smells so good?" she asked. "What are you cooking?"

"I never knew any wood to smell like that; it's delicious!"

"Oh, what are you going to have for dinner?" cried Eliot, bursting in to the kitchen with a clatter and a bang.

Men "make merry with wine" before dinner rather than after.

Japanese pillows are small blocks of wood, merely a rest for the neck,

A sunshade folds up with the ribs outside and the paper inside.

Paper is used in Japan as handkerchiefs, while parcels are carried tied up in squares of cloth.

A thimble has no top. It is simply a little band which slips down over the first joint of the finger.

Curios are kept in a go-down (warehouse), and are brought out one or two at a time.

They always answer "Hal" (yes) to every question, no matter what it may be.

All outward forms of endearment are repressed, though of late years not so strictly as formerly.

On leaving a Japanese hotel one fees the proprietor, not the waiter.

Boats are hauled up on the beach stern first.

Babies are carried on the back, not in the arms.

A crowd of men, hundreds of men, congregated about the corner of Tenth street and Broadway.

Horses are stabled backward—standing with their heads where we find our horses' tails.

All harness is fastened at the right side; and horses are shod with straw sandals instead of iron.

Books are read from the back to the front, and the lines run from the top of the page to the bottom

In bills—which are also read from the top to the bottom of the page—the amount is first given, and the items follow.

When a Japanese house is built, the framework is put up first, the roof follows, and last comes the sides.

Carpenters use their tools in a way which to us seems awkward,

The best rooms are always at the back of the house, and in cleansing them the servant always dusts first,

She never eats with him, but sits by, handing the food as it is brought in by the servant,

In eating one must, if polite, make a great noise, to show that he is enjoying the food.

At a feast one eats what he desires, and the rest is wrapped up so that he can carry it home.

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Sympathy of the Lepers

Perhaps the most touching echo of the great San Francisco disaster is that which comes from distant Molokai, the Hawaiian leper settlement.

The lepers at the settlement of Molokai held a mass meeting and adopted resolutions expressing sympathy with sufferers from the San Francisco fire.

What is the most useful letter to a deaf old lady? A, because it makes her hear.

THE AGE OF STEEL

Steel is rapidly replacing wood and mortar as a material for the interior of homes, as well as for the structural part

"A midnight story" sounds scary, said the sick child nervously.

"This one isn't a bit scary," answered the mother, softly stroking the feverish little hand.

When can every lady knit without knitting needles? When she knits her brows.

Hints For The Home

Knives will take a brilliant polish if rubbed in powdered charcoal and then wiped on a soft linen rag.

When mixing starch the addition of a little turpentine will be found to produce a splendid gloss on the collars, cuffs and shirt-fronts.

Loaf sugar should be pounded and added to boiling green vegetables and not be forgotten when seasoning sauces and gravies.

Patent leather boots should always be warmed before being worn in cold weather. A little olive oil rubbed into patent leather about once a week helps to preserve it and prevents cracking.

The wrinkle for cooking omelettes is to remember that it is better to use water instead of milk with the eggs. Whip the eggs till they are quite light and frothy, and sprinkle salt on a savory omelette when it is half cooked.

In hemming table cloths a thread always has to be drawn in order to have the end even. This necessitates cutting off a little strip of the goods.

In cutting breakfast bacon, lay the rind down on the meat board, cut down to the rind as many slices as are needed, then cut it off in a block.

Save washing and dusters by using old newspapers for cleaning. They are excellent for window-polishers, first-rate for scouring tin-ware with, and are as good as a brush, for polishing a stove.

Things a Guest Appreciates.—There are several small courtesies that can be shown a guest which will always be gratefully received.

To preserve furs from moths there is nothing better than to frequently take them out and shake them in the open air, but as one is apt to forget to do this regularly, and carelessness is fatal, it is well to use paraffin as a preservative.

The Care of Birds.—If you wish to keep your pet bird in good health and song the following advice will be worth remembering.

Don't allow the bird to fly about the room if you want his best songs. Don't feed it with mustard or turpentine instead of sweet rap; they look like good rape, but are bitter, and as fit for a bird as sawdust is for you.

What Modern Girls Read

An Englishwoman who writes with a knowledge of the girl's schools of her country gives in a recent review the results of an inquiry she personally made of the books girls of the upper class read nowadays.

The lepers at the settlement of Molokai held a mass meeting and adopted resolutions expressing sympathy with sufferers from the San Francisco fire.

They also raised a relief fund, representing the subscriptions of 400 persons, who each gave from five cents up.

What is the most useful letter to a deaf old lady? A, because it makes her hear.

Steel is rapidly replacing wood and mortar as a material for the interior of homes, as well as for the structural part

"A midnight story" sounds scary, said the sick child nervously.

"This one isn't a bit scary," answered the mother, softly stroking the feverish little hand.

When can every lady knit without knitting needles? When she knits her brows.

The Catholic Register
PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUB. CO.
PATRICK F. CRONIN
Editor.
T. E. KLEIN
Business Manager

Office - 117 Wellington St. W., Toronto
Telephone, Main 489.

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TORONTO, JUNE 14, 1906.

THE IRISH PARTY.

In the keen battle now waging around the Educational Bill in the British House of Commons, it is doubly gratifying to note the stand taken by the Irish Party. It is not for them the English Catholics would have presented a sorry picture, for their typical member had spoken in favor of the Bill and had voted for it. The Irish Party to a man voted against its second reading. Nor was it a silent sullen vote. It was not easy to turn away from those who had been their friends through twenty years, when friends were few and foes uncompromising. It was not pleasant to find themselves in the same division room with their bitter opponents. The occasion called for courage—nor have they lost by so doing. On the contrary they have gained. And their gain will be gratitude and respect of those who too often in the past have been ready to sneer at them—the English Catholics of England. It is by no means the first time that Irishmen have defended in the Commons their co-religionists. It has special significance, however, in that it will cement together two portions in which the cleavage had been growing deeper and wider. The occasion assumes historic importance not only by the vote registered by the Irish members and their stern adherence to religious education, but by the eloquence which it elicited. It called forth at least two speeches of the highest order—enough to show that Irish oratory still flows in silver streams, and that there are living men upon whose shoulders have fallen the mantles of Burke and Curran. We refer particularly to the speeches of John Redmond and Tim Healy, which any one must regard as lofty specimens of parliamentary eloquence—even in that chamber which rang with the voice of Bright and the periods of Gladstone. Both Redmond and Healy were strong in argument and clear in statement. Nothing could be clearer. "I submit," said the former, "that if this bill contravenes—as we rightly or wrongly believe it does in its present shape—a fundamental principle to which Ireland has always been devoted, to sustain which our constituents have elected us to Parliament, and which has been supported by every Irish party which ever appeared on the floor of this house, I am sure no one could be found in any part of this assembly to say we should palter with that principle, and sacrifice it because of the fear, or even the certainty, that by so doing we should alienate the sympathy of some friends, and, to put an extreme case, postpone the concession of justice to our country." "We who represent Ireland have always been denominationalists in principle on the education question. We believe rightly or wrongly that religion is the most necessary part of the education of children. That is a fundamental principle of the religion of the majority of our members, and I believe it is always the principle of the whole Irish people." Mr. Redmond went into the question of simple Bible teaching which Protestants seemed to admit as better than nothing. "This is not," he said, "the position of Catholics in the matter. There is an impassable gulf between all Protestant communities. With us it is not at all a question of sufficiency of this teaching or of its adequacy. With us it is a vital difference of principle. Rightly or wrongly we regard it as in great part a hostile religion." Mr. Healy was equally clear and emphatic. Brighter in expression and sparkling with wit from the very start, he closed his speech with one of the finest perorations ever delivered even in the House of Commons. "You have," he said, "an entire cor-

diale with the French and the Pope is in the Vatican—the Italian Government have him pretty well under custody—and therefore in this great conflict between Anglicans and non-conformists, why when you have penalized us for two or three centuries do you now propose an Act to put a new proscription upon Catholic schools? It would be, of course, natural to speak in a matter like this in language of emotion. I desire, if I can, to avoid anything of that kind, and above all I wish to avoid making any protestation of religion. But I will say I would rather have my children taught the 'Our Father' than the use of the globes; I would rather that they understood their religion, in provision for eternity, than that they should become rich and prosperous and educated in things of the world. I give very little for your education. I cannot spell myself. I cannot parse an English sentence. I cannot do the rule of three. I am supposed to know a little law, but really this is a mistake. Still, there is one thing which I and mine have got a grip of, 'the old expectancy of Christ to come,' and the belief that our children—whatever be their distresses, whatever be their misfortunes, whatever be their poverty—if they listen to the teaching and put in practice the lessons of the Catholic schools they will one day come into a rich reward."

CHURCH UNION.

The latest suggestion in regard to the union of the most important of the sects comes from an Anglican minister at Halifax, Nova Scotia. Whether it is a case of wisdom coming from the East we do not know, nor do we care. We cannot see why we ought to care. Such unions do not concern the household of the faith. Throughout the several attempts no mention of the Old Church has been made. It looks as if they were gathering the fragments of Protestantism together to see if they cannot dovetail one into another—and call it union. Supposing that accomplished, we must still confess our ignorance as to their real gain or their future doings. In the matter of Church union one reasonably expects earnestness and candour. What earthly use is there in talking about oil and water fusing? And still less is union likely between Anglicanism, Presbyterianism and Methodism. History is against it. Presbyterianism was opposed to Anglicanism from the beginning and Methodism went out from it. How can opposition die out in the former, and how can the latter return upon its track? They might federate or enter upon an evangelical alliance, as they do when it is a question of fighting the Church. But a Church union in the essential meaning is quite another thing. It is an organic unity. One might as well gather the scattered limbs of the dead upon a battlefield, and by placing them together and in order expect them to stand up in life and strength again. Unity is not made up of parts each with its own autonomy. Were all the sects to unite and act in concert they are going nearer the truth than when they were separate. Let us make a further supposition. Let them by mutual concessions unite into one organic body, that body is only a humanly constituted body, with only a human origin and authority, and in no sense the body of Christ, the Church of God. It could not bind or loose, teach or govern, in Christ's name; nor could it say, as did St. Peter: "It seemeth good to the Holy Ghost and to us." It would therefore be powerless and would soon dissolve into its original elements, or it would become arbitrary and tyrannical as was Calvinism. Church unity has a much higher origin than any earthly one, and a more exalted purpose than magnitude of numbers. Christ's Church is one because He is one. It is indivisible because He is indivisible. Unity begins in our Lord, the one Mediator of God and men. The Church is the visible continuation of the Incarnation. And as any part of the body, to be living, must have an organic connection with the soul which animates it, so must the members of the Church be in communion with the Church in order that they may share in the grace and blessing of faith, hope and love of redemption and sanctification. For men to meet, discuss, and even come to conclusions

is only a day's march across the wilderness. Their fundamental error consists in imagining that the Church is organized by men, that it derives its power from private judgment or private illumination. According to the Protestants the Church derives her life from her members united to Christ outside of her, and without her agency. If such be the case what need is there of unity? If the Church is not the means by which truth is preserved, worship duly offered and discipline maintained, why trouble about divisions? If the individual is the judge whose decision may communicate itself to others of the same turn of mind let Anglicanism prevail for England, Presbyterianism for Scotland and Methodism for easy-going consciences wherever they may be. Church union is no more to be found in their alliance than in their present conditions. But these people are tiffing with Christianity in a much more serious way. They find themselves face to face with infidelity and are unable to cope with it. If they turn the other side they are fronting the Catholic Church. Too weak to overcome infidelity, they are too proud to submit to the Church and seek union where alone it can be found.

The deliberations upon the subject are curious. Here, says the Halifax clergyman, the Congregationalists were willing 'to accept a diocesan episcopate and to have Anglican bishops present at their ordination.' Since Anglican orders are invalid what difference did it make whether the bishops were present or not? The ceremony according to those concerned is only an external one, without meaning, and least of all, claiming to confer sacerdotal power. What is the use of talking about Church union upon such a basis? The Lambeth Conference reduced both doctrine and church government to a minimum. Is that the way to grow strong against rationalism? It is a way to grow elastic and stretch meshes of the net so as to catch a multitude of certain kinds of fishes—but it is not letting it down on the right side of the ship. The Baptists stuck, not on the question of church government, but on the sacraments. They could not complain about church government, for there is no authority. Where private judgment rules church government is a farce. As for sacraments again private judgment thwarts the truth; for some believe them to be merely forms and ceremonies, whilst others acknowledge their reality. Church union is surely desirable, not upon the principle of private judgment, but upon the principle of true authority and the power of the keys. Society needs it against the inroads and destruction of unbelief and disorganizing socialism. The soul needs it against the false, foolish and insolent noise and cries of atheism. The civilized nations need it as an antidote to the poisons of wealth and pleasure. Christianity needs it that it may have forces to send missionaries to the countless millions who still sit in darkness and the shadow of death. When men look at it merely as a necessity for Canada, where be it remembered the Catholics are forty-three per cent, then the proposal looks insincere and bears all the characteristics of all the evangelical alliances that ever went before—anti-Catholic to the heart's core.

Campbell - Warnick

(From a Burlington exchange.)
One of the prettiest weddings of the season took place here on Tuesday morning at St. John's R. C. Church, when Miss Catharine Constance, daughter of Mr. and Mrs. J. E. Campbell, of the village, was united in the holy bonds of matrimony to Wm. J. Warnick, of Hamilton. The ceremony was performed by Rev. Father O'Reilly, parish priest, assisted by Rev. E. J. Doyle, of Frelton, cousin of the bride. Master Jeffery Staunton, Hamilton, and Master Vincent Leister, Oakville, served on the altar during the nuptial mass. Long before the time of the ceremony the church was crowded with friends of the popular young bride, and sharply at nine o'clock she entered the church leaning on the arm of her father. She was daintily attired in a princess Brussels-net gown, over chiffon tulle with trimmings of beige Irish lace and duchess ribbon. She wore the veil and orange blossoms, and carried a white ivory prayer book with a dainty book-mark, with streamers of lily of the valley. The bridesmaid was Miss Gertrude Campbell, sister of the bride, who looked charming in white point de sprite over pale green Louisienne silk, and carried pink and white bridal roses. The groom was ably supported by Mr. D. Donovan, of Hamilton. The quaint little church was a picture of loveliness, so sweetly was it decorated with white lilies, bridal wreath and palms. During the service Mr. Jas. A. Cox, of Hamilton, sang "A Dream of Paradise" and "O Salutaris Hostia." The wedding march and accompaniments were played by Mr. Charles Henley, of Burlington.
After the wedding breakfast at the parent's residence, the happy couple left for Montreal and Quebec. On their return Mr. and Mrs. Warnick will reside in Hamilton.

Cardinal Vaughan on The Authenticity of Relics

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter to the church? To this I answer at once: Not at all.
1. The question of the authenticity of relics is like other matters of common history—it is a question of fact to be ascertained by the canons that guide human reason in historical research, and in weighing the elements that produce moral certainty. The church pretends to no divine guidance for accuracy and certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him he accepts their authenticity, if it does not, he either suspends his judgment or rejects it.
2. According to canon law, relics cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic.
I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops and others, relics that he said had come from suppressed churches in Italy, and he attached to them forged certificates of authentication. As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all relics to give them up or to destroy them.
3. But it will be further asked: Is not great irreverence committed by honoring false relics? To this the answer is: Yes, if you are absolutely certain that the relics are false. But if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence.
The veneration shown to relics, pictures and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the person represented, and in the case of the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Take a domestic example. If you possessed a lock of what purported to be the hair of your mother, you would venerate it and wear it out of love for your mother; and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saints—the love and veneration are for the person of the saint; and they are to this extent personal that if we should venerate a spurious relic if we should venerate genuine, the veneration, being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind. —London Tablet.

Mrs. John Murray Dead

Downeyville, Ont., June 9, 1906.
The sudden death at this place on Sunday, June 5th of Frances Elizabeth Costello, wife of Mr. John Murray, cast a gloom over the entire community. Mrs. Murray had not been feeling well for some time, but being in the prime of life with the bloom of girlhood still on her cheek, neither she nor her friends entertained a thought of death. God willed otherwise. A sudden change in her condition became apparent early in the afternoon, and while her anxious husband was acquainting the priest and her friends of the change, she grew rapidly worse and passed peacefully away before his return.
Both the deceased lady and her husband are natives of this parish. They were born within a mile of each other, the former in 1876. Their parents were highly respected and fast friends. They knew each other always, went to school together and lived happily together. It could not be otherwise. Mrs. Murray's affability made her acquaintances friends at once, while her amiability and kind-heartedness retained them.
The broken-hearted husband, their two helpless little children, and the relatives, have the sympathy of everybody. This was well evidenced in the universal expressions of regret and compassion spoken by the multitude of friends who assembled to respect and follow the remains to the grave.
The funeral cortege was one of the largest ever seen in the parish. After the funeral Mass Father McGuire spoke words of deep consolation and comfort to the bereaved husband and sorrowing relations, and pronounced a most deserving tribute of praise and appreciation of so admirable a character. May she rest in peace.

The Holiday Season

Though the season has practically only commenced, large crowds daily leave the city wharfs for an outing on Lake Ontario. Possibly the most popular route is the Niagara River Line. Few Torontonians there are who have not enjoyed a refreshing sail to the mouth of the Niagara in the Chippewa, Corona or Chicora. The sail occupies about two hours and a half. Upon leaving at Queenston or Lewiston the trip to the Falls may be completed by electric cars. The magnificent scenery and historical features of the trip are most interesting.
The Niagara Navigation Co. has issued for the season a handsome souvenir booklet replete with interesting articles on historical subjects and handsomely illustrated. Copies can be had at the offices of the Company, 14 Front St. E., or from agents.

"The Blessed Reformation"

James Gairdne, the distinguished English historian, reviewing in the English Historical Review, "England under the Tudors," by Arthur D. Innes, says that "Mr. Innes has performed his task in a very satisfactory way." Mr. Gairdner, though a Protestant, gives some hard blows to the popular ideas regarding the "blessed reformation." He says:
"No well-informed person will tell us now that the reformation itself was begotten of pious indignation at the errors of Rome. Nor is it even true that it was a moral revolt, or that the state of the clergy may be truly estimated by such monstrous libels as Fish's 'Supplicacon for the Beggars.' Moral corruption did exist, which none were more anxious to extirpate than the devout adherents of the old system. Even in the monasteries there were at times flagrant cases, like the gross scandals at St. Albans which Cardinal Moran censured with such severity. But it does not appear that the pre-reformation church was more inclined to acquiesce in vice than post-reformation bishops. Neither did it set its face against improvements; for in education a good beginning had been made by Colet, Fox and Wolsey some years before the reformation took place. Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of appeals and the full establishment of royal supremacy over the Church of England. He does not regard Thomas Cromwell as a zealous promoter of 'the gospel,' but as a very worldly statesman who applied the principles of what he had learned from Machiavelli 'with remorseless logic, untinged by fear of God or man.' Throughout the reign of Henry VIII. the reader will find here a very different story from what he may have read in Froude or, more recently, in Mr. Pollard's book. "The Tudors were one and all despotic, even the very best of them. The so-called 'bloody' Mary was really the most kind-hearted among them, but there was no other way of ruling than a despotic way; and her zeal to reverse what were really unconstitutional acts done in her brother's reign, and to bring the nation back to a recognition of the old religion, unfortunately led to a restoration of the old heresy laws when new religious opinions had become far too prevalent to be so repressed. That she hated those opinions was not wonderful after the singularly atrocious persecution to which she herself had been subjected by their advocates; but she felt that they were a cause of constant disorder within her realm besides. Mr. Innes, I think, does not see this quite clearly. He feels that Mary has been too hardly judged; but he thinks she set on foot the persecution from an 'intense conviction of the soul-destroying effects of heresy,' and thought that no bodily sufferings could be too severe if thereby souls might be saved." I do not know where he finds evidence of this sentiment. The case was simply this: If the old religion was to be restored it had to be protected from insult and violence of which there was abundance; and the old heresy laws seemed the only means adequate. Moreover when they were once passed, of course they had to be put into execution, and the number of victims only represented the amount of evil to be stamped out. There was plenty of persecution under Elizabeth also, but of another class of victims, when devotion to the old religion was made treason. The sad thing was that the order of the kingdom in the one case and the safety of the crown in the other had to be vindicated by such cruel expedients. Nor is the political history of the last great Tudor queen at all a pleasing subject to dwell upon."

Divorce a Greater Wrong to Women than Polygamy

"Not long ago," says Rev. Thomas E. Sherman, S.B., "I was dining at a hotel in Salt Lake City when a gentleman at the same table began to express his sense of horror at the thought that Mormonism was tolerated in our midst. 'I am shocked and disgusted,' he said, 'to think we have admitted this State of Utah into the Union, knowing that this awful practice still exists here.' 'Perhaps we have an equal right to be shocked,' I answered, 'that successive polygamy exists in nearly all the States.' 'Why, what do you mean?' he said, with the utmost surprise. 'I proceeded to show why divorce and remarriage constitute greater injustice, greater wrong to womankind, to motherhood and to the family than polygamy.' The argument grew heated, and his wife interrupted us by saying: 'The Father is right, divorce is a greater wrong to woman than polygamy.' My adversary said not a word more, but after sitting silent for some time changed the topic."

Canonization Progressing

Archbishop Plunkett and the Irish martyrs' cause for canonization is being steadily prosecuted at Rome. On May 13th the beatification of the Venerable Julie Billiart, foundress of the Sisterhood of Notre Dame, took place; on May 20th, that of the Dominican martyrs of Tonquin; on May 27th, that of the Carmelite martyrs of Compiegne, will be in order; on June 10, that of the Venerable Bonaventura of Barcelona, O.F.M.

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JOTTINGS

Mr. William Brick, B.A., Principal of Regiopolis College, has resigned his position and gone to Los Angeles owing to ill-health.

A press cablegram from Rome intimates that a consistory will be held in July, when seven Cardinals will be created.

The distinguished Catholic historian, Mr. Martin J. Griffin, intends to compile a history entitled "Catholics and the American Revolution."

Mrs. Germain of Thorold, wife of Mr. W. Germain, M.P., for Welland, left Ottawa recently for Europe. She is accompanied by Mrs. Lynn.

Right Rev. Dr. Magennis, Bishop of Kilmore, died at his residence, Cullies House, Cavan, on May 15, in the 60th year of his age and the 19th of his episcopate.

At the marriage of Miss Inez Goodwin, to Senator Cloran at St. Joseph's Church, Ottawa, on June 5th, Miss Florence Goodwin was maid of honor, and Miss Irene Goodwin and Miss Cloran the bridesmaids. The ushers were Mr. Baskerville, Mr. D'Arcy McGee, Mr. Ormond Haycock and Mr. Louis Stone.

Mr. John Ryan, Provincial Bailiff, who was stricken with paralysis several weeks ago while at Kenora, arrived in the city last week in charge of a nurse and Provincial Bailiff Phillip Simser, and is now at his home, 223 Beverley street. He is making progress towards recovery.

Very Rev. Daniel Maher, one of the most distinguished members of the Order of St. Sulpice in America, and until recently president of the St. John's (Boston) Ecclesiastical Seminary, died on May 25th after an operation for brain tumor.

Lord Haddo, the eldest son of the Earl of Aberdeen, Lord-Lieutenant of Ireland, is engaged to be married to Mrs. Cockayne, whose first husband was a leading physician in Sheffield. Mrs. Cockayne, who has for some years been a friend of the Aberdeen family, is great grand-niece of John Bunyan.

A distinguished convert received into the Church in Chicago last week was Capt. Dan Morgan Smith of the Seventh Regiment. Capt. Smith was baptized and confirmed by Rev. Edward Kelly, pastor of St. Cecilia's. During the Spanish war he served in the Third U. S. Volunteers. Capt. Smith is assistant corporation counsel of Chicago.

The Mission at the Uxbridge Catholic church last week was conducted by Rev. Father M. Bohn (of the Redemptorist Order) from Saratoga Springs. The services were well attended, at 5.30 and 9 a.m., and 7.30 p.m., each day. The preaching was plain and forcible. Among the principles sought to be impressed upon the people were good citizenship, observance of law and loyalty.

American priests, says an exchange, are very much interested in two recent decrees from Rome. The first extends the decree "Tametsi" on clandestine marriages to the whole of Germany, to parts of which it did not formerly apply. The second, from the Congregation of Rites, forbids any one not in the sacred orders to perform the functions of subdeacon at solemn high mass except in case of necessity, and then the privilege is extended only to those in minor orders or who have at least been admitted to first tonsure.

Knights of Columbus councils are making a good showing in the San Francisco relief work. Los Angeles Council contributed \$10,000, San Francisco Council, which had \$20,000 in its treasury for a building fund, voted the whole amount to the relief fund, a splendid act of charity and self-sacrifice. Detroit Council gave \$500; Indianapolis Council, \$500; Duquesne Council, \$250; Davenport Council, \$100; Cincinnati Council, \$500; Philadelphia Chapter levied an assessment on the Philadelphia councils to the total amount of \$5,000. Anaconda Council gave \$250. The State Council of Michigan presented by voluntary offering \$250 to the Catholic Church Extension Society.

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TOPICS OF AN OLD-TIMER
(Continued from page 1.)

provinces they have recovered their losses in old Acadia. While they are driving the native Yankees from the soil and factories of New England, they are steadfastly more than any other people holding their own birthright on the old seignories of the St. Lawrence and the Ottawa. Yet they have sent their contingents wherever population moves to and hold their own wherever they advance.

The French-Canadians formed the forerunners of civilization in Illinois and the Northwest. They were the first in Wisconsin, Iowa, Minnesota, Indiana and Manitoba, and gave them their names. They were in Illinois before Jamestown or Plymouth were settled by the Saxons. They look forward to a national existence when the Puritans and the Quakers will be forgotten and when England may be receiving a visit from Macaulay's traveler from New Zealand to sketch the ruins of St. Paul's.

I have often heard it said that although the French occupied the valley of the Mississippi so long ago they never gave a great man to the country. Perhaps they have not been done justice to in this regard. It has set me thinking. But notwithstanding their long tenure of the country they never were numerous. They did the pioneering, the path-finding, the exploring, the fur hunting and largely the forest-felling and the first missionary work. The names of such men as those of Marquette, Joliet and La Salle are immortal. But let it not be forgotten that from that race of men sprang General Beaufort, one of the most successful of Confederate generals; Pierre Soule, one of the most prominent of Southern statesmen in ante-bellum days; our greatest American ornithologist, Audobon, and Pierre Menard, Illinois' first Lieutenant-Governor. And there was Father Gibault, the patriotic priest of Kaskaskia, who aided General George Rogers Clark so effectually in winning the great Northwest from the British in 1788. Also Pierre Cotteau, St. Louis' great merchant and man of wealth. How many valuable names of this class that may yet be hidden I cannot tell. At any rate the French are not lacking men of talent in the mother country down the great St. Lawrence, for they have there poets, orators and statesmen equal to any. And it is a proud thing for them to be able to assert that they have an orator and statesman that distances every other one in all of Britain's realms, and, mayhap, in Britain herself, too!

But, in lieu of great genius, I may be able to present to the view of my readers one of this race who possessed all the elements of a perfect man to uphold the honor and credit of his kind. I take it from Parkman's volume entitled "The California and Oregon Trail," being an account of a journey made by that well-known American author over the plains in 1846, and coming as it does from a native of New England, will be accepted as from no partial authority. The man he describes was his guide: "Delorier was a Canadian, with all the characteristics of the true Jean Baptiste. Neither fatigue, exposure, nor hard labor could ever impair his cheerfulness and gaiety, or his obsequious politeness to his bourgeois; and when night came he would sit down by the fire, smoke his pipe and tell stories with the utmost contentment. In fact, the prairie was his congenial element."

Henry Chatillon was of a different stamp. When we were at St. Louis several gentlemen of the fur company had kindly offered to procure for us a hunter and guide suited for our purposes, and on coming one afternoon to the office, we found there a tall and exceedingly well dressed man, with a face so open and frank that it attracted our notice at once. We were surprised when told this was he who wished to guide us to the mountains. He was born in a little French town near St. Louis, and from the age of fifteen years had been constantly in the neighborhood of the Rocky Mountains, employed for the most part by the company to supply their forts with buffalo meat. As a hunter he had but one rival in the whole region, a man named Cimoncau, with whom, to the honor of both of them, he was on the terms of the closest friendship. He had arrived at St. Louis the day before, from the mountains, where he had remained for four years; and he now only asked to go and spend a day with his mother before setting out on another expedition. His age was about thirty; he was six feet high and very gracefully and powerfully molded. The prairies had been his school; he could neither read nor write, but he had a natural refinement and delicacy of mind such as is very rarely found, even in women. His manly face was a perfect mirror of uprightiness, simplicity and kindness of heart; and he had, moreover, a keen perception of character, and a tact that would preserve him from flagrant error in any society. Henry had not the restless energy of an Anglo-American. He was content to take things as he found them; and his chief fault arose from an excess of easy generosity, impelling him to give away too profusely ever to thrive in the world. Yet, it was commonly remarked of him that, whatever he might choose to do with what belonged to himself, the property of others was always safe in his hands. His bravery was as much celebrated in the mountains as his skill in hunting; but it is characteristic of him that in a country where the rifle is the chief arbiter between man and man Henry was very seldom involved in quarrels. Once or twice indeed, his quiet, good nature had been mistaken and presumed upon, but the consequences of the error were so formidable that no one was ever known to repeat it. No better evi-



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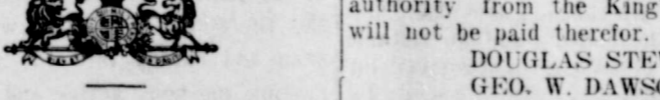
dence of the intrepidity of his temper could be wished than the common report that he had killed more than thirty grizzly bears. He was a proof of what unaided nature will sometimes do. I have never, in the city or the wilderness, met a better man than my noble and true-hearted friend Henry Chatillon."

It is a matter of great gratification to Old-Timer to learn from the correspondent that I have referred to of the political and social progress of my own compatriots among the French-Canadians. It is a proud position—that of Chief Justice of the Dominion of Canada—for Mr. Fitzpatrick to obtain, and I hope he long may enjoy it. Mr. Fitzpatrick, although not an Irishman born, has never been backward in advocating the cause of his mother country in the Canadian Parliament. He was the orator of the day at St. Patrick's celebration in Quebec. But I am happy to say there are many others. I have been watching those Irish-Canadian statesmen from the days of Dominic Daley down to the present time and I feel proud of most of them.
WILLIAM HALLEY.

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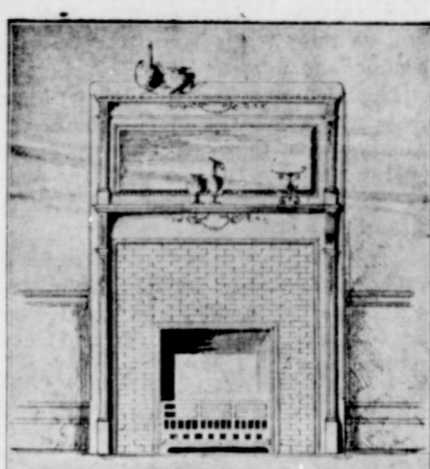
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