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# The Catholic Register.

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VOL. XI, No. 12

TORONTO, THURSDAY, MARCH 19, 1903

PRICE FIVE CENTS

## Celebration of Ireland's National Festival

Three Large Gatherings Held in Toronto—Celebrations in Other Cities—Greetings Exchanged Between Irish Societies East and West.

Below The Register presents an account of the celebrations of St. Patrick's Day in Toronto. Time and pressure upon our space compels us to hold over reports received from outside cities:

### I. C. B. U. CONCERT

Lecture by Hon. J. Israel Tarte—Would be a Friend of Ireland as Member for an Irish Constituency

An admirable entertainment was given in Massey Hall on Saturday evening to mark the celebration of the National Festival of the Irish race. This was the grand annual concert of the Irish Catholic Benevolent Union. Two thousand people attended and went away delighted with the success of the entire programme, not the least part of that success having been contributed by Hon. J. Israel Tarte's speech on Ireland and the Empire. The entertainment was patronized by many distinguished citizens, most notable among those present being Mr. Goldwin Smith, who during the past few years has taken a generous view of the Irish question in all his public writings.

The musical programme of the evening was under the direction of that gifted teacher, Mrs. Fannie Sullivan-Mallon, and reflected credit upon her judgment. The opening number "Estudiantina" (Lacome) by the Arion Quartette afforded by its execution a guarantee for all the vocalists to follow, and after the audience with a round of applause had shown ample appreciation, Mr. Frank C. Smith played Musin's "Masurka de Concert," interpreting the theme in a way that must have recalled to many present the mastery of the violin, which Musin himself is supposed to excel in. Miss Annie Foley received an ovation when she came out to sing "The Minstrel Boy." The splendid presence and rich cultured voice of this lady seem to have rounded out still more pleasantly since she last appeared before an Irish audience in her native city. She was recalled, of course, and the flattering applause was equally prolonged after the response. Messrs. J. T. Heffernan and Frank Fulton sang Balfe's "The Sails or Signs" were acceptably, and Miss Alice McCarron followed with the ever-welcome "Kathleen Maivourneen" (Crosch). Miss McCarron was in fine voice, and exhibited a rare sympathy with the subject of her song. It was remarked that she never before was heard to better advantage, and that her voice has developed the full sweep of its grand compass. Miss McCarron had to appease a vociferous encore and was again gratefully applauded. Miss Marguerite Dunn, with spirit and faultless descriptive skill recited Locke's "Morning on the Irish Coast." Her work was also so loudly applauded that another response had to be given. But the honors of the

evening were not complete until Mr. Heffernan and Mr. Fulton had displayed themselves in solo work. Mr. Peter Ryan as chairman of the evening was warmly greeted. He remarked how pleasant a duty it was for him to preside at a lecture on Ireland by Hon. Mr. Tarte, a man whom they all loved for the enemies he had made (applause).

### MR. TARTE'S ADDRESS.

Mr. Tarte, who on rising was received with long continued applause, first extended a message of friendship from the French-Canadian race. Never, for many years, he said, had the celebration of St. Patrick's Day been favored with more happy circumstances than at present. The signs of the times pointed to a speedy and a happy settlement of the Irish land question. It was a reflection on British institutions that the Imperial Parliament had not yet successfully grappled with the Irish problem. Was he wrong in saying that Ireland would become one of the bulwarks of the British Empire if it got fair play and freedom? The answer was given by the audience applauding loudly. We had indeed a deep interest in the settlement of the Irish difficulty. The British Parliament had often been handicapped by the struggles with the Irish question. We all rejoiced in the fact that we were, in some sense, represented by Canadians in the British Parliament. We were proud of the name of Edward Blake. He also mentioned the name of Mr. Charles Devlin. French-Canadians shared in the pride of Irish-Canadian representation in the Imperial Parliament, and French-Canadians would be equally proud of any of their own representatives if they should be called to a seat in that great Parliament. "Would I be indiscreet," Mr. Tarte asked, "in saying that at this very moment I have under my consideration the offer of a seat in the British House of Commons? If I were not better engaged here, I might be tempted to go and sit over there, and in that case, I suppose, ladies and gentlemen, you will have no doubt of my friendship towards the Irish race." (Applause.)

All the nations of the world-to-day were making the most strenuous efforts to strengthen their position and extend their influence. Our interests were the interests of the British Empire. Great Britain was our best market. In point of fact it was our only market for our natural products. Let us get rid of every cause of friction, therefore, within our own family, and let us get to business. Canada was forging ahead, but so was every other nation, and we had no favors to expect from other nations. We must rely on our own strength and our own energy. Great Britain and her colonies, it seemed to him, had got into such relation that they must understand each other far better than they had done in the past, from a commercial standpoint. To bring about such an understanding, it was necessary first to get rid of our internal troubles. Surely there was no un conquerable difficulty to be overcome in reaching a reconciliation between Great Britain and Ireland. The Irish were a generous race. Perhaps they had some failings, but people without failings had no heart. Their brothers of French origin could never forget the active sympathy shown to France during the Franco-German war. The Irish had the reputation—and very rightly so—of holding their own wherever they were. Could they not be trusted with the powers of self-government? They governed elsewhere, and he did not see why they could not govern in Ireland. We had no great problems to solve in Canada, no landlords like those in Ireland. We had home rule to the fullest extent. We had freedom, liberty and happiness, and we invited people from all parts of the world,

provided they were good citizens, to come and share our freedom and our happiness. "You have alluded, Mr. Chairman," said Mr. Tarte, "to some aspirations that have been cast upon me on a former occasion. We must not pay too much attention to what is said on electoral occasions. We generally find means on such occasions to make fools of ourselves. On some occasions prejudices are aroused. They do not last. Prejudices do not live in a free and educated country like Canada is now." We were more and more becoming a nation, he continued. We were here to stay, and we must be friends and brothers. We were a contented lot, as Ireland would be when it was on the same footing as we were.

Mr. Tarte thanked them for the kind invitation they had extended to him, and said, in conclusion: "I firmly believe that the time is not far when we will be able to rejoice together at the new era which we are coming for your dear country, Ireland."

A vote of thanks to Mr. Tarte was proposed by Mr. Frank Slattery, who humorously said that they did not believe that all the lies that had been told about Mr. Tarte were true. They recognized in him the most vigorous and talented French-Canadian in public life. The vote was seconded by Mr. Robert Scollard, President of Branch No. 1, C. M. B. A., and was unanimously passed.

The second part of the programme was greatly appreciated. It consisted of the following numbers: (a) "Off in the Stilly Night" (Moore-Brewer), (b) "Crisheen Lawn" (Moore-Stewart), the Arion Quartette; violin solo (a) "Slumber Song" (Schumann), (b) "Hungarian Dance" (Brahms), Mr. Frank C. Smith. "The Armorer's Song," Mr. Frank Fulton; "Pontenoy," (reading), Miss Dunn; quartette, (a) "Terence's Farewell" (Moore-Vogrich), (b) "God Save Ireland" (T. D. Sullivan), the Arion Quartette.

### HIBERNIANS' ENTERTAINMENT

Three Thousand People Listen to a Splendid Musical Programme.

The committee in charge of the annual grand concert of the Ancient Order of Hibernians in Massey Music Hall on Monday evening, will receive only congratulation from the three thousand patrons of the entertainment. It was the finest spectacle of its kind ever organized by the Hibernians of Toronto. It was also their most notable musical triumph. From first to last the programme was enjoyable, not only because of high order in all its parts, but because all the variations of pleasure that can be compassed by grave, patriotic, stirring and gay selections were skillfully introduced. Miss Kate Rigney, who had most to do with conducting the programme, is entitled to no slight recognition. Though a very young woman she attended to her duties with unvarying method and accomplished all her work without a hitch. Miss Rigney opened the entertainment with a piano recital of many Irish selections, capably rendered. Next she presided at the organ whilst her chorus of 400 children from the Catholic Separate Schools of the city sang "All Praise to St. Patrick." It was a stirring chorus, perfect in attack, well-balanced in its immensity volume, and throbbing with enthusiasm straight from the young hearts of the singers. The children behaved like soldiers in parade, answering every signal and maintaining the best order when others had the boards.

Miss Mae M. Gallagher made her debut with Mr. Harold Jarvis in Moore's exquisite song "Has Sorrow Thy Young Days Shaded?" Her voice blended sweetly with the tenor and the number was warmly applauded, but no response was conceded. This must have put the encore element on its mettle, for all subsequent encores were so insistently made that they could not be ignored. Consequently a very lengthy programme was more than doubled in length,

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but all went merrily as a marriage bell and the concluding number was sung at a quarter to eleven to the satisfaction of all concerned. Miss Gallagher did respond to her second compliment of the evening, the applause that followed her solo "Come Back to Erin." She has a sweet and well-trained voice, very pleasing presence and self-possession. She is an acquisition to the already large number of Catholic young ladies known to the amateur concert stage. In the second part of the programme she sang a lighter selection, "Why Did They Sell Killarney?" that pleased the house exceedingly. Mr. Bernard McWilliams was pleasingly descriptive in Campbell's beautiful ballad, "The Exile of Erin," and won well merited appreciation also upon his second appearance. Miss Nellie Byrne made a favorable impression last year that the committee did well to again secure her services. She was down for two numbers but had to sing five or six to please her admirers. Her graceful manner and frank evidence of the pleasure she herself derived by singing to an Irish audience were very captivating. Her voice has expanded and matured since we last heard her, and whilst she is at home on the concert stage she will attain to even greater power though her voice fills Massey Hall now, her lowest notes being easily caught in the hardest part of the house for hearing. Among her selections were "Kathleen Maivourneen," "Killarney" and "Kate Kearney," all in splendid style.

Mr. H. Ruthven McDonald and Mr. Harold Jarvis need not be praised. They were heard at their best, both displaying a perfect sympathy with the popular ballads which they for the most part selected. Mr. McDonald's best number was "Off in the Philadelphia in the Morning," (not on the programme) and Mr. Jarvis' "Kitty of Coleraine," likewise an encore. Frank Clegg was kept singing long enough to prove that his popularity is not waning. Mrs. Annie Hargrave, who has not before been heard in Toronto, made hosts of friends by her spirited treatment of "Barney O'Hay," "The Wearing of the Green" and other numbers. She was encored repeatedly and increased the excellent impression that her first appearance gave.

In the intermission Mr. P. W. Falvey, Chairman of the evening, delivered a brief address on Ireland. He was assisted on the committee of the evening by Bros. P. S. Patterson, M. J. Kelly and F. J. Walsh, to all of whom credit is due for the success of the concert.

### IN ST. ANDREW'S HALL

Mr. Frank Slattery Addresses Branches of the Irish Catholic Benevolent Union.

The only concert held on St. Patrick's night was that of Branches 2 and 12 I. C. B. U., in St. Andrew's Hall. The audience thronged the house and the entertainment was of a good class. The popular and talented representative from Ward 6, Ald. J. J. Ward, was in the chair, which he filled with his characteristic ability. The programme was made up of songs by Miss Margaret Weir, Mr. Fred

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O'Connell, Miss H. McMahon, Miss Mae Dickenson, piano solos by Mrs. Harvey, readings by Miss A. C. Murphy and James Dempster, and a duet by Misses Irene and Edna Murphy.

Mr. Frank Slattery, barrister, who delivered the address, read a telegram of greeting from Judge Doherty of Montreal, as follows:

"Montreal, March 17, 1903.  
"Frank Slattery, Toronto:  
"Montreal Irishmen heartily greet Toronto brethren; with you we hail the brighter day that's dawning for the old land.  
"C. J. Doherty, President St. Patrick's Society."  
The following reply was sent:  
"Judge Doherty, St. Patrick's Society, Montreal:  
"Toronto Irishmen join heartily with St. Patrick's Society in celebrating Erin's national day. With you, we hail the restoration of Ireland's National Liberty."  
"Frank Slattery."

A telegram was also read from President Murphy, of the Irish Benevolent Society, London, as follows:  
"London, March 17, 1903.  
"Festal greeting, Erin Go Bragh."  
"T. J. Murphy, President."

### MR. SLATTERY'S ADDRESS.

Mr. Slattery addressed the audience as follows:

Mr. Chairman, Ladies and Gentlemen—This is the second time that it has been my fortune to be honored by an invitation to address a St. Patrick's night audience, and on each occasion I have been impressed with the refreshing patriotism of the Irish-loving people of Toronto. It has been the custom for many years for some one to stand in this place to say something on "The day we celebrate," to say what it means to us and ours, and all the men and women of the Irish race in every land as well as Ireland. In every village in every part of the world it is to be found the Irish home. Everywhere on earth our kindred are scattered and wherever fortune may have brought them, they group and gather to-day to honor Saint and Motherland. From the isping of the cradle to the aged Celt whose gray hairs are fast sinking in the western horizon of life, every voice is this day turned to the accents of liberty. Millions of Irish people this day surround the sacred altars and unite in an address to heaven for the restoration of their rights. Though miles of ocean lie between us, our hearts go out in loving sympathy to the people of the Green Isle, and our best energies are pledged to aid them. The Irish citizens of this great city have always shown an undying loyalty to the land of their forefathers. Honor and glory and power have come to the son of the Irish exile. His heart ever turns to the land of his ancestors and especially on a day like this when religious prompts him to gratitude for all that Erin means to him. The children of Ireland gather on this glorious feast of St. Patrick to show the world that they are one with the people at home, that the race is still proud to call itself:

"One in name,  
One in fame,  
The sea-divided Gael."

There is not a spot in any part of the world where Erin's sons are to be found in which some merry Irishman does not on this day fix "a sprig of the green" in his lapel, and with overflowing soul and wild trans-

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ports of native joy sing the inspiring airs of his countrymen, and chant aloud the magical tune of "St. Patrick's Day in the Morning." For today at least, the Irishman forgets the suffering of the past, as the poet says:

"The gem may be broke by many a stroke,  
But nothing can cloud its native way.  
Each fragment will cast a light to the last,  
And thus, Erin, my country, though broken thou art,  
There's a lustre within thee that ne'er can decay.  
A spirit that breathes through each suffering part,  
And smiles at thy pain on St. Patrick's Day."

The festival is religious, national, Irish. Fourteen hundred years ago a simple, sublime young man, with the atmosphere of heaven about him, walked through Ireland, preaching and baptizing, and when his footsteps had ended, the pagan land he saw at first became Christian forever, and not only Christian itself, but destined for ages to give letters and light to Piet and Briton and Frank, Christian and reverent Ireland became in that far away time, and Christian and reverent it has remained, through all the troubled centuries down to this hour. So reverently we honor the Sainly Piet or Frank who brought the light to Ireland, the light that shall last there till the lights of the world go out, and so the sons and daughters of Erin celebrate the day and will throughout the ages. Fourteen hundred and thirty-eight years ago to-night death ended the career of St. Patrick. The day of his death is still held in grateful remembrance by the Irish people no matter in what part of the earth fortune may have cast them.

Seven hundred years after St. Patrick went into Ireland to do God's enduring work, an English king sent missionaries there to do another kind of work, and the work is not done yet; it simply never can be done while England is England and Ireland is Ireland.

The Irish Celt next to God loves his liberty, for himself and for all men, and next to God he loves his country. For liberty and for country he has struggled through seven dreary centuries, suffered and endured all hate, died on the field and swung from the gibbet and he is as Irish to-day as ever. The struggle for freedom often seems hopeless, yet the Irish heart never loses courage, for it still loves to think of Erin free.

I trust I may be forgiven if on this auspicious occasion I briefly recapitulate the main historical and constitutional grounds on which Ireland's case rests. Ireland denies that she is bound legally or morally by any laws which are not made by the Sovereign, Lords and Commons of Ireland. The people of Ireland deny the moral or legal and constitutional right of the English Parliament to legislate for Ireland. The first Irish Parliament of which we have any authentic records, sat in 1295, and from that year until 1495 that Parliament was absolutely supreme, and no law made in England was binding in Ireland. In 1495 what was known as Poyning's Law was passed, which provided that the heads of all Bills to be introduced into the Irish Parliament were first to have the approval of the King and Privy Council of England, still that law was an Irish law passed by an Irish Parliament, and did not sacrifice the independence of the Irish Parliament or recognize England's right to make laws for Ireland. Poyning's Law simply reserved a co-ordinate authority with the English Parliament, and this condition of affairs remained unquestioned until the reign of George I., and in the year 1719 an English Act was passed giving the English Parliament power to make laws for Ireland. This law was stoutly resisted by Ireland, and was protested against continuously, until at last in the year 1782, when through the eloquent voice of Henry Grattan a demand was made, Ireland once more obtained from England the independence of her national legislature. For the next eighteen years Ireland enjoyed freedom. What next occurred?

The Irish Parliament which lasted for five hundred years, was destroyed by the infamous Act of Union. It was on the first day of January, 1801, at the hour of noon, that the Imperial United Standard was for the first time mounted on the Bedford Tower in Dublin, while the guns of the Royal Battery in Phoenix Park announced to prostrate Ireland that her national independence was from thenceforth no more. Ireland as a nation was extinguished. From that day down to the present hour Ireland has never ceased to protest against the usurpation of the Government of Ireland by the Parliament of England. She has protested by means of armed insurrections, and generation after generation has witnessed brave and gallant men sacrificing their lives in prison

cell, or on the scaffold in defence of Irish freedom; she has protested against it on the floor of the foreign Parliament to which the Irish representatives have been sent. English Government in Ireland has never obtained the assent or approval or confidence of the people of Ireland. The representatives elected by the great mass of the Irish people have never had control or even a potent voice in the Government of Ireland. Since the coming into force of the infamous Act of Union Ireland has been nothing more or less than a Crown colony. Eighty-seven coercion Acts in one hundred years, martial law, suspension of trial by jury, suppression of free speech, are some of the permanent blessings conferred on Ireland since the destruction of the Irish constitution. The suppression of the constitution in Ireland has been followed by disasters unparalleled in the history of the world. The population has decreased from eight and a half millions to four and a half millions. In the reign of Queen Victoria one and a quarter millions of people died from starvation, four millions of people during that reign were evicted, four million eight hundred thousand people emigrated from the country, as if the land of their birth was a pest house. The whole of Ireland is under military rule. The Irish police are a military force armed with repeating rifles and ball cartridges, and under military discipline. This police force, unlike that of every civilized country, is not maintained for the detection of crime, but for the collection of land rents. Ireland is notoriously the most crimeless country on the face of the earth, and police work there is mainly confined to seizing animals found straying on the public roads, to attending national meetings, and to prosecuting the chosen representatives of the people. Yet whilst the population of Ireland has decreased in fifty years by nearly one-half, the police force in the country has been doubled, numbering now 14,000. Now, then, it is common to hear people ask why Ireland is not loyal. What would the Irish people be loyal to? What have they to be loyal for? There is no race in the world which by instinct is more inclined to sentiments of loyalty than the Irish. The Irishmen of Canada are amongst the most loyal and most prosperous and most contented of His Majesty's subjects. The most trusted and honored men throughout the length and breadth of Ireland are being sent as common criminals to English jails, shut away from all converse or association with humanity, subject to the humiliations of prison discipline and the hardships of prison fare, thrown into jails on vague charges of conspiracy. Would Canada be loyal under such circumstances? A similar policy, if now applied to Canada or Australia would leave the British Empire without the allegiance of a single populous colony.

Those who are free are by far the most proud and jealous of their freedom. In Canada we are proud of the freedom we enjoy, freedom where it is a common blessing, and as broad and as general as the air. We know the advantages of self-government and in that glorious and hazardous enterprise, in the hour of her sore need and peril, Ireland will always be cheered and strengthened with aid from this side of the Atlantic. Canada is a nation, Canada is free, and freedom is its nationality. Although

(Continued on page 8.)

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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME SAN FRANCISCO.

The long expected production in Italy of the oratorio "San Francisco," depicting in music the life and work and death of St. Francis...

The College of S. Anselmo on the Aventine Hill; the Right Rev. Michael Hoban, Bishop of Scranton, U.S.A.; Rev. Richard Negle, Maldon, Archdiocese of Boston...

Monsignor Stonor, Titular Archbishop of Trebizond, has invested Prince Marcantonio Colonna, Prince Assistant at the Pontifical Throne, with the decoration of the Order of Christ...

This remarkable Franciscan Friar is well-known in the world of Italian sacred music as the composer of an oratorio on the subject "Saint Peter," which was performed a few years ago in the Church of San Carlo al Corso...

In the large hall of the Caucellaria a numerous group of most prominent persons met last week in commemoration of the celebrated Jesuit Father Angelo Secchi, who was astronomer at the Roman College for many years...

The "libretto" is written in Latin by the Right Rev. Giacomo Ghezzi, Bishop of Civita Castellana, and a member of the Order of Friars Minor. A German translation of the Latin text is supplied by Anton Muller (Dr. Williams). The first of the three parts into which the work is divided describes the Institution of the Three Orders of the Franciscans...

UNITED STATES RESIGNATION OF FATHER DOYLE.

Amongst those present to do honor to the memory of the illustrious Jesuit were their Eminences Cardinals Vincenzo Vanutelli, Bishop of Palermo; Ferrari, Archbishop of Milan; Richey, Archbishop of Turin, and Trilipi; many Archbishops and Bishops, among them Monsignors Mori, Sambucetti and Lazareschi, amongst the Prelates were Monsignors Miscatielli, Radini-Tedeschi, Scapinelli, Cavicchioni; the representatives of the Diplomatic Corps accredited to the Holy See, and many other representatives of cities and Universities, Colleges, and scientific associations.

Father Doyle, after ten years of active work in the national temperance organization, retires from the office of general secretary. The reason of his retirement is because the heavy duties of building the Apostolic Mission House at Washington have been laid on him. The purpose of this house is to train diocesan missionaries, and in order to endow the institution the task of collecting \$250,000 has been given to Father Doyle.

Mr. Logue, of Philadelphia, was selected to perform the duties of general secretary. There is no one in the National Union better acquainted with the societies and the character of the work of the Union than Mr. Logue, and under the stimulus of his energy temperance work will take a new leap forward.

ENGLAND THE FAITH IN WALES.

The Liverpool Mercury of Friday last had the following: Frequent reference has from time to time been made in this column to the renewed and systematic effort made by the Church of Rome to regain her lost foothold in the Principality. The Breton Mission in North Wales, established some time ago at Llanrwst, though it can hardly be called flourishing, has certainly met with a larger measure of success than its promoters had a right to expect.

According to the full list now published of the members of the International Biblical Committee appointed by the Sovereign Pontiff, the French consultants are: Professor Vigoroux, Sulpician of the Catholic Institute of Paris; Father Lagrange, O.P., of the International Institute of Advanced Biblical Studies, opened by the Dominicans at Jerusalem; Canon Fournier, formerly of the official Theological Faculty of Rouen; Father Scheil, O.P., Professor of Semitic Languages in the School of Advanced Studies of the Sorbonne; Mgr. Legrande, Dean of the Faculty of Theology of Angers; Father Prat, S.J.; Professor Pillon, a Sulpician, Lecturer on Sacred Scripture at the Catholic Institute of Paris; Canon Lesetre, of St. Etienne du Mont, Paris; Professor Manget, of Nancy; and Canon Chauvin, formerly Professor of Sacred Scripture at Laval Seminary. All these erudite ecclesiastics have very copiously on the Sacred Scriptures, and are as famous for their Biblical scholarship as any of the celebrated Germans or Italians who have been appointed consultants.

Cavalier Professor Augusto Persichetti, in the course of a speech of remarkable brilliancy, said that with Dante, Manzoni and Guisetti illustrated this thought, that between religion and science there reigned an inaffable harmony, and with Giusti he repeated the Tuscan proverb: "Who knows without Christ knows nothing—Chi sa Cristo non sa nulla." From Dante to Persi all geniuses stir our emotions or elevate us with their religious harmonies. This harmony is not wanting even in the natural sciences; rather do they speak to us the more of God in proportion as we study them with serene mind, and this did Kepler, Newton, Linnaeus, Cuvier and Pasteur, and the Italians, Galilei, Spallanzani and Volta, who repeated with St. Paul, "Non erubescit Evangelium." Such also was Angelo Secchi, who was a member of the Society of Jesus, so greatly calumniated.

The Llanrwst Breton mission is only the forerunner of others. It is significant that the Benedictines, driven from their native France by the action of the Education Act of that country should have sought a home in Wales at the time when an Education Act distinctly favoring the Church of Rome should be on the point of being administered in this country. The new monastic settlement in Carmarthenshire is based on far more ambitious lines than the modest Breton mission in Carnarvonshire. The occupants of a whole monastery, or rather an abbey, that of Kербoneau, near Landreanu, are moving in a body to Wales. The planting together of some 50 priests in the heart of a Nonconformist district is in itself a surprising matter. The Earl of Ashburnham has placed a residence and some 50 acres of agricultural land at their disposal, and

Wales will now see what it has not witnessed since the days of Howell Harris, a religious community dividing its time between devotional and industrial service, for the Black Monks of Pembrey do not propose leading an idle life or of confining themselves to spiritual work. Their little farm will be cultivated by their own hands, just as was that of Howell Harris at Trevecca; and they will also endeavor to re-establish some of the old home industries for which that part of Wales was once celebrated. Their first venture will be a cheese manufactory—and Carmarthenshire cheese was at one time as celebrated as ever was the Caerphilly product which Sir Alfred Thomas succeeded, after much effort, in inducing the Kitchen Committee to introduce into the House of Commons!

MR. CHARLES DEVLIN, M. P. Report of His Speech Before the United Irish League Convention in Galway.

FRANCE THE RELIGIOUS ORDERS.

The voluminous official Report on the Religious Orders and Congregations now before members of Parliament, shows only too plainly that its frame or "reporter," Mr. Rabier, is determined to do his best to prevent authorization to remain in France being accorded to the fifty-four Orders and Congregations of men who have applied for it. He has prepared the Report so that the applications for authorization can form only three Bills, instead of a Bill for each Congregation. This, of course, is intended to accelerate matters and to dispose of the Religious Orders' question as speedily as possible. Mr. Rabier also calmly invites the deputies to take no notice of the favorable reports of some of the departmental Prefects relative to the Orders and Congregations in their districts. The divisions of the Report comprise the teaching Communities, the preaching Orders, and the Carthusians, who are described as "trading." The first category comprises some branches of the Brothers of the Christian Doctrine and "Instruction," "Chretienne," the Marianists, the Endists, the Marists, the Oratorians, the teaching Dominicans, the Basilians, and the English Benedictines of Douay. In the next division are the Capuchins, Premonstratensians, Remondorists, Dominicans, Passionists, French and English, or Irish, Oblates of four distinct Congregations, Franciscans, Barnabites, the Picpus or Saeur-Coeur Fathers, and half a dozen others. The Congregations mentioned in the Report as having been recommended for legal authorization by the Council of State are those of the Mission, the Saint Esprit, Saint Sulpice, and the Christian Brothers. It is to be noted that the framers of the Report is usually colorless in his remarks on most of the Orders, but he goes out of his way to denounce the Oblates of Mary Immaculate, whom he compares to the expelled Assumptionists, and whom he actually accuses of political intrigues! He is also virulent towards the Carthusians of Grenoble, and objects to the large landed proprietorship of the Marists of Lyons and Toulon. Most of the notes of the departmental Prefects, annexed to the Report of M. Rabier, show a good deal of anti-clerical spite.

The following is The Freeman Journal's report of Mr. Charles Devlin's speech before the United Irish League Convention which gave him the unanimous nomination for the constituency to which he has since been elected unopposed:

Mr. Devlin, having signed the pledge amidst applause, proceeded to address the meeting. He said he had to thank the convention for the honor which had been done to him that day. He had just signed the pledge, but in his heart he had taken another pledge. He had signed one pledge of fidelity to the leader of the Irish Party and to the Party itself. In one sense of the word, he did not need to sign the pledge, because he had always been faithful to the Irish cause, whether in Ireland or across the Atlantic. A few weeks ago Father Doyle did not know him, though he might have heard of him, but he was good enough to place a great deal of confidence in him. The convention had seconded the expression of confidence. He had already in an interview explained his position in regard to questions connected with the interests of the harbor at Galway, a matter which, perhaps, to a very large extent actuated them in offering him the representation of the borough. He wanted to be perfectly frank and honest on this subject. He had not come there to deceive anyone. He would do all in his power to secure for Galway not that it should be a port of call—that would be very little in the way of permanent advantage—but should become a terminal port, as it should be. His views on the subject were not a question of to-day; they were a question not of many days, but of years. Five years ago various representations from different ports in Ireland had been sent to him to try to get the Premier of Canada, then in England, to come and see the Irish ports. He went to London, saw Sir Wilfrid Laurier, who was a man of large sympathies with Ireland, and he came across and visited Galway. From that day to this he had kept the question whenever possible before him. Three weeks ago he had no intention of becoming a candidate, but the suggestion had been made to him that owing to his connection with the Canadian Government, and the position he occupied he might be able to render some service to Galway in regard to its harbor, everything else, of course, being right in reference to Irish national questions. In July he had again urged Sir Wilfrid Laurier, who was then in England, to come to Ireland, but unfortunately his health failed, and he was obliged to return to Canada to go to the Hot Springs of Virginia. In December last, seeing the statement in the papers that a port had been selected, he wrote to Sir Wilfrid Laurier, and he could now say no port had been selected. There were three parties to be consulted on such a matter—the British Government, the Steamship Company, and also the Canadian Government, especially as they might be asked to contribute £250,000 a year to such a service. Sir Wilfrid Laurier wrote to him on the 15th December, and in reading what he wrote he was committing no breach of confidence: "With regard to the claims of Galway as a port of call we shall not forget your representations at the proper time, but it would be premature to suggest what action we ought to take now." No action could be taken because no contract had been written and no contract had been entered into, and consequently the reports that had appeared that another port had been selected were simply absurd (applause). He was not going to make any promise that he was going to secure that Galway would be made a terminal port, but this he would promise that he would do all that moral man could do to make Galway a terminal port (applause). He desired to be perfectly frank in the matter, because he would not have it said that he made promises that he knew he could not carry out, and which he had no intention to carry out. He would go further, and he would say that with the consent of his leader, Mr. Redmond, and the consent of the Irish Party, who were so worthily represented there by Mr. Hayden and Mr. O'Donnell, if he failed in his undertaking, he would come before them and tell them frankly he had failed and place his candidature entirely at their disposal (applause). In his opinion, Galway was a natural harbor of Ireland. It was in the central portion of Ireland, and steamers coming there could land passengers both for the northern and southern parts of the country. At the earliest possible moment, as soon as he got the permission of his leader and Party, he would go to Canada and see the Prime Minister, who was a personal friend, and see his colleagues, everyone of whom he knew, and the Provincial Premiers as well, and urge their claims (applause). He had no personal ambition to be a member of the British Parliament, but as the son of an Irishman and a Connaught Irishman, he had an ambition to do something to serve Ireland (applause). As a member of the Canadian House of Commons he had in 1893 moved the resolution in favor of the granting of Home Rule to Ireland, and when Mr. Egan went out to advocate the release of political prisoners in Ireland he had done what was said in Canada at the time to be

a terrible thing—he had stood on his platform and supported his mission. He was, therefore, no stranger in Ireland. Let them not imagine, however, that he was repudiating Canada. No. He loved Canada, and he loved Ireland, too (applause). That brought him to something more important than local questions. It brought him to the consideration of a matter which should never be forgotten—the question of the legislative independence of Ireland (applause). As long as Ireland was denied the right to govern itself it could not make any headway. So it was with Canada, and having won self-government the Canadian people would never surrender the great privilege of governing themselves, which they now enjoyed (cheers). He did not see why the right given to Canadians should be denied to Irishmen. He would not say a word to embitter the situation at a time when it was said there was a "Truce of God." They were anxious for peace, they were anxious to have the Land Question settled; they were anxious to have the farmers prosperous, for where the farmers were prosperous the towns were prosperous; they were anxious to deal with the question of town tenure and the housing of the laborers; they were anxious to deal with many important questions awaiting solution, but the most important of all questions was that of legislative independence (applause). It was not for him to formulate politics. His first duty was to follow the National leader and act with the National Party (applause), and the promise he had made in that matter they might rest satisfied he would keep (applause). He did not know whether they would receive any opposition in that election. Personally he would wish that there should be no opposition (laughter). Well, he would like to go into Parliament with the good will of all classes in Galway, and he now asked them for that good will. It was nonsense putting up a candidate in opposition, for they would beat that candidate (applause and laughter). At an election a short time ago Galway elected Col. Lynch (loud cheers), and Galway was now going to vindicate what it did on that occasion. They were going to affirm now what they affirmed then—the right of Ireland to self-government, the right of the people to own the soil, and the right to a Catholic University. He thought that the claim to a Catholic University was a most important one. He said that from his experience of a Catholic University in Canada, where the brilliant son of a poor Catholic parent might get an education such as was given in Ireland to the son of a rich Protestant, in a place like Trinity College, two candidates were now before the Protestant University in Dublin. What a miserable and humiliating position they occupied. It was horrible at the present day to see such pledges given by two candidates who professed to believe in the principles of equality and freedom; for what had they done? They pledged themselves against Catholic children in Ireland being enabled to get the same education as the children of Protestant parents. They said that they would not allow the money of the taxpayers to be used for such a purpose. Why, one would think Irish Catholics paid no taxes. He was under the impression that Englishmen had found that Ireland paid something like three millions a year more taxes than it ought to pay (applause). He would have many more occasions for addressing them, and he would now content himself with thanking them once more for the confidence reposed in him, and he trusted they would find that confidence was not misplaced. If he could not fulfil his engagements he would resign his seat, for that would not be a difficult thing to do for a man who resigned a seat in Canada before on a matter of Catholic principles (applause).

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SAINT XAVIER'S ABIDING WORK.

George A. Smith, in The Boston Pilot, answers a question of Dr. Edward Everett Hale, who asked in a recent lecture: "Where are St. Francis Xavier's converts now or their descendants?" Mr. Smith replies this question may find its answer in Sir Richard Temple's recently published "Progress of India, Japan and China, in the Century," where he writes: "Of Indian Christians a considerable portion consists of Roman Catholics descended from the converts made by the Portuguese in the 17th and 18th centuries. ... Later in the 18th century many Portuguese of half-blood migrated from Western India to Bengal, under the British auspices, where their descendants are still found. Indeed at Calcutta and Bombay the Roman Catholics form a large, wealthy and influential community with a hierarchy of their own. At both capitals, also, are Roman Catholics bearing the honored name of St. Francis Xavier. The Indian Roman Catholic Christians must have, during the 18th century, if not before, been exposed to maltreatment of every kind. Manifestly they must have been beset with many temptations to desert their faith after the fall of Portuguese power. Nevertheless they remained faithful Christians; and this fact together with other facts of a cognate nature in other Eastern countries, will justify hopefulness regarding Orientals who have been, or may be, converted to Christianity."

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IRELAND MONUMENT TO FATHER MURPHY

The statue to the memory of Father Murphy and his followers who fell in the Battle of Arlow on the 9th June, 1798, is now complete, and the committee has fixed Sunday, the 28th June next, for the unveiling. The statue is a very fine specimen of Dublin art, and reflects great credit on all concerned. It is only natural that an enormous gathering should be anticipated at the unveiling ceremony. Many Americans have signified their intention of being present, including at least two members of Congress, the Hon. James Muntown and the Hon. James Rooney.

TIME HAS TESTED IT.

Time tests all things, that which is worthy lives; that which is inimical to man's welfare perishes. Time has proved Dr. Thomas' Eclectic Oil. From a few thousand bottles in the early days of its manufacture the demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good.

"We do not offer incense," he continued, "to ephemeral celebrities; we do not raise to vain, foreign idols, but we honor a glory of our own, a pure and true glory." Such was the style of Persichetti's discourse; and he was followed by others, who recounted the merits of Secchi as Astronomer and a master of the physical sciences. And so, this commemoration recorded again the greatness of this humble Jesuit, who was so devoted to the science of his life.



The Catholic Register. PUBLISHED EVERY THURSDAY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK F. CRONIN, Business Manager and Editor.

Subscription rates: 1a City, including delivery, \$1.50; To all outside points, \$2.00. OFFICES—9 JORDAN ST., TORONTO.

THURSDAY, MARCH 19, 1903.

ST. PATRICK'S DAY. Irish sentiment suffers no decay in Canada. Catholic and Protestant, Irish born and non-Irish, Canadians are firmly attached to the traditions of St. Patrick's Day.

PRICE OF SCHOOL SUPPLIES. The Public School Board has been receiving tardy commendation for the adoption of the policy of free school supplies.

There was one element in the old conditions in Ontario that made free school supplies a matter of expediency, aside from any consideration of the rate of taxation.

Catholic parents have a grievance against the Separate School Board in this regard. If inequality in the division of school taxes, due to the tax levied on banks, financial institutions, etc., going entirely to the Public Schools, or if the Catholic people of Toronto are not as heavy taxpayers in proportion to their numbers as their Protestant fellow-citizens, and if on grounds such as these the Separate School Board cannot afford to follow the example of the Public School Board and give the children free school supplies, then the Board at least should make a protest against the shameful imposition allowed by the Government in regard to the price Catholic children have to pay for their school necessities.

Catholic parents should rouse themselves to an active interest in school management matters. We mean of course parents who send their children to the Separate Schools, because these only constitute the vertebrae of Catholic educational rights in this Province.

whole duty. Let him bear in mind that the money comes out of his pocket. He pays for his school in full proportion to his Protestant neighbor, and he deserves the same alert and practical service from his school trustee as the public school trustee renders.

JUDGES' SALARIES. The newspapers have taken up the discussion of the Judges' salaries, and almost without exception their advice to the Government is to make substantial increases through the entire judicial list.

Party Government and Corruption. Last week on the floor of the Ontario House of Assembly, Mr. Gamey of Manitoulin, put a spoke in the wheel of Provincial legislation.

SENATORS APPOINTED. J. K. Kerr, K. C., Toronto, has been appointed to the Senate for the Toronto district in the room of the late Hon. John O'Donahoe.

EDITORIAL NOTES. Mr. Charles Devlin, M. P., intimated very plainly to his Irish-Catholic constituents that he resigned his seat in the Canadian Parliament on account of the Manitoba School question.

Mr. Wm. Curley sends us a sprig also in bloom, but he does not say whether it came from the old sod or is native to Canada. He says that forty years ago they composed the following chorus for the celebration of St. Patrick's Day:

The rose it is sweet and excels in perfuming, The thistle in armor is dread to the foe, While Erin's dear snamrock is seen unassuming, The emblem of such as to heaven do go.

GOVERNMENT BY PARTY. An Eminent Liberal Makes Grave Reflections on Existing Political Conditions (Written for The Register.) One of the most disquieting features of the present day is the unrest which is daily making itself more felt in every sphere.

The broad view of the situation is not at all solacing to the believers in the party form of government. Mr. Ross has too narrow a majority to justify his confidence in the intervention of the Judges.

ST. PATRICK IN HISTORY. It was during that period in which Theodosius II. ruled the eastern empire and Valentinian III. was made emperor of the western empire, that Pope Celestine, Bishop of Rome, sent forth missionaries through the length and breadth of the known world to preach the Christian religion.

ST. NICHOLAS INSTITUTE. To the Editor of The Catholic Register: Sir—In The Toronto News I see an article claiming for a certain institution in this city the sole credit for boarding and lodging homeless boys, helping them to situations and maintaining them while they are out of work.

Several subscribers have sent us sprays of shamrock. One old friend in Toronto informs us that for twenty years he has kept a pot of Irish shamrock blooming—literally. He has evidence that the plant is the genuine Irish shamrock, and the bloom is on it sure enough.

The wisdom of my God to teach, His hand to guide, His shield to ward, The word of God to give me speech, His heavenly host to be my guard.

DOMESTIC READING. Goethe puts it into concrete language when he says that to do something is the ideal of the Philistine, and to be something the ideal of the noble.

MARGARET SHEPPARD DEAD. No comment is needed upon the following despatch which comes from New York, and more than this that mercy and charity only reach beyond the grave of humanity.

The significance of the word Lorica is "Corslet." A corslet was an old-time garment of defence, worn in those early days of warfare and danger. The corslet of St. Patrick was indeed one that could never be penetrated by the weapons of evil.

"I bind unto myself to-day The strong name of the Trinity, By invocation of the same The Three in One and One in Three, Of Whom all nature hath creation, Eternal Father, Spirit, Word; Praise to the Lord of my salvation, Salvation is of Christ, the Lord."

There is a lone line in the heart which the whole universe cannot fill. God alone can satisfy. He is our first beginning, our last end. Throughout the gamut of passion, from the most brutal and gross up to the most æsthetic form of lust, from there up to the most cultivated mental sympathy that ever existed between a man and a woman, is it not, in spite of its thrilling satisfaction, nevertheless unsatisfactory? We are alone, and there is something in us which cannot be shared with the one creature who may have entered the inner sanctuary of our being. What we want is God.

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ST. PATRICK IN HISTORY. An Account from an Ancient Work of Patrick's Triumph for the Faith at Tara (Contributed to The Catholic Register by Con Amore.)

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Goethe said he never had an affliction that he did not turn into a poem. Which bit of sunshine philosophy is worth all the poems Goethe ever wrote. It is an epic. It is sublime. It is the keynote on which the woman who worries may tune her harp for every day and there will never be a discord.

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ST. PATRICK'S DAY

How Irishmen in Canada Observed It Nearly a Century and a Half Ago

(Written for The Register.)

North American Notes and Queries for March, 1901, contains an interesting article under this title by Mr. Benjamin Sulte, the French-Canadian historian and poet...

"Nevertheless, when the officers and men of a certain regiment declared that it was their intention to celebrate the festivity of St. Patrick's Day, both at church and in the streets...

The account of the St. Patrick's Day celebration referred to is quoted from The Quebec Gazette, which was the official organ, of the 21st March, 1765...

"From church they proceeded to the San Tavern, St. John's street, where an entertainment was prepared for them, after which many Loyal and Patriotic Toasts were drunk...

Mr. Gagnon states that he does not believe there was any regularly organized society of the Irish in Quebec before 1836, as he has a pamphlet in his library bearing the following title: "Constitution of the St. Patrick's Society of Quebec, established in 1836..."

The two celebrations described were partly religious—one Catholic and the other Protestant; but I will now quote one at which apparently there were no religious features...

On this occasion, Mr. Gagnon remarks, the celebration was Protestant, although it was held in the Recollet Church—this church being then used by both Catholics and Protestants at different hours on Sunday.

The officers, who are natives of Ireland, entertained all the gentlemen of the garrison at a sitting—house in the town. We were 34 in number, the Hibernalians twenty.

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occasion was the gift of the Hon. Mr. Daly, and was of unusual size and magnificence. The collection for the poor taken up amounted to forty pounds. About 6,000 were present at the Mass and procession.

OUR MONTREAL BUDGET

THE NIGHT SCHOOLS CLOSED.

The night schools under the direction of the Roman Catholic Commissioners closed on Friday evening last.

In the first half of the session, the attendance was very good, but in the second it was rather poor.

The Government at Quebec made a new regulation last year to the effect that there should be 36 pupils enrolled before a class could be opened...

Mr. U. E. Archambault, Director-General of the R. C. Schools, said that there were too many amusements in the city, and to these he attributed the poor attendance in the latter part of the session.

The prizes for attendance and proficiency in bookkeeping, arithmetic, reading, penmanship, and French will be awarded in April at the Montcalm School...

It is a great pity that those persons who need a little education don't take more interest in their own welfare. Theatres, rinks and parading the streets at night seem to satisfy their ambition and morbid curiosity.

This festival was joyously celebrated, and with the greatest mirth and good humor, the officers, etc., having retired to the front before 9 o'clock in the evening...

This was certainly a very respectable bill of fare for a St. Patrick's Day banquet in the wilds of Canada 144 years ago.

Before closing these notes on the early celebration of St. Patrick's Day in Canada, allow me to draw attention to a practice which prevailed in connection with several of the celebrations in the City of Montreal in the forties...

On Saturday, March 7th, an old and respected resident of this city (Montreal), in the person of Mr. Thomas Miles, 275 St. Antoine street, passed peacefully away.

A MEMBER OF THE THIRD ORDER OF ST. FRANCIS LAID TO REST.

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DRUSILLA

Two started old faces looked down from the haymow. What was Drusilla saying? She was carrying on a conversation in the cow stall—a conversation of the most personal character. To whom was she unfolding family secrets? To whom was she making such a moan about loneliness and misery and other girlish nonsense? "Now, you see, my dear Duffy," her voice went on, "I must do something. I cannot live on in this state. Here am I eighteen years old. When I was fifteen, I thought I would run away. You said, 'Wait a bit.' I did wait till I was sixteen. Then I wanted to run away again. You said, 'Wait again.' Wait, and I've waited and waited, and now I'm not going to wait any longer. "But surely you are not going to do such a silly thing as to run away?" said a voice singularly like the girl's own. "Good gracious, no, Duffy; I've too much sense now, I've outgrown that foolishness. I've read too many stories of girls and boys running to large parties. Oh, the poor things! There was a quiver of compassion in the girl's voice. "I can just see the crowded streets, the cold buildings, the stony-hearted strangers. No, I don't want to stray near my aunts. They are not wholly disagreeable. They are good and kind in their way; but, oh, it's a terrible way for young people! We get up, eat, drink, work, and lie down again. Why, we are no higher in the intellectual scale than you are, Duffy," and she convulsively laughed her listener's neck. "Other people live in the same way," was the severe response. "And other people have their children leave them!" said the girl, passionately. "If you don't make some pleasant young children drift away, who comes to see us? I haven't a friend in Grovetown—no, not one!—and the unhappy young voice trailed away into miserable weeping. "One of the two old women in the haymow above held up her dismayed hands. "Who's Drusilla got down there?" "Sh-h, Purpose!" murmured Aunt Melinda, shaking a forefinger at her. "No one—no one," and she shaped her mouth into a big O. "She's talking to the cow—our family cow. Thank fortune, she's not blabbing her secrets to any of the neighbors—the baby!" and she listened contemptuously to the pitiful sound of the young girl's sobs. "Talking to the cow!" whispered Aunt Purpose, stupidly. "But there are two people, I hear their voices." "Do hush; she'll hear you! I tell you she is alone—the little minx! She talks to the cow, and the cow talks back." "But I don't understand!" said Aunt Purpose, in deep bewilderment. "Cows can't talk." "Well girls can rattle on enough for themselves and a whole herd of crows," said her sister. "She's pre-empting Duffy can talk. Hush! She's stopped crying." There was silence below for a few minutes; then the cow remarked, brokenly: "You say you are going to leave your aunts, and yet you do not intend to run away. What are you going to do?" The girl answered in a choking voice: "This evening, after I have washed the dishes and hung up my soap-towels, I shall say, 'Aunts, I am going to leave you. If I could do you any good or myself any good by staying, I would do so. I have written a note to Mrs. Leary—I see that she is advertising in the "Guardian" for a nursery governess for her children. I think she will give me the place. It isn't much of a position, but it is a step above that of a household drudge, and something higher may come of it. Then if I leave you, aunts you will be forced to get a hired girl, which will be a better thing, as you are getting too old for hard work.' "And what do you suppose your aunts will say to this?" inquired the cow. There was another long silence, broken finally by the girl: "Duffy, I leave that to your imagination." Condemnation reigned in the haymow, and when self-possession came, the girl was declaiming mournfully, "Oh, the abomination of desolation of two old women living alone and chatting company! Were they ever young, Duffy? Did they ever jump and run about, or were they born stone images?" "Come, come!" It was Duffy's turn to speak. "You are too hard on them. My mother, who was family now before me, said she remembered when the Graybetter Mansion was the liveliest place in town. There were six children growing up, and the Judge and Mrs. Graybetter kept open house. Your Aunt Melinda was always a serious girl, and fond of housekeeping, but your Aunt Purpose was the gayest of the gay, and a beauty, too." At this point Aunt Purpose, on the haymow above, blushed, bridled and nervously clasped her hands. Duffy went on: "The young men used to hover round her just to hear her talk and watch her shake her golden curls." "Golden curls, Duffy!" said the girl, incredulously. "That iron gray hair!" "The hairdresser, Time, will finger

your yellow locks, my dear," said the cow, severely. "Then let me pass a caressing hand over my aunts' gray heads," said the girl, brightly. "But if only they would change, if only they would become model old women!" "What is a model old woman?" asked the cow. "A model old woman is one who wears a simple, pretty gown, and sits by the fire or the window, and knits and reads, and encourages the young people to come about her. She doesn't wash dishes and sweep floors and do all kinds of housework if there is no need for her to do so and that only exhausts what little strength she has." "It takes money to have a pleasant time." "But we have plenty, Duffy, plenty. People think we are poor because we lost half our fortune. There is enough left to keep us in mild luxury." "But your poor aunts got a fright." "Yes, because we lost a part they thought the whole would go. But our money is safe—safe as a bank. I've heard old Mr. Dilkington, the lawyer, telling them again and again. They could relax this frightful grind whenever they liked. Oh, how I should like to make them over and have a lovely home here!" "Now, what would you do," said the cow, kindly, "if you had your own way? Just make believe for a minute." "Oh," cried the girl, in an ecstasy of imagination, "what wouldn't I do? First of all, I'd throw open the doors and windows, and say to every fly in Grovetown, 'Come in, innoculate us with some of the spirit of the outside world, soar into these old-fashioned corners, and bring some life into our lives!' " "H'm!" said the cow, dryly. "You'll never do that while your aunts live." "Then I'll never do it after they're dead!" said the girl, vehemently. "Never, never will I do anything after their death that they would not have approved of in life! I'd shut up this house and move away. I'll never, never have any pleasure here!" Fortunately the girl could not look into the haymow. Aunt Melinda had become rigid, and a menacing crease was forming itself about her lips. Aunt Purpose, seized by a sudden fit of trembling, gasped miserably. "Sell the house—the old Graybetter mansion?" Drusilla was going on with her imaginary changes. "After the flies get in, and I had become tired of watching them have a good time, I'd go downtown. I'd buy hammocks and red garden chairs to put under lovely old elms, and I'd get hanging-plants and bird-cages at the veranda, and little tables, with all the latest books and magazines; and I'd keep two maids to do the work in this enormous house, and I'd take music lessons and study some more, and I'd have all the young people running out and in, and once in a while I'd give a party; and I'd go to the different ministers in Grovetown and say quietly, 'If you know of any lonely and homesick young people in this town, just give me their addresses and I'll invite them to my house.' " "And I'd buy handsome black silk dresses for Aunt Melinda and Aunt Purpose, and have a horse for them to drive, and I'd try to get them to make a little fuss over me, and not act as if I didn't belong to them, and—" "Drusilla Mary Graybetter!" exclaimed a terrible voice. The girl sprang out to the floor of the barn. Her Aunt Melinda, in cap and glasses, was on her hands and knees in the hay, peering down at her like some gigantic, unfriendly spider calling a halt to a timid fly below. "Drusilla Mary Graybetter," she said again, "have you sent that letter?" "No, Aunt Melinda," murmured the frightened girl. "Go destroy it!" The girl hesitated. Aunt Melinda's cap-strings trembled. "Are you going?" "I don't know, aunt." Something choked in Aunt Melinda's throat. This rebellion had come to a head. "Keep you letter, then, for a few days," she said, firmly. "Do not send it." "Very well, aunt," said the girl, and she went slowly toward the house. "Oh, Melinda," said Aunt Purpose, hysterically, "what are you going to do? What does this mean?" Aunt Melinda groaned. She knew better than her sister what it meant. It meant ruin—ruin to her family pride. It had never occurred to her that her young niece, apparently so meek under her iron rule, would, at the first opportunity, break away and go to live among strangers. A long and painful silence fell between the two sisters. "She wants to go," said Aunt Purpose, at last, "and we are old and set in our ways. I suppose it's dull for a young person. I've said nothing, but I've often felt dull myself." "She shan't go!" said Aunt Melinda, sternly. "Not if we have to make ourselves over to keep her." "How will you keep her?" said Aunt Purpose, mildly. "She's too old to whip or put in a closet." "You'll see!" replied her sister, harshly. "Here, let me go down that ladder first. You might slip." Aunt Purpose looked over her shoulder. "I haven't been up here for years," she said softly. "It takes me back to the time when we were children in the hay, Melinda?" Aunt Melinda grunted some inaudible reply. "We always had a good time when we were young," continued Aunt Purpose. "Mother was very kind about letting us have our friends visit us." "Make haste!" said Aunt Melinda, shortly; but she did not lift her head, for her grim, old eyes were full of tears. The two old ladies strolled slowly to the house, through barnyard, henyard, and chipyard. Aunt Purpose sat down in the first chair she came to, and clasping her aching head with her hands, murmured, "I feel as if I had been out in a thunder storm." Aunt Melinda strode through to the wainscoted front hall, where she threw open the big oaken door. "There!" she said to a swarm of amazed Grovetown flies playing without, "come in and see what the old family portraits look like. I guess you've never seen them before." The swarm needed no second invitation. Headed by one swarthy veteran, they came sailing in over their hostess' head. Aunt Melinda groaned again as she watched them, but she was not one to put her hand to the plough and then turn back. Her sister, startled by the flies, had come out of the kitchen and was staring at her as if she thought she had gone crazy. Then with a troubled air, she followed her from one room to another. Shutters were thrown open, rusty hinges creaked, old mahogany furniture glistened and shone. Finally Aunt Melinda sat down at the late Judge's seldom-used writing-desk. For a few minutes she wrote faintly; then she turned to her sister. "Listen, Purpose. Will this do for the first day? I've just put down what comes into my mind. Two hammocks, six rustic benches, flower-pots, garden tools, birds and cages, ice-cream freezer, one pound candy, books and magazines, black silk dress for Purpose, lustre one for me, two hats and two muslins for Drusilla, three pair kid gloves, two pairs silk, croquet set and house games—" "Good gracious!" ejaculated her sister. The elder woman laid down her paper and steadily confronted her. "Purpose, we've got to bribe that girl to stay." "But are you going to get all those things?" "Yes, and I'm going to take her with me. Drusilla!" she called, going to the foot of the wide staircase. The girl had not used these stairs since house-cleaning time. Her aunts always made her go up and down the back stairway. Now she came reluctantly, making, although she did not know it, a touching, girlish picture on the broad, old-fashioned steps. She was pale and unhappy, and her eyes looked as if she had been crying again. "I want you to go to town with me," said Aunt Melinda. "I don't care to go," Drusilla said, in a low voice. Aunt Melinda stared, and Aunt Purpose shook in her slippers. "I want you to go," Aunt Melinda repeated, doggedly, "to help me buy some things." Drusilla changed the subject. "I am very sorry that you heard what I was saying out in the cow stall." "I'm glad you have sense enough to confide in a cow instead of a gossip," said Aunt Melinda, dryly, "but a relative is a step higher than a cow. In future, when you want anything, come to me. I didn't know you were lonely." The girl's lip quivered. "Have you ever heard anything else I have said out there?" "No," said her aunt, sharply, "we're not in the habit of eavesdropping! We were up in the mow looking for eggs. Purpose thought she heard a hen cackling." "Aunt, I want my liberty," Drusilla said, slowly, but with determination. "If Mrs. Leary doesn't take me, I will go somewhere else. I have quite made up my mind; but I will wait till you get a girl, if you like." "And what are we going to do with all these things?" asked Aunt Melinda, handing her the shopping list. Drusilla took it, turned it over and over, then went from red to white, and wrote to red. "Don't cry," said Aunt Purpose, sympathetically. Drusilla immediately burst into a flood of tears. "I don't want to make you miserable," she said, at last. "What matter, if you have a good time?" observed her aunt, coolly. Drusilla looked up through her tears. "Can one have a good time alone?" she exclaimed, generously. Then from the depth of a loving nature rose an unerring impulse. She sprang from her seat and flung her arms, first round the neck of the older woman, who sat calmly, polishing her glasses; then she embraced Miss Purpose, who had been softly patting her hand. The girl did not know what she had done. There was an immense reserve force of affection in the stern New England nature of the aunt who was the leader in household affairs. The girl had appealed to it, and her appeal was not in vain; and when she hurriedly began to murmur apologies for her seeming ingratitude, Aunt Melinda forcibly checked her. "No

more of that, Drusilla! Get your hat and come with me, I'm going to hire two girls, and a week from tonight we'll give you a party." Drusilla half closed her dazzled eyes, while Aunt Purpose ejaculated aintly, "A Party! What will people say?" "All sorts of things," replied her sister, composedly. "We'll tell them we've been waiting for Drusilla's majority." They went to town and did their shopping, coming home with flushed faces. They did more shopping on successive days, and soon the party was given. It was an exceedingly stiff party, for the Graybeters had grown out of the way of entertaining. The supper was good, however, and Aunt Melinda, far from being daunted, began a series of parties. What she went through, and what her shy sister and the still more shy niece went through, on making their lunge into Grovetown society, would fill a volume; but Drusilla soon had all the friends she wanted, and the unwonted stir about the old house filled the veins of its elderly owners with animation. The Graybetter mansion regained its former reputation of being the most popular place in town, and Miss Melinda's heart was secretly filled with pride. "Your niece is a most charming talker," said a neighbor to her one day. "She is really brilliant. It is wonderful, considering the quiet way in which you brought her up." Miss Melinda hesitated an instant. The lady's tone was engaging, yet curious. How much she would like to know about good old Duffy out in the cow barn, and of poor, lonely Drusilla's conversation with her on every imaginable subject, from making pies to Emerson's philosophy! But she would never know. The neighbors had never found out the reason for the sudden change in the Graybetter style of living, and Aunt Melinda did not intend that they should. "She had always been a great reader," she said, calmly waving her black fan to and fro. "We have an attic half-full of books, in addition to my father's library." Then she gazed across the lawn at Drusilla, who was surrounded by a flock of girl friends. The Misses Graybetter were giving a garden-party. "Will you excuse me for a minute?" said Aunt Melinda. "I have an important order to give about a sick animal. Or will you come with me?" "I should like to go with you," said the neighbor, agreeably. "I have not seen your new house yet." "Uriah," said Aunt Melinda at the barn door, "where are you?" A man came out from the cow stable. "You sent word that Duffy is sick?" "Yes, ma'am, old age. Shall I shoot her?" "No; send at once for the best veterinary you can find. Doctor her and put her out to pasture. Don't kill her unless she suffers." "One gets attached to a family cow," said the neighbor, sympathetically. "I like this cow," replied Aunt Melinda, reflectively, "about as well as any cow we ever had, and Drusilla would be upset if anything happened to her." "Japan says she proposes to demolish China," said Mr. Blykins. "She ought to have our servant girl," replied his wife, wearily. "He married her because he thought she was the cleverest woman on earth. But I wonder why she married him?" "Probably because he showed such splendid judgment." Said a miserable little boy, who had just received a scolding from his father, "Ma, I wish I'd never been born." "Why, Charley?" "Well, I think I'd be a better boy."

AN IRISH VIOLET FABLE. In the ancient times, when flowers and trees and fairies were on speaking terms and all friendly together, one fine summer's day the sun shone out on a beautiful garden where there were all sorts of plants that you could mention, and a lovely but giddy fairy went sporting about from one to the other (although no one could see her because of the sunlight) as gay as the morning lark; then said the fairy to the rose: "Rose, if the sun were clouded and the storm came on, would you shelter and love me still?" "Do you doubt it?" said the rose, and reddened up with anger. "Lily," said the fairy to another love, "if the sun were clouded and a storm came on, would you shelter and love me still?" "Oh! do you think I could change?" said the Lily, and she grew still paler with sorrow. "Tulip," said the fairy, "if the sun were clouded and a storm came on, would you shelter and love me still?" "Upon my word!" said the tulip, making a very gentleman-like bow, "you're the very first lady that ever doubted my constancy." So the fairy sported on, joyful to think of her kind and blooming friends. She reviled away for a time and then she thought of the pale blue violet that was almost covered with its broad green leaves, and although it was an old comrade, she might have forgotten it had not been for the sweet scent that came up from the modest flower. "Oh! violet!" said the fairy, "if the sun were clouded and a storm came on, would you shelter and love me still?" And the violet made answer: "You have known me long, sweet fairy, and in the first springtime, when there were few other flowers, you used to shelter from the cold last under my leaves; now, you've almost forgotten me—but let it pass, try my truth—if ever you should meet misfortune—I say nothing." Well, the fairy skirted at that and clapped her silvery wings and whistled, singing off on a sunbeam; but she was hardly gone when a black cloud grew up out of the north all in a minute, and the light was shrouded and the rain fell in slashings like hail, and away flies the fairy to her friend the rose. "Now, Rose," said she, "the rain is come, so shelter and love me still." "I can hardly shelter my own buds," said the rose; "but the Lily has a deep cup." Well, the poor little fairy's wings were almost wet, but she got to the Lily. "Lily," said she, "the storm is come, so shelter and love me still." "I am sorry," said the Lily, "but if I were to open my cup the rain would beat in like fun, and my seed would be killed entirely; the tulip has long leaves." Well, the fairy was down-hearted enough, but she went to the tulip, whom she always thought a sweet-spoken gentleman. He certainly did not look as bright as he had done in the sun, but she waved her little wand and, "Tulip," said he, "the rain and storm are come, and I am very weary, but you will shelter and love me still?" "Begone!" said the tulip; "be off," says he; "a pretty pickle I'd be if I'd let every wandering scamp come about me." Well, by this time the fairy was very tired, and her wings held dripping at her back, wet indeed, but there was no help for it, and leaning on her pretty silver wand, she impeded off the violet, and the darling little flower, with its blue eye, that, clear as a kitten's, saw her coming, and never a word she spoke, but opened her broad green leaves and took the wild wandering creature to her bosom and dried her wings and breathed the sweetest perfume over her and sheltered her till the storm was clear gone. Then the humble violet spoke and said: "Fairy Queen, it is too bad to flirt with many, for the love of one true heart is enough for earthly woman or fairy spirit; the old and humble love is better than the gay compliments of a world of flowers, for it will last when others pass." And the fairy knew that it was true for the blue violet, and she contented herself ever after and built her downy bower under the side spreading violet leaves that sheltered her from the rude winter's wind and the hot summer's sun, and to this very day the fairies love the violet beds.—S. C. Hall.

HIS CONFESSION Maurice Best Admits that He Owes His Life to Dodd's Dyspepsia Tablets and Dodd's Kidney Pills "A man's health depends upon his stomach." Like many another ancient adage this one has more than a grain of truth in it. The stomach feeds the blood and the blood carries the food to all parts of the body. Therefore if the stomach is in good shape the body will be thoroughly fed. But another important matter must be attended to. The blood, as well as carrying the food to the muscles, carries off the waste material, and the kidneys remove that waste material from the blood. Therefore to ensure the perfect working of the system the two most important organs to keep in order are the stomach and the kidneys. And to do this is easy with Dodd's Dyspepsia Tablets and Dodd's Kidney Pills on sale at every druggist. They work on the parts affected separately and together and the results obtained are almost miraculous. Listen to what they did for Maurice Best, of Southern Harbour, Newfoundland. "I suffered for eight years from Dyspepsia," writes Mr. Best. "I was in continual misery. I would go off in a faint and for ten or fifteen minutes I would be more dead than alive. Doctors tried and could not cure me. Two boxes of Dodd's Kidney Pills and Dodd's Dyspepsia Tablets made me feel like a new man. I confess, I owe my life to Dodd's Kidney Pills and Dodd's Dyspepsia Tablets."

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TOMB OF ST. MARK. Rome, March 12.—Excavations in the catacombs of St. Cecilia have revealed what is believed to be a large underground basilica that was used by the early Christians. Trace of an altar and episcopal chair were found. There were also found in a state of excellent preservation a number of ancient paintings, including a Greek portrait of Christ. Three tombs that were discovered are declared by local archaeologists to be those of St. Mark, St. Marcellinus, martyred by Diocletian, and the famous Pope Demetrius. THEY NEVER KNEW FAILURE. Careful observation of the effects of Parmelee's Vegetable Pills has shown that they act immediately on the diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicine, but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assertions can be substantiated by many who have used the Pills, and medical men speak highly of their qualities.

HON. E. J. DAVIS, Commissioner of Crown Lands, Toronto, Ont.

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Table with 7 columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for the month of March 1903. Includes sections for First, Second, Third, and Fourth Sunday of Lent, and Passion Sunday.

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

...The HOME CIRCLE

HOW BELGIAN GIRLS ARE TAUGHT. Frances O'Brien, in the "Quiet Hour" describes the work of Belgian school girls. The Sister suggested that we might like to see their laboratory...

Chats With Young Men

TEMPTATION NECESSARY BUT PROFITABLE.

A great prize is offered us; no less than exemption for ever from all evil—from pain, from trouble of all kinds, and also boundless happiness—the gratification of every wish, complete satisfaction and joy, on easy conditions which we can fulfil if we wish...

If we could do just what we pleased without any opposition, how could we show our faithfulness to God? We should be like the animals, or like the sticks and the stones...

THE CONFESSIONAL. (James Clarence Harvey, in The Catholic World Magazine.) A resting place, along life's troublous way...

ITS POWER GROWS WITH AGE.—How many medicines loudly blazoned as panaceas for all human ills have come and gone since Dr. Thomas' Electric Oil was first put upon the market?

A POINT WORTH REMEMBERING. "It is certainly a subject of sincere congratulation," says The Sacred Heart Review, "that after twenty years' apostasy and alienation from the Church, the ex-pretate Count Campello has had the grace to return and be reconciled to the Church."

Mrs. Startuppe—Ah, Professor. And how is my daughter getting on with her music? Do you think she will ever become a great singer? Professor—Madam, it is very hard to say.

When Your Joints Are Stiff and muscles sore from cold or rheumatism, when you slip and strain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy.

CONVERSION OF FIJI ISLANDERS.

Bishop Vidal, S. M., Vicar Apostolic of the Fiji Islands, records a remarkable conversion movement in the province of Namosi. The number of converts is over 1,100 at Namosi and 400 at Soloira.

At a subsequent reception to the Bishop of Namosi, built on the top of the mountains and the capital of the ancient religion of the country, the Roko assembled all his subordinate chiefs and the whole population of the place.

"I so behaved through ignorance, believing the Catholic religion to be bad, for much evil had been told me about it; besides, I thought that the Wesleyan sect was good and I required all of you to follow it.

There is a virtue in the chastening of God and in the discipline of Christian living. It makes us appreciate that "the life is more than meat and the body than raiment," as Christ said.

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THE MURDER OF FATHER AUGUSTINE.

(Buñalo Express.)

Brigadier-General George W. Davis, Judge Advocate-General of the Army, in reviewing the case of Captain Brownell, who was charged with causing the death of Father Augustine in the Philippines, says: "Having an important individual of the enemy in his power, he yielded to a prurient curiosity and, in an attempt to extort information, caused the death of the prisoner upon whose person the torture had been inflicted."

General Davis' conclusion is, however, that the captain cannot now be brought to trial, either in this country or the Philippines, on account of the time that has elapsed since the commission of the crime.

This language from the highest judicial authority in the army, made after a full examination of the facts, destroys whatever force there was to the defense of Captain Brownell made in the Senate by Senator Proctor of Vermont and by others who have tried to excuse the killing of the priest and to deny any criticism of the act as a reflection on the army.

In the light of General Davis' opinion, Brownell stands as an officer who violated the laws of war and took a human life under circumstances which constituted a "felonious homicide" and who is able to escape punishment only by a legal technicality.

There is a virtue in the chastening of God and in the discipline of Christian living. It makes us appreciate that "the life is more than meat and the body than raiment," as Christ said.

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OBITUARY

THE LATE VERY REV. ALPHONSE MAGNIEN, S.S.

The late Abbe Magnien was a man known to two continents, and one whose influence extended over many souls and in many spheres of activity. No one is perhaps better fitted to write an estimate of his work and character than Father M. F. Foley, of Baltimore. Father Foley's valuable paper will be found in the pages of The Catholic World Magazine for March.

DEATH OF MRS. PATRICK DONAHOE.

The Boston Pilot announces that Mrs. Annie E. Donahoe, widow of Patrick Donahoe, founder of The Pilot, died on the afternoon of Monday, March 9, in the seventy-ninth year of her age.

DEATH OF REV. FATHER DONNELLY'S MOTHER.

A few days ago there passed to her eternal reward an estimable lady in the person of Mrs. Chas. Donnelly, of 280 St. Patrick street, Point St. Charles. She was the mother of the beloved pastor of St. Anthony's Church, Rev. J. E. Donnelly.

DEATH OF AN OLD TORONTONIAN.

A contributor says: I missed from your columns a notice of the recent death of Mrs. Doyle, widow of the late Patrick Doyle, whose Catholic book stand in the old Arcade, now St. Lawrence Market, was one of the landmarks of Toronto.

ROBERT KEENA.

One of the most widely-known and respected of the pioneers of St. Peter's Parish, Toronto, Robert Keena, was called to his reward on the evening of March 12th.

THE DAY IN MONTREAL.

Montreal, March 17.—Members of a score of Irish societies and many individual Irishmen formed a monster procession here to-day, and marched through much mud-covered ice and threatening weather to honor the memory of St. Patrick.

CELEBRATION OF IRELAND'S NATIONAL FESTIVAL

(Continued from page 1.)

Canada acknowledged the suzerainty of a Sovereign power, independence can give her no more rights than she enjoys at the present time. What are the practical effects of the effects of the Constitutional system given to Canada, we have but to tell the questioner to look around him.

What Ireland seeks to obtain is exactly what this Dominion now possesses. Canadian people should be the very best authority upon the advisability of according Ireland that which her patriot sons have so persistently demanded.

Surely Ireland deserves better than she has received at the hands of the British Parliament. Notwithstanding the heavy yoke of oppression for centuries, have not the sturdy sons of Erin achieved something for England?

"Those foreign fields have known the daring Of their cheering, charging line, But their swords, oh Mother Erin, Flash for every cause but thine."

The people of Ireland have suffered and died in defence of the English throne. The gallantry of the Irish soldiers in South Africa have served to remind us that in all England's wars a large share of the fighting is done by Irishmen.

St. Helen's Court 1181, Catholic Order of Foresters, at its meeting on the 8th inst., passed resolutions of condolence touching the recent death of Mrs. Fullan, mother of two members of the Order, T. W. and John Fullan, and to Bro. Jeremiah O'Connor, whose brother was killed on the G. T. R.

glorious country, precipitated herself upon the foe? Though she blood of England, Ireland and Scotland flowed in the same stream and drenched the same field, when the chill morning dawned, their dead lay cold and stark together, and yet Ireland is told that she is estranged from the noble country for whose salvation her life blood was poured out.

When the Irish people stood side by side with the British nation as they stood at Waterloo, invincible before the great military nation of Europe, so in the future might they stand against confederate Europe, if justice is done to the bravest people and the finest country in the world.

ST. PATRICK.

Apostle, Patron Saint of Innisfail! Akin to Moses, leader of the clans Of God's own people, with uplifted hands Obtain swift victory for the struggling Gael!

A PLEASING PRESENTATION.

Made to Mrs. Kavanagh, President of Catholic Young Ladies' Literary Association.

THE MARKET REPORTS.

Improvement in the Live Stock Trade.—Wheat is Firmer. Tuesday Evening, March 17. Toronto St. Lawrence Market.

The receipts at the St. Lawrence Market were rather light, and trade in the market was quiet. The grain receipts amounted to 600 bushels.

Trade all round showed some slight improvement to-day at the Toronto Cattle Market. The run of offerings, while not large, was heavier than at any time last week, and owing to a rather increased demand for all kinds, everything was sold rather early.

TORONTO LIVE STOCK MARKETS.

Butcher Cattle.—The market is about steady, with a firm feeling. Quotations are \$1.25 to \$1.75 per cwt for choice light-weight hogs and \$1.25 for heavy.

EAST BUFFALO CATTLE MARKETS.

East Buffalo, N.Y., March 17.—Cattle.—Receipts, 625 head; slow, 10c to 15c lower; weather soft. Yields—Receipts, 105 head; steady; tops, \$8.50 to \$9.25; common to good, \$5.50 to \$8.25.

CHICAGO LIVE STOCK.

Chicago, March 17.—Cattle.—Receipts, 2,500; steady; good to prime steers, \$3.50 to \$5.65; poor to medium, \$3.50 to \$4.75; stockers and feeders, \$2.75 to \$4.85; cows, \$3.50 to \$4.50.

LEADING WHEAT MARKETS.

Closing previous day. Closing to-day. Cash. May. Cash. May. Chicago ... 73 1/2 ... 74 1/2

BRITISH MARKETS.

Liverpool, March 17.—Opening—Wheat, spot quiet; No. 1 standard California, per cental, 6s 3d to 6s 4d.

RESOLUTIONS OF CONDOLENCE.

St. Helen's Court 1181, Catholic Order of Foresters, at its meeting on the 8th inst., passed resolutions of condolence touching the recent death of Mrs. Fullan, mother of two members of the Order, T. W. and John Fullan, and to Bro. Jeremiah O'Connor, whose brother was killed on the G. T. R.

IRON-OX advertisement. "Iron-Ox Tablets seem to 'attain an immediate popularity. I have sold easily, 'in the few months I have had them, at least double as many boxes as I ever did of any other Patent Medicine."

THE SOCIETY OF THE SACRED HEART, ARGENTINA.

The Society of the Sacred Heart is prospering in several of the South American Republics. More than 20 years ago a little band of nuns went to Buenos Ayres, and under the guidance of Rev. Mother Burke, whose work as founder and administrator has been done in various countries of Europe, as well as in North and South America, had great success in their vocation.

TRAGIC DEATH OF A JESUIT.

Details have reached England of the tragic death in the island of Gozo, Malta, of Father James McHugh, S. J., who went only a few months ago to join the teaching staff of the Jesuit Fathers in the island.

FATHER MCENTEE RETIRES.

Owing to continued ill health Rev. J. J. McEntee, so long the respected parish priest of St. Joseph's, Leslieville, has been obliged to resign his charge.

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, Optical Doctor

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