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The Catholic Register.

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VOL. X. No. 42

TORONTO, THURSDAY, OCTOBER 23, 1902

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Adding Insult to Injury

(Written for The Catholic Register.)
 It is difficult for a person, actuated by the slightest sentiment of justice, of what is called "British fair play," to calmly observe the events that are so fast gathering, like clouds on an autumn sky, over the destiny of Ireland. The sarcastic outburst of Mr. Healy, when he astonished the House of Commons by rising to speak as a native of Uganda, and to thank the Government for paying so much attention to his land, while neglecting that distant and savage country called Ireland, is of more significance than may be at first imagined. Like T. D. Sullivan's famous ballad, "I Mean in Poland, This-en-thu" this setting up of another country, under like conditions to those that prevail in Ireland, and contrasting the treatment of the one and of the other cannot fall eventually to bring all wise and right-thinking people to sympathize heartily with the "Isle of Saints and Martyrs." But even this method of ignoring Ireland and straining a point to bring some obscure place, on the outskirts of the Empire, into public notice, is as old as the hills. It has not even the merit of originality. It is a tactic to be expected from men who, at this advanced stage in the world's progress, have been senseless enough to return to the coercive methods of a dead past. Had this been the only slip on the part of Mr. Balfour's government, it might have passed over in comparative silence, leaving Mr. Healy to kill his effect with the shafts of his keen satire. But something far worse has been perpetrated by the Government in its insane desire to turn Ireland into an active enemy and to create causes when none exist—that may serve as excuses for its tyrannic system of proclamation and coercion.

We cannot ever accuse The Montreal Gazette of being very friendly to Home Rule, or to any phase thereof, or to any other Irish cause; yet that organ was obliged to give expression last Saturday to its opinion concerning the lack of tact on the part of the British Government in the Irish connection; and that expression is conveyed in the following brief editorial note: "Mr. Balfour's refusal to give a day of the House of Commons' time to the discussion of Ireland's affairs unless the Liberal leaders asked for it does not seem to have been on the line of good tactics. There is no mistake about their being an Irish Party in Parliament and about its having interests that no other party gives voice to. That to many will constitute a reason for these interests being discussed under conditions that will give their advocates the ear of the nation."

There is no small amount of common sense in these few lines. The affairs of Ireland are of sufficient importance that the nation should hear them described; and there is no likelihood of such an opportunity ever coming if the Irish Party is to be ignored by the Premier and his Cabinet. It is a party of four score members; one that is solid in its composition and cemented by a general principle; one that voices of the interests of a most important section

of the country. Why, then, should its members be ignored on the very questions that affect their constituencies and their country. In order that the absurdity of the attitude taken by Mr. Balfour may be more clearly understood, let us take a supposed case in Canada. Let us suppose that the Ontario members in the House of Commons should ask, during the next session, that a day be set aside to discuss a subject of vital and special interest to that particular Province. Then, let us suppose that the Premier should announce that the Government would entertain no such proposition unless it came from the leader of the Opposition, or else from the members of the Maritime Provinces. Possibly the Opposition, as a body, or as a party, would have no interest in the world in having such a favor granted; possibly, again, the Opposition would be adverse to the according of the privilege; certainly the Maritime Province members would never dream of usurping the duties of the Ontario members and of demanding that time should be devoted to Ontario affairs. Thus the Premier would not actually have refused the request, but he would have done worse—he would have made it highly improbable that it could ever be granted, while his attitude would justify the Ontario members in concluding that he ignored their rights and belittled both their importance and that of their Province. It would be an open injury and one accompanied with insult.

Such a case, however, would be a practical impossibility in Canada, for no Premier and no Government could afford to directly insult and ignore such an important Province as Ontario. Not only would it be bad tactics, but it would mean the death knell of the Administration. In the case of Mr. Balfour and the Irish Party matters are somewhat different. He knows that he has not, that he will not have, and that he can never expect to have the support of the Irish Party, the approbation of Ireland, the sanction of the majority of the Irish people. Therefore he does not care whether they are insulted or not. It is cowardly; it is mean; it is unstatesmanlike; but it is safe, since such a course cannot be resented with any greater force than is now levelled against the Government. Yet Ireland is as important a factor in the composition of the British Empire as the Province of Ontario is in that of the Dominion of Canada.

And does not this strange action on the part of the Government go a long way to prove the absolute necessity of Home Rule, or of some kind of legislative autonomy for Ireland? If the affairs of the Empire are such that those of Ireland, no matter how important, cannot be given one day in a whole session for proper discussion, why not establish such a local legislature in Ireland as could deal with those affairs and relieve the Imperial Parliament of all the trouble, the delay, and inconvenience of having to sacrifice its time for interests that concern it so little? This question we would like some anti-Home Ruler to answer.

ST BASIL'S CATHOLIC UNION.

A large and enthusiastic meeting of St. Basil's Catholic Union was held on Monday last. The principal event was the election of officers for the ensuing year, which resulted as follows:

Chancellor—Rev. L. Brennan (unanimous).

President—Mr. J. J. O'Sullivan.

First Vice-President—R. D. Meador.

Second Vice-President—E. V. O'Sullivan.

Secretary-Treasurer—M. G. Kernahan.

The above-named, together with Mr. J. M. Lalor, will constitute the Executive. Appropriate addresses were made by all successful and defeated candidates.

Messrs. E. V. O'Sullivan and J. M. Lalor, contingently presented one of the most comprehensive papers that it has been the pleasure of the Union to listen to for a long time; it was entitled "Suggestions for the delegates to the Inter-Catholic Debating Union." On a motion of Mr. E. Costello it was decided to present a synopsis of the paper at the delegates' meeting on Sunday next.

Mr. J. M. Lalor was appointed critic for the next two meetings. Hereafter a critic will be selected each month, whose duty it will be to comment upon the work of the society for that month.

The Rev. Chancellor made some encouraging remarks, and complimented the Union on the work it had done in the past, and on the effort that was being put forth to make the present year a successful one.

The retiring Secretary-Treasurer presented his annual report, which was well received.

A Notable Service of the Catholic Press

To the vigilance, firmness and genuine Catholic spirit of the editors of our Catholic newspapers, we owe it that there is an end for the present to the bitter anti-Catholic animus which inspired so many of our newspapers pending the Taft negotiations in Rome, notably the organs whose editors seemed to think that party interest would be best served by hostility to the Friars in the Philippines. With every disposition to regard the mission of our representatives to Rome as a compliment to the Holy See, as well as the best means, under the circumstances, of solving the vexed problems of the settlement of the Friars' land question and of the status of the Friars themselves, they carefully refrained from speculating on the matter, confining their attention to the documents published by our War Department, the statements issued by the Washington Press bureau, and to communications from authentic sources, which were for the most part so reliable that up to this but one or two of them have been contradicted, and even these have not yet been satisfactorily proved to be erroneous. They might, it is true, and pardonably perhaps, have speculated how far the Spanish sympathies of the Friars would lead them to distrust American methods of government, or how far their sense of humiliation would make them antagonistic to our administration and create difficulties that no moral or military power could overcome. Fortunately there was no need of this, and fortunately, too, the genius of our people, even when employed in the editorial work, is content with documentary evidence and well attested facts, and of this there was abundance in the very highest order. There was, first of all, the splendid work, "El Archipelago Filipino and Atlas," issued from the United States Government Printing Office, which was reviewed in The Messenger for January, 1900. Then there were all the reports of the Schurman and Taft commissions to the President and Secretary of War, the various Senate documents, notably the famous No. 190, containing the testimony of all the heads of Religious Orders in the Philippines, of the Archbishop of Manila, of the bishops of Jaro and Vigan (all of whom, purposely, it would appear, testified even more than was required of them), and a significant letter, on page 221, from His Excellency, the Apostolic Delegate, Archbishop Chapelle.

Among other testimony might be enumerated the document signed by the heads of the Chief Religious Orders in 1898 reporting to the Minister of Foreign Affairs at Madrid the reasons of the Insurrection against Spain, the report of Commissioner Harris on education in the Philippine Islands, not to mention the authentic interviews of Archbishop Noraleda, of Friars who had left the archipelago, numerous letters from ecclesiastics and reputable laymen who were thoroughly conversant with the state of affairs there before and after our occupation of the Islands. Encouraged by the action of many of our most conservative bishops and the clergy and laity of their diocese, and confirmed, finally, by the views of the Holy See itself, they ceased not to protest against the violent and prejudiced attitude of the newspapers, and always within the bounds of truth to demand a fair hearing for the Friars which has been finally accorded them. All this has been done in admirable temper, with a discretion amounting even to a reticence; rare in editors, of facts which they could use to greater effect by reporting them to the authorities competent to act in the premises, and with a delicacy of charity shielding every element in the Church in the Philippines, lay or clerical, secular or regular, from the exaggerated as well as from the slanderous charges of the enemies of the Church.—The Messenger.

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Wedding Bells

An event of more than ordinary interest to the young people of Chestnut parish occurred on Tuesday morning, the 7th inst., at the Chestnut Catholic Church, when Miss Annie O'Hagan, second daughter of the late Eugene O'Hagan, was married to William Beninger, of Anaconda, Montana. A very large number of friends of the bride and groom were present at the church to witness the ceremony. Nuptial High Mass was celebrated by the Reverend pastor, Father Zettler, who tied the knot that made the twain one. The choir was strengthened by the addition of Dr. Thomas O'Hagan, an uncle of the bride, who sang in excellent voice the Mass of the Angels, and at the conclusion of the Mass as the bridal party were departing down the aisle, the choir sang the beautiful hymn to the Blessed Virgin, "On This Day O Beautiful Mother." The bridesmaids who were charmingly gowned, were Miss Mary Jane O'Hagan, youngest sister of the bride, and Miss Beninger, sister of the groom, while the groom was attended by Patrick O'Hagan, Jr., brother of the bride, and Mr. Franks, of Chestnut. Minnie Beninger and Agnes Dietrich acted as flower girls. At the invitation of the esteemed pastor, Father Zettler, the bridal party took breakfast at the presbytery. At 2 o'clock p.m. a reception and wedding dinner at the home of Mrs. E. O'Hagan was the order of the day, when the invited friends, laden with presents for the wedded ones, filled the spacious home. Among those from a distance were Dr. O'Hagan, Patrick O'Hagan and John O'Hagan, of Paisley, and John McIntee, of St. Cloud, Minnesota, uncles of the bride. Both bride and groom are extremely popular and the best wishes of their many friends went with them as they set out for their home in Montana, where the groom owns a valuable ranch.—Walkerton Telescope.

C.T.S. ST. MARY'S BRANCH, TORONTO.

The first concert and lecture of the season given under the auspices of St. Mary's Branch of the Catholic Truth Society, took place on Monday, Oct. 6th, in St. Andrew's Hall, and was, as usual, well attended. An interesting and very eloquent lecture entitled "The Mosiac Account of the Creation and Geology," was delivered by the Very Rev. J. J. McCann, V.-G., and was much appreciated by the audience.

The vocal part of the musical programme was carried out successfully by the following gentlemen: Messrs. J. J. Connors, S. Moore, B. Webb and the Imperial Male Quartette, Mr. Frank Fulton being accompanist.

Those contributing to the instrumental part of the programme were: Mr. D. Kennedy and an instrumental quintette from the Toronto Mandolin & Guitar Club. Altogether the evening was a very enjoyable one.
 E. CREENAN.

Catholic Students' Society

To the Editor of The Register:
 Dear Sir—With your kind permission I would like to call attention in your columns to the Catholic Students' Society of Toronto. To those who are acquainted with university life it will be manifest that this society fills a long felt want among Catholic students in attendance at the various non-Catholic colleges in this city. Previous to the organization of this society it was impossible for all our students even of a single college to become acquainted, much less those of different institutions. The result of this was a feeling of isolation on the part of the Catholic student. He had no one in whom to confide those thoughts and feelings which are peculiar to a Catholic. He constantly moved in an anti-Catholic atmosphere, the results of which were anything but beneficial. However, by the organization of this society ample means have been provided to bridge over these difficulties. Its work is directed to the intellectual, social and moral improvement of those who belong to it.

In matters pertaining to oratorical culture the members have privileges and opportunities which are afforded to no other body of students in the city of Toronto. To qualify men for public speaking and declamation is the primary object of every literary society. For this purpose the Students' Society is specially and peculiarly adapted. The University Literary Society offers good inducements to students to improve their literary talents, but in this respect it can not compare with nor even approach the Catholic Students' Society. In the latter all year disquisitions, which constitute such an important feature in university circles, are entirely ignored. All are on an equal footing, and receive the same hearing, so that the most timid are not afraid to stand up and declare their opinions. The capabilities of this society in debate will be understood by considering the fact that in the Inter-Catholic Club Debating Union of last year the Students had the proud privilege of carrying off the laurels of victory.

Apart from the intellectual aspect of the society there is the very important consideration of social and moral improvement. Socially, the society does all that can be expected by bringing the students together at its various meetings, and by thus affording every facility for acquaintance and companionship. The moral improvement of the members depends, of course, on the students themselves, but also on the clergy. By their hearty patronage and watchfulness, much good can be done in this direction. In a large city like Toronto the young student is confronted by many temptations from which he was entirely free before coming to the city. To guard against these temptations to counteract all evil influences, and to concentrate the student's attention on his duty, both to his church and to himself as a student, should be the care not only of the student, but of all who have an interest in the development of Catholic thought, since it is our Catholic students who should form one very important factor in this sphere.

I now turn with pleasure to the opening meeting of the Students' Society for this year which was held on Sunday last. Much zeal and enthusiasm was displayed by all the members present. Several stirring and eloquent speeches were delivered which breathed a spirit of determination and ambition. An earnest desire was manifested by all to make the ensuing academic year a beacon light in the history of the society. Special interest centered in the debates to be held this year, and resolutions were made to maintain the brilliant record of the past. There is no reason why the students should not again land the pennant, and if they do not the cause may be attributed

to the pressure of college work. Reference was made by one of the members to the fact that the society had become well known not only to the clergy, who have its interests at heart, but also to the leading Catholic doctors and lawyers of the city. It is a pleasure to note the interest shown by these men, and we earnestly hope that they will take even greater interest in it, by assuming an active part in promoting its welfare. Under the guidance of our illustrious Honorary President and the experience of our President, we have every reason to believe that the Catholic Students' Society of Toronto will accomplish all that it anticipates. Thanking you, Mr. Editor, for your valuable space, I remain,

Yours sincerely,
 CHAS. F. NAGLE,
 Rec. Sec.

OBITUARY

DEATH OF MISS KORMAN.
 The widow of the late Ignatius Korman, of the Korman Brewing Co., passed away at her residence 10 Blossom street east, on Sunday last. Deceased, who had attained the age of 62 years, had been suffering more or less for about a year and the end was not unexpected. She was a lady of some considerable business ability and continued to hold their interest in the brewing company which bears their name since the death of her husband eleven years ago. She is survived by a large family, including six daughters, five sons and eleven grandchildren. The sons are: Messrs. Henry and Joseph Korman, Chicago; John Korman, manager of the Korman Brewing Co., here, and F. J. and F. X., who are also at home. Two daughters are: Mrs. J. C. Walsh, (deceased); Mrs. D. Small and Mrs. A. W. Holmes, Toronto, and Misses Marie, Emma and Theresa at home. Miss Theresa was to be married on Wednesday to Mr. A. J. Small, of the Grand Opera House.

DEATH OF A GREAT SPANISH BISHOP.

Spain has lost a noble son: the Church mourns in him an illustrious prelate, and Ireland will miss a truly honored name from the long catalogue of its exiled children.

SIENKIEWICZ APPEAL.

Henry Sienkiewicz, the famous Polish author, has just issued an appeal to the Prussian Poles begging them to permit no phases of the agitation against them to drive them into extreme acts of words. He has for years been recognized as a staunch defender of his countrymen, their ambitions and their religious faith. An ardent Pole and a no less ardent Catholic, Sienkiewicz's whole nature has been influenced by love of religion and love of country. His present appeal for moderation is by no means his first effort to keep his fellow-countrymen within bounds. He always discountenances violence, and believes that the hatred of the Poles in Germany is working out results valuable to his people in steadily taking away the possibility of their Germanization.

ST. PATRICK'S SCHOOL.

Boys' Honor Roll for September.
 Form IV.—Excellent, T. O'Hearn, J. Scott, J. Neville, W. Chase, C. March, G. Marrin; good, E. Halloran, F. Shearns, M. Meahan.
 Form III.—Excellent, J. Brownrigg, J. Burns, T. Boyd, L. Cleary, F. Guay, C. Heck, A. Kellor, G. Moran, J. Murray, J. Mohan, E. Roach, P. Quigley, J. Fletcher, W. Menton, R. Newton, F. O'Hagan, C. O'Leary, good, J. Mulrooney, A. Cain, W. Clune, E. Hirst, F. Kenny.
 Form II.—Excellent, W. Shipley, M. Hurra, J. Boomer, S. Hogan, J. O'Hearn; good, C. O'Leary, R. O'Donoghue, J. McNamara, A. Castrucci.
 The following are the names of the boys who obtained the greatest number of marks in the monthly competition:
 Form IV.—Sen. Div.—C. March, J. Scott, W. Chase, E. Marrin and T. O'Hearn.
 Jun. Div.—A. Mellway, C. Higgins and E. Horley.
 Form III.—Sen. Div.—C. Heck, J. Murray and T. Boyd, equal, and E. Roach.
 Jun. Div.—F. O'Hagan, W. Menton and R. Newton.
 Form II.—Sen. Div.—S. Hogan, R. O'Donoghue and J. McNamara.
 Jun. Div.—J. O'Hearn, J. Clune and P. McMahon.

ORDINATION AT HAMILTON.

Mr. E. R. Walsh, a young Quebec student for the priesthood, having passed his theological course, was ordained in St. Mary's Cathedral, Hamilton, by Bishop Feilding on Sunday.

United Irish League

The Mission to the United States Opened by a Great Convention in Faneuil Hall, Boston
 Boston, Oct. 20—The first convention of the United Irish League was opened at Faneuil Hall in this city to-day. John E. Redmond, M. P., Michael Davitt and John Dillon, M. P., envoys from Ireland, Hon. Edward Blake, M. P., Hon. Bourke Cockran of New York, ex-United States Senator Smith of New Jersey; Patrick Egan, ex-United States Minister to Chili, Patrick Ford of The Irish World, T. B. Fitzpatrick and T. J. Gargan of Boston were among the delegates who filled the body of the hall. The gallery was well filled with spectators. The convention was opened by National President John Finerty, who read an address. Following Mr. Finerty's address, Jas. H. Doyle, acting Mayor of Boston, welcomed the convention to the city. He said that if the Puritans could have foreseen the North Atlantic States of to-day in prophetic vision, they might have christened the land New Ireland. Instead of New England, and that the Emerald Isle had better right to the title "mother country" than any other land. Hon. Bourke Cockran was chosen temporary Chairman. Addressing the convention, Mr. Cockran said that an appeal to arms by the Irish people would be folly rather than patriotism, but that when the truth of the Irish question became apparent to the world an adjustment of the difficulty would be possible. The Committee on Credentials reported 582 delegates present, including 127 delegates at large, representing 21 States, the District of Columbia and Canada. The convention organized with John F. Finerty of Chicago as permanent Chairman. Committees were then appointed.

KNEEL UP IN CHURCH.

"Kneeling in church has become quite an art," according to The Freeman, of St. John, N. B. "The method in vogue in dozens of cases is a kind of loll, a spread-eagling of one's self in a ridiculous manner," says our contemporary. "There is absolutely no necessity of any one's seeking support from the seats. There is absolutely no necessity of any one's seeking support from the seats. There is no need of spreading the elbows out on the back of the seat in front so as to compass as much space as possible. The seats are not there for use while kneeling—a bench is put there for that purpose. There is no necessity for our measuring our elbow reach; there are plenty more suitable places for such gymnastic exercises. A respectful posture on bended knees, which is the attitude for prayer, does not call for any such lazy and indifferently-looking stretching. Kneel up straight, resting the hands on the pew in front if necessary. There is no one so weak as to find this posture difficult. We are in church but a very short time during Mass, and the kneeling portion of that time is infinitesimal."

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The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

ROME

A GREAT CATHOLIC JOURNALIST.

It may be said that the entire press of Italy has rendered a tribute of striking sincerity to the great Catholic journalist, who has so prematurely fallen. Journalists officially Masonic, while mingling inevitable unkindness with their praise, devoted leading articles to the Catholic champion, Don Davide Albertario was yet fresh in years and robust in constitution when, in 1898, he was thrown into gaol for having printed in his journal, 'The Observatore Cattolico,' of Milan, articles which the press censor had let pass day by day. The Military Tribunal found it easier to consign him to the penitentiary of Pinalborgo for three years than to confine his convincing defence. General amnesty freed him from confinement after a year, but the magnificent physique, born for activity and used to it, was broken, and from the date of his liberation Don Albertario was a changed man. Dying now amidst the universal regret of Catholics and the openly uttered homage of his foes, he leaves to Milan a newspaper of no common capacity and traditions of courage and energy, which will not be lost for many a year to come among the stalwart Catholics of Lombardy.

Right Rev. Dr. Spalding, the well-known Bishop of Peoria, has been promoted to the See of Chicago, vacant by the death of Archbishop Feohan. Bishop Spalding is a man of great vigor. Last year, the twenty-fifth of his episcopate in Peoria, was of all his years one of the most fruitful.

His Holiness Leo XIII is much concerned at the death of M. Zola. Although he always condemned his writings, and refused to receive the papal legate, when he heard of his death the Holy Father exclaimed, 'If he was an enemy of the Church, he was a frank one, God rest his soul!'

FRANCE

The words used by Major Le Roy-Ladurie before the court martial judges at Nantes, in order to justify his disobedience of the orders directing him to march against nuns, will stand on record as a permanent condemnation and branding of the politicians who have brought shame on the French Republic. Protestants as well as Catholics, believers as well as sceptics and materialists, have been moved by the Major's remarkable and straightforward explanation of the motives of his action. He said: 'During the twenty-eight years which I have spent in the army, I never thought for one moment that I should receive the order, as a French soldier, to lead an attack on convents; hence to hunt the holy women whose only crime was that they educated children and practised charity. I must say that to require my active co-operation in such a work seemed to me to go beyond the measure of sacrifices which I had honestly undertaken to make when entering the army.'

Further on the Major in reply to the President of the court martial said that there could be no misapprehension on his part as to the specific nature of the work which he had to do. He knew from what had happened before the trial that he had to lead an attack on the convents of an officer struck women with the butts of their rifles. The officer's word of command was: 'Enlever-mes dames-là,' a paraphrase on Chatterbox-Ladurie's phrase long ago in connection with the Lyons Communists, 'Fustige-moi ces gens-là.' Furthermore, the soldiers were ordered to take with them spears, shotguns and crowbars for the attacks on the convents. These warriors of France formed, in fact, a splendidly equipped and highly efficient 'crowbar brigade.' It is a pity that Major Le Roy-Ladurie has not communicated to the public the name of the officer who tried to 'enlever-moi mes dames-là,' and showed such readiness to do an abominable work. He will probably be decorated and promoted by M. Combes for distinguished conduct in the field. With such soldiers France has, assuredly, nothing to fear from the solid battalions which are being drilled energetically every day in the country where the Rhine flows with a view to any complications that may arise in Europe. It is, on the other hand, consoling to friends of France to find that there are many officers in the French Army who have felt like Major Le Roy-Ladurie and his predecessor in protestation against disgraceful orders. Colonel de Saint Remy. Generals have also been taken to task by the Government in connection with the events in Brittany, and it is even hinted that the War Minister himself is annoyed at the treatment of being identified for ever with the measures of politicians who send thousands to the front against the

ENGLAND

CARDINAL MORAN.

Before leaving London for Rome His Eminence Cardinal Moran granted an interview to a representative of The Pall Mall Gazette, in which he gave an interesting survey of his recent visit to Ireland, and the impressions which he formed of the present condition of the country. In the course of the interview His Eminence said: 'As you are possibly aware, before I went to Australia in 1884, the greater part of my life was spent in Ireland. I last visited that country nine years ago. My tour upon the present occasion occupied three months, and I have seen a large part of the four Provinces, from Donegal in the North to Queenstown, in the South. The first thing which strikes a visitor after being away for several years,' continued the Cardinal, 'is the wonderful absence of crime, as reported both in the official announcements and declared by the judges and magistrates from the Bench. I do not think there is any country in the world that presents so striking a record of complete exemption from serious crime. Another feature that cannot fail to impress a pilgrim from Australia is the present Administration, as compared with the late Administration of the country under the Grand Jury laws. The present Administration is in the hands of the Urban and County Councils, and they have shown great wisdom and prudence, and, in my opinion, have fully justified the departure of the Government in placing the Administration in the hands of the people. A third feature which struck me,' said His Eminence, 'is the remarkable development of industries throughout the country under the Technical Board, and also in connection with the National Schools. New schools seem to have arisen on every side, and the people appear more anxious than ever to avail themselves of the educational advantages presented. In some branches of technical education Ireland seems to have outstripped all competitors, as, for instance, in connection with the lace-making industry, and also in the matter of illumination. I do not believe that the Irish schools in these are surpassed by any in the world. The autonomy granted to the Urban and County Councils may be, I earnestly hope, a preparation for the full and complete autonomy which alone will restore harmony and satisfy the just aspirations of the people.'

Replying to a question as to his views on Mr. T. W. Russell's scheme, His Eminence said: 'Compulsory sale, so far as small holdings, are concerned, would be the greatest possible boon to the tenants and the landlords themselves. I have seen in several parts of the country side by side the small holdings of which the tenants are proprietors under the various land acts, and the holdings of those whose tenancies are precarious. There could not be a stronger contrast. The contentment and prosperity of the small tenants who had become proprietors cannot fail to impress the most careless, as compared with the discontent and insecurity of their fellows. And which discontent and insecurity lead to discomfort and dissension in many ways.'

Asked whether, in his opinion, there was any danger if Home Rule were granted it would lead to separation, Cardinal Moran became emphatic. 'Most certainly not,' he said, 'no sensible man in the whole country would dream of separation. In the first place, it is impossible, and, in the second place, even if it were possible, the interest of Ireland would be entirely opposed to separation. Just as in the case of the Colonies at the present time, the whole world has recognized that the Colonies do not desire separation, and that the whole world has witnessed the earnestness shown by the Colonies, in the late South African war. The same would be the result in Ireland if the Government were administered in accordance with the wishes and aspirations of the Irish people. It is only Home Rule that will meet these wishes and realize these aspirations.'

UNITED STATES DENOUNCED TRUSTS.

Right Rev. Mgr. Patrick Cahon, of St. Patrick's congregation, Lockport, by denouncing trusts, and the coal operators in particular, in announcing the collection for the parish annual coal fund he said: 'Most people nowadays in the mad race for wealth have lost sight of true principles of popular government. It is all very well to shout about liberty on the Fourth of July, but the people of this country have little more to do with the actual government of themselves than have the people of China. The volunteers blindly follow their political leaders. They will awake some day to a sense of their peril, but then it will be too late. It might almost be said it is too late now, when there are in the laws of great monopolies which are working out their industrial life. The trusts are a thing, never much mentioned, but a very real one.'

the shackles of industrial slavery to be riveted on your limbs. Advice and asset yourselves. Follow neither leader nor party whose principles do not square with justice. Let the politicians know that you and not they control the destinies of this great Republic.'

AUSTRALIA

The proposed translation of Father O'Growney's remains from Los Angeles, California, to the family burying ground at Athboy, reminds a correspondent that a similar honor (thanks to The Catholic Press, Sydney), is to be done to the remains of the late Father Timoney, who during the Boer War was army chaplain to an Australian regiment at the front. Father Timoney, son of Mr. Denis Timoney, was born at Tullynashrahan, 'Berrygonnell' County Fermagh, in the early fifties. He was educated successively at Portora School, Enniskillen, St. MacCarren's, Monaghan, Maynooth College, and finally in the Irish College, Paris, where he was ordained priest. He was for some time C.C. near Sligo, but was soon recalled to Five-mile-town, in his native diocese of Clogher, and subsequently appointed Senior Professor in the Diocesan College, Monaghan. About sixteen years ago, on the occasion of a recruiting visit of His Eminence Cardinal Moran to Ireland, he left for the Australian Mission with his two countrymen, Dean O'Haran and Father McGilone, whose tragic death in duty's call was recorded two years ago.

After fourteen years of missionary life under the Southern Cross Father Timoney volunteered as army chaplain in South Africa, where his courage and self-sacrifice in carrying the last Sacraments to the wounded and dying on the veldt was the subject of universal admiration. The avowed friend of the Boers, his war correspondence was the most brilliant published during that troubled time, and now as a tribute to his genuine worth his parishioners have erected to his memory at a cost of £300 a Sacred Heart altar in his old church, St. Benedict's, Sydney. Father Timoney returned in a fever ship about eighteen months ago to London, where he succumbed to a necessary operation, and now his remains are to be forthwith translated to the family burying ground, where a memorial will be erected.

THE ENGLISH EDUCATION BILL.

Letter From Cardinal Vaughan to Mr. Redmond and Replies by Mr. Redmond and Mr. Davitt.

His Eminence Cardinal Vaughan has sent to The Dublin Freeman's Journal for publication the following letter, which he has addressed to Mr. John Redmond, M. P.

Derwent Hall, Sheffield, October 2, 1902.

Dear Mr. Redmond—I hear that the Irish Party are about to decide whether they will help the Nonconformists in their opposition to the Education Bill, either by voting with them or by absents themselves from Parliament during the autumn sitting, or whether they will give to the Bill their strenuous and determined support.

Were this a measure on which the opinion of the Catholic Bishops of England were divided, or were it a purely political question, I should have no right whatever to address you this letter. But as a matter of fact we are unanimous in our desire to see this Bill passed into law. If it can be passed without the acceptance of any amendment destructive of the religious independence of our schools, we are convinced that we are not likely ever to get a more satisfactory settlement of the education problem; and we see in the triumph of the Government over the Nonconformist opposition as strong a guarantee as we can ever expect to get for liberty to educate in our elementary schools.

The Parliamentary contention, in its ultimate analysis, has resolved itself into this: Whether or no there shall be national liberty in any Public Elementary Schools in England to teach dogmatic Christianity, i.e. whether or no dogmatic Christianity shall be finally banished from all the Public Elementary Schools in this country. The Nonconformist succeeded early in the day in forcing the Government to surrender to their demand, namely, that all Board of County Schools shall be placed under the narrow restriction of the Cowper-Temple clause, thus denying to the County Councils every vestige of discretion or liberty to permit a definite Christian Creed to be taught in any of their schools, under any circumstances whatsoever.

With their appetite whetted by this success they are now striving to compel the Government to complete the job, and to smother all other Public Elementary Schools with similar letters. This is an attack upon the liberty of all who desire to educate their children in the truths of dogmatic Christianity, while securing to them the advantages of good secular instruction.

To hear the political Nonconformists one would suppose that they were the only persons to pay rates and taxes, and that the majority of the population, who insist on dogmatic Christianity for their children, paid none, but were supporting their schools upon the Nonconformist money. The truth is, however, that the rates are paid by all, and that the Nonconformist money is only a small portion of the total.

For it is well known that English Nonconformists throughout India have for years built and maintained their schools out of the public rates and taxes, without suffering any qualms of conscience. How, then, can conscience condemn in one place what it sanctions in another? And how is it, if conscience forbids the application of public money to purely denominational schools, that we have never heard of any Nonconformist effort in England to disown and dismantle the Wesleyan denominational schools which have always been supported by public money, and which flourish all over the country to this day? When men attack the rights of Christian liberty, it is well known that they often plunge into the most absurd inconsistencies, refuse to be convinced, and hold themselves justified in appealing to the most unchristian methods.

But the battle being fought out in Parliament is not merely for liberty, it is for Christianity itself. Do not for a moment suppose that the truths of Christianity are to be handed down by teachers whose knowledge and fitness to teach religion may not be duly examined and tested; do not suppose that Christianity is a science that needs no training to teach it aright, but that any jangled, or any fool, if he likes, can teach the Christian religion to children. And as to undenominationalism, which has been already imposed upon so large a number of schools, it is the most insidious dissolver of dogmatic Christianity that has yet been invented, and is certain to end in universal doubt and indifference.

So far as definite Christianity is concerned, the Board or County Council schools are gone. Will the Irish members help to save what remains—the denominational or definitely Christian schools? Will they come to the rescue on behalf of their fellow Catholics in England? We Bishops feel that our schools are made up of a large proportion of children of Irish descent, whom we love and cherish as our own and there is no sacrifice that we are not prepared to make for the sake of their temporal and spiritual welfare. Will the Irish members acquit themselves on this vital occasion as Catholics and do their part? How can I doubt their answer? I am, dear Mr. Redmond, yours truly,

HERBERT CARDINAL VAUGHAN, Archbishop of Westminster.

LETTER FROM MR. JOHN REDMOND.

To the Editor of The Freeman: Dear Sir—I have read with much surprise a letter published by you to-day, dated the 2nd of October, and purporting to be from Cardinal Vaughan. I beg to say that I have received no such letter and no message of any kind whatever from Cardinal Vaughan. Yours faithfully, JOHN R. REDMOND. Dublin, October 6th.

LETTER FROM MR. DAVITT

Mr. Davitt sent to The Freeman for publication the following letter, which he has addressed to Mr. John Redmond, M. P.:

Dalkey, October 6, 1902. Dear Mr. Redmond—Will you permit me to offer one or two comments upon the appeal which His Eminence Cardinal Vaughan has addressed to you and to the Irish Party to save the Ministerial life of the Government?

Of course, this is not the direct purpose of the letter. The declared object is to protect in England—in England, mind—the national liberty to teach dogmatic Christianity. That is, you and the members of the Irish National Party are not only asked to interest yourselves in behalf of children of our own faith in English voluntary schools, which is a natural and necessary thing to do but you are also asked to take sides with the Established Protestant Church of England to force upon the Nonconformist Protestant children of England a dogmatic teaching to which their parents and leaders object as strongly as our fathers objected to the kind of religious teaching which was sought to be forced upon the Catholic children of Ireland by the Irish branch of this same Established Protestant Church of England a generation ago.

I respectfully urge that this is something which Cardinal Vaughan has no right, or even authority, to ask Irish Catholics to do. From whence is the authority derived to urge Catholics to decide upon the respective merits of Church of England Protestantism and Nonconformist Protestantism? What the Cardinal does is, first, to appeal to your support for the secular interests—the financial assistance—of Catholic voluntary schools in England in connection with the Education Bill. That is, of course, an obvious and consistent position. But in pleading also for your help for the advocates of Church of England dogmatic teaching in all public schools as against the Nonconformists, you are plainly being invited to do a wrong in itself to the minority among the Protestants of England, and to render a political service as well to the Tory Party, to which His Eminence belongs, and of which his paper, The Tablet, is a strenuous and consistent organ.

It is a curious thing that the real question is not whether the Bill will be passed, but whether it will be passed in a form which will not be a disgrace to the country. The Bill as it stands is a disgrace to the country, and it is a disgrace to the country that it should be passed in that form. The Bill as it stands is a disgrace to the country, and it is a disgrace to the country that it should be passed in that form.

Cardinal to declare that it is Christianity itself that is at stake. Think of the would-be survivors of Christianity! Mr. Palfur, Mr. Chamberlain, Lord George Hamilton, Mr. Brodrick, and Mr. George Wyndham, the authors of the hideous crime against two little Christian Republics in South Africa, the Ministers who compelled the King of England when being crowned to swear that you and I and our children were 'superstitious idolaters!'

It is not Christianity that is at stake, but the clerical power of the Church of England—Protestant parsons. This is what His Eminence wants you and your colleagues to save or rather to extend over the thousands of schools in England in which Nonconformist children would be compelled to listen to religious teaching to which their parents conscientiously object.

It is not Christianity that is at stake. There is absolutely no interference with the teaching of the Catholic Catechism in English Catholic Schools to which grants of public money are made. The same religious liberty obtains in the Church of England Schools. Moreover, the Nonconformists of England are, at least, as true and as practical Christians as the Established Church Protestants. They have built their places of worship out of their own resources, just as the Catholics have done, while their rivals, being the State Church, have State revenues to rely upon. In Cardinal Vaughan's opinion, Protestant Christianity is confined to Archbishops and Bishops drawing £10,000 a year from State endowments, while Nonconformist Ministers, who are paid by their congregations, as we support our priests, are, to use His Eminence's phrase, 'Political Nonconformists.'

The real underlying purposes of this English Education Bill are to extend the political influence of the Parson and the Squire, the chief props of Toryism in England, and to undermine the Board School system, which has done splendid work for popular education. This system, with all its faults, has secured healthy and sanitary school buildings for children, has raised the status of the teacher, and secured for him higher remuneration, while, better still, it has provided a more practical education for the children of the working classes. It is cruelly unfair to assert that Board School teaching has been anti-Christian. It is nothing of the kind; but that stigma has been cast upon it by the Church of England politicians because they could not utilize these Board Schools as they do the rural schools for proselytizing and political purposes.

I am confident that the Irish Party will not be influenced in its action to-morrow solely by the rascally conduct of the Government in placing this country under coercion upon false and infamous pretenses that crime and outrage exist where it is notorious that nothing of the kind is found. Higher motives than one of mere party retaliation will, I feel sure, determine what course you and your colleagues are to pursue in the coming session. I would only ask you to remember that these English Catholic leaders are not our political enemies, but the deadly and malignant enemies of our National movement. When did any one of them ever write a letter to Mr. Balfour or to Mr. Chamberlain, asking them to consider the justice of granting Home Rule to Ireland, or the wisdom of finally settling the Land Question? Is there a single one of them who has uttered a word in protest against Coercion, or against the vandalism of the De Freyne evictions? Not a syllable. But, on the contrary, those who evicted the Christian Brothers from a head school near Bath recently because they were Irish, and who then declared that 'loyalty' would henceforth be taught within the walls of such school, these are the gentle advocates of Christianity, who now appeal to you and the Irish party to help the Protestant parsons and squires of England to trample upon the religious rights and scruples of the Nonconformist minority.

In a purely political sense the Nonconformist are receiving just the treatment which their support of the Unionist Government during a criminal war, deserves, as a chastisement for flagrant and conscious wrongdoing. But, on the other hand, we ought not to forget that it was with their sympathy and support Mr. Gladstone passed the Land Act of 1881, and subsequently registered on the records of the House of Commons a Constitution for Ireland which would, at least, have swept Dublin Castle and its corrupt gang into oblivion. I remain, yours very truly,

MICHAEL DAVITT

'Why, Papa,' she argued, 'you know Arbutnot never drinks, chews, smokes, gambles, nor swears.' 'Yes, I know,' the rugged, unromantic old man answered, 'but I don't want a chap for a son-in-law who merely doesn't do anything.'

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ANGELS of light, spread your bright wings and keep
Near me at morn!
Nor in the starry eve, nor midnight deep,
Leave me forlorn.

TENTH MONTH
October
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THE HOLY ANGELS

1902

DAY	MONTH	DAY	FEAST	MOON	PHASES
1	Oct	1	St. Gregory of Armenia.	W	10 10
2	Oct	2	St. Nicholas of Myra.	W	10 10
3	Oct	3	St. Francis of Assisi.	W	10 10
4	Oct	4	St. Elizabeth.	W	10 10
5	Oct	5	St. John the Evangelist.	W	10 10
6	Oct	6	St. Ignace of Loyola.	W	10 10
7	Oct	7	St. Anne.	W	10 10
8	Oct	8	St. Cecilia.	W	10 10
9	Oct	9	St. Rose of Lima.	W	10 10
10	Oct	10	St. Ignace of Loyola.	W	10 10
11	Oct	11	St. John the Evangelist.	W	10 10
12	Oct	12	St. Elizabeth.	W	10 10
13	Oct	13	St. Ignace of Loyola.	W	10 10
14	Oct	14	St. John the Evangelist.	W	10 10
15	Oct	15	St. Elizabeth.	W	10 10
16	Oct	16	St. Ignace of Loyola.	W	10 10
17	Oct	17	St. John the Evangelist.	W	10 10
18	Oct	18	St. Elizabeth.	W	10 10
19	Oct	19	St. Ignace of Loyola.	W	10 10
20	Oct	20	St. John the Evangelist.	W	10 10
21	Oct	21	St. Elizabeth.	W	10 10
22	Oct	22	St. Ignace of Loyola.	W	10 10
23	Oct	23	St. John the Evangelist.	W	10 10
24	Oct	24	St. Elizabeth.	W	10 10
25	Oct	25	St. Ignace of Loyola.	W	10 10
26	Oct	26	St. John the Evangelist.	W	10 10
27	Oct	27	St. Elizabeth.	W	10 10
28	Oct	28	St. Ignace of Loyola.	W	10 10
29	Oct	29	St. John the Evangelist.	W	10 10
30	Oct	30	St. Elizabeth.	W	10 10
31	Oct	31	St. Ignace of Loyola.	W	10 10

Indulgenced Prayer
Angel of God, my guardian dear,
To whom I've clung since birth,
Lead this my soul to heaven,
To light and glad to guide me—Amen.

WOMAN'S MISSION.
Whether she admits it or not, the mission of a woman in this world is to make one or more men happy. In this she generally defeats her object, because she does not understand that man is naturally a happy animal, who only becomes unhappy when he feels that some one is doing her utmost to make him happy. He wants to be left alone. This is all. Leave a man alone, and he is as happy as a baby in a mud puddle. Try to make him happy, and he is as uncomfortable as a small boy in a new pair of boots and a white sailor suit, in which he may not play for fear of soiling it. There are few women who are naturally competent to make a man happy. The average girl who gets married is about as fit to be trusted with the care of a husband as the care of a giraffe. That is why the first year or so of married life is so trying to those concerned. On the face of them, the wife's loving inquiries and advice are perfectly harmless, and even calculated to send the man into the seventh heaven of delight to think that there should be any one in the world to care so much about his unworthy person as to worry so much concerning the details of his clothing. Women who are learned in the handling of man never dream of reminding him several times that dinner is on the table when he is absorbed in some work of occupation. They know very well that he has had to learn to take his occupation seriously, and that, if he does not come to dinner at the first call it is because he feels that his work is of more importance than his dinner. He may be planning out a vast business scheme, or he may be merely painting his dog kennel. In either case he will prefer to eat his dinner cold rather than interrupt his work. Mr. Punch's advice, "Feed the brute," is good, but there is nothing that takes away the appetite of the average man more than worrying him as to what he would like for dinner. To know what he is going to eat robs his dinner of all its novelty and half its charm. Like the warhorse sniffing the battle from afar, hungry man likes to guess, from the delightful aromas and spicy gates that reach his inquiring nose from the kitchen, what he is going to eat to-day. It is well for housekeepers to preserve an air of mystery until the cover is lifted from the dish with a conjurer's flourish. If the man has guessed boiled rabbit and discovers Irish stew, 'ho hails the Irish stew as a novelty. If he has guessed rabbit, and the lifted cover reveals that his surmise has been correct, he is equally pleased both with himself and with his dinner. Never tell a man that a certain article of food is "delicious." He is a shy animal, and will at once regard the dish with suspicion, thinking that you are trying to work off on him some item of the pantry which has been hanging fire for a week. Then he will probably elect to make his meal of bread and cheese, and you, your housekeeper that you are, will retire to the pantry and weep salt tears over your rejected dainties. Above all things, beware of tidying a man's personal belongings, and more especially his papers, for the dustier has ruined the happiness of as many homes as drink. Man is an untidy animal, according to women's ideas, but there is method in his madness, and order in the chaos of articles that litter his tables. Leave his belongings in a heap as he has left them, and he will be able to lay his hand at once upon any single article he requires. Tidy him up, and he is lost. Above all things, beware of disposing of his old clothes and his old pipes. Just as a woman loves new clothes and jewels, a man clings to the old raiment which has shaped itself to his form, and the pipes which have sweetened his service. An old coat which has worn through at the elbows, a pair of slippers which are yawning at the toes for very weariness, and a straw hat which has parted at the crown and at the brim, are often esteemed by a man above rubies and pearls. They are to his body what an easy conscience is to his soul. All young wives who are intrusted with the happiness of a husband will do well to remember, when they are tempted to exchange their husband's old raiment for an enticing pot of ferns, that old, old story of the princess who exchanged Aladdin's wonderful lamp for a cheap, sparkling, spurious new burner. Human nature has not altered much since the days of Aladdin, and a man's old coats, like his old friends, are as precious to him as the palace was to Aladdin. As Aladdin's princess doubtless thought she was doing a great stroke to promote his happiness when she exchanged his lamp for her latter day sister often thinks she is making a man happy when she is really doing her innocent utmost to promote his misery. All of which may be avoided by the cultivation of the gentle art of letting him alone.—Home Chat.

HOW ONE HOUSEWIFE MAKES FULL.
(From The Utica Observer.)
Here is the manner in which one housewife has to a certain degree overcome the pressing question of fuel: She took four common bricks and placed them in a pail. Over the bricks she poured a gallon of kerosene oil and let them stand until the bricks had absorbed all the oil they would take up. Then she took out two of the bricks and placed them in the kitchen range and set fire to them. They burned fully two hours, and the fire they made was one by which it was possible to do any kind of cooking or other work requiring considerable heat. The lady says in this way it will be possible in her home to get along with the cooking, washing and ironing without resort to gas. There was no unpleasant odor or any trouble whatever, for the oil must be used away like a stove full of good wood.

OCTOBER'S MARKET BASKET.
The market in October is very attractive, moreover, being very plentiful. Almost everything can be found in the line of vegetables, fish and game. In the fish market we find all the usual ordinary fish, plus smelts, pompanos, lobsters, scallops, shrimps, trout, halibut, salmon. Game has been ushered in, it is no expensive, and we find woodcock, snipe, squabs, pigeons, venison, redbird, pheasants, wild ducks and grouse at their best and within the purse of every one. In the vegetable line, of course, we have not at our disposal the thousand-and-one varieties to be found in the summer months, yet sweet potatoes, egg plant, oyster plant, parsnips, spinach, kale, lettuce, endive, tomatoes, celery, cabbage, Brussels, sprouts, beets, cress, mushrooms, onions, artichokes and carrots furnish us with enough variety for the table. Of course, cucumbers, peaches, cantaloupe, plums, corn (all out of season) food can be obtained at a very small cost. Soft-shell crabs are not in their prime, but instead we must not forget the oyster, which more than replaces other shell fish and which we have with us till April. Pineapple, bananas, apples all varieties of pears, grapes, quinces, chestnuts are the only fruits to be found.—The Kitchen.

THE SERMON OF ST. FRANCIS.
(Feast of St. Francis, October 4.)
Up soared the lark into the air,
A shaft of song, a winged prayer,
As if a soul, released from pain,
Were flying back to heaven again.
St. Francis heard; it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.
Around Assisi's convent gate
The birds, God's poor who cannot wait,
From moor and mere and darksome wood
Came flocking for their dole of food.
"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone to-day
Shall ye be fed and sent away.
Ye shall be fed, ye happy birds,
With manna of celestial words;
Not mine, though mine they seem to be,
Not mine, though they be spoken through me.
O, doubly are ye bound to praise
The great Creator in your lays.
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.
He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everwhere,
Who for yourselves so little care!"
With flutter of swift wings and songs
Together rose the feathered throngs,
And singing scattered far apart,
Deep peace was in St. Francis' heart.
He knew not if the brotherhood
He only knew that to one ear
The meaning of his words was clear
—Henry Wadsworth Longfellow.

THE SIN OF DETRACTION.
"Detraction," said an English priest in the course of a sermon, "is one of the cleverest devices of the devil. An unbridled tongue is like a diabolical possession. He who contracts the habit of detraction seems almost to lose his free will; the whole being goes to the tongue, eyes, hands, feet, mind, will and voice minister to it, and find substance for its exercise. "We cannot be too much on our guard against this temptation, for of all sins it is most difficult to obtain forgiveness for that of detraction. "In the first place, we are apt to forget our own words, and so do not confess them; in the second, if we have taken away our neighbor's good name we cannot obtain pardon unless we make restitution, and in such a case it is far more difficult to make restitution than in one of ordinary theft, more especially where the charge is true. "Now let me suggest the remedy. If we meditate frequently and regularly on our own faults, our own weaknesses, our own vices and our own transgressions against the light and grace we have received from God, we shall be less likely to dwell on the faults of others. Let us strive, and pray and fight with us sine. till it is rooted out from amongst us. What is not possible to poor human nature is not only possible but easy with the grace of God, and He will give us strength if we seek it, to conquer our tongues, and to so train them on earth to keep silent or to speak, that they may be fitted one day to sing His praise through all eternity."



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Mother, if you want to bring up your sons and daughters healthy and strong, give them

Cowan's Perfection Cocoa

It is absolutely pure and very nutritious. Guaranteed by

The COWAN CO., Limited, TORONTO.

OF THE LEAVES.
(By A Hugh Fisher.)
O leaves with little language sweet,
I entreat, entreat,
O leaves with little language gay,
What saw you to-day?
"We saw a stranger that pleaded naught
Long lone at a lady that needed naught
As she passed on her way and heeded naught—
That's what we saw to-day."
O leaves with pretty whispering speech,
I beseech, beseech,
O leaves with little language gay,
What more saw you to-day?
"We saw the man's heart bleed a while,
We saw him play on a reed a while
And he laid him down on the mead a while,
Till death took him away
O leaves that make my heart so sore,
I implore, implore
To-day you saw such things of sorrow,
What will you see to-morrow?
"To-morrow the lady will linger there,
She'll touch the reed with her fingers there
That learned her notes to-day."

CONSUMPTION CURED.
An old physician, retired from practice, had placed in his hands by an east India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

A FITTING EPITAPH
(From The Lutheran.)
A medical director of the United States navy—Dr. Michael Brady—recently died leaving behind him a very strange, but no doubt consistent, will. He strictly enjoined the beneficiaries named therein not to pay one cent to any Roman Catholic church or hospital, or any other so-called charity, and stipulated in particular that no priest should be called in to "mumble Latin" over him at his funeral, nor any other minister. Having cut himself loose from all religious sentiments and affiliations, he makes equal havoc with his family ties. As an evidence of the dislike he bore one sister, he cuts her off with \$10—probably because she was a faithful member of the Church—and bequeathed the rest of his estate to another sister and a favorite nephew. Over his grave might be inscribed the words: "Not one cent for charity or Church. Thus dies a foe to all good works. His ashes will rest more peacefully than his soul, but he was at least consistent—more than can be said of some rich Lutherans who gave little to the church while they lived and left it still less when they died."

CHEAPEST OF ALL MEDICINES.
—Considering the curative qualities of Dr. Thomas' Electric Oil it is the cheapest medicine now offered to the public. The dose required in an ailment is small and a bottle contains many doses. If it were valued at the benefit it confers it could not be purchased for many times the price asked for it, but increased consumption has simplified and cheapened its manufacture.

"What we want," said the First Patriot, "is honest elections." "I should say so," agreed the Second Patriot. "Why, Heeler promised me \$30 for my influence in my ward, and now he says he never agreed to give me more than \$10."

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THE Catholic Almanac OF ONTARIO, 1902

WE HAVE ON HAND a few hundred copies of "THE CATHOLIC ALMANAC OF ONTARIO, 1902," which we have been giving away as a PREMIUM to paid-up subscribers of our paper. Any of our readers who have not as yet procured a copy of same, may have a copy free by sending us 10c. (ten cents) for postage, etc., together with their name and post office address. Postage alone costs 5 cents. The Catholic Almanac bears the endorsement of:

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† R. A. O'CONNOR, Bishop of Peterborough
† ALEXANDER MACDONELL, Bishop of Alexandria
† P. McEVAY, Bishop of London
† N. Z. LORRAIN, Bishop of Pembroke

It contains list of The Ontario Clergy, The Parishes of Ontario, The Liturgical Calendar prepared by The Rev. J. M. Cruise, Toronto.
A list of The Holy Days of Obligation, Fasting Days of Obligation, the Abstinence Days, the Rules of the Church regarding Marriages, Masses of the Dead, and Indulgences.
It is pronounced to be a complete, handy and useful work by competent judges.
Our readers should avail of this opportunity to procure a copy.
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GENTLEMEN—Please send to my address one copy of "The Catholic Almanac of Ontario." Enclose you 10c (ten cents) for same.

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HOME CIRCLE

IN THE COUNTRY IN THE FALL.
They are hauling in the buckwheat
From the field upon the hill,
And the swollen stream is roaring
O'er the dam below the mill;
The ripened bute are falling,
And the hungry peacock's calling
For the breakfast that the gander
Grabbed away,
While the squirrels gayly chatter
As if nothing were the matter,
And the gobbler's getting fatter
Every day.

The colts are in the pasture
And the cows wad o'er the lea;
All the whiffing hables are baked
Where the green leaves used to be,
The housewife, all a-futter,
Stirs the bubbling apple butter,
With the wood smoke in her nostrils
And her eyes are smarting,
On the line the wash is gleaming,
On the stove the duds are dreaming,
And, above, a hawk is screaming
As it flies.

The glossy quail is resting
On the weather-beaten log,
And the hantuman from the city
Stumbles down through brambles,
Over roots and over boulders,
With a pair of aching shoulders,
He goes strudging with his fifty-dollar
gun,
Always to his purpose cleaving,
Never halting, never grieving,
But contentedly believing
It is fun.

The farmer's rosy daughter
Helps the busy hired man;
They are husking corn as blithely
And as briskly as they can,
They are very near together
As they husk and wonder whether
There are red ears they shall chance
to find or not;
She is looking out to see one,
He is hoping he may "tree one,"
But there doesn't seem to be one
in the lot.

A subtle charm enfolds them
As they tear the husks away;
There is music in the cackle
Of the hen up in the hay;
Now she hears his exclamation
And is full of perturbation,
For at last—at last—the lucky ear is
found!
Flashes mount into their faces,
Ho the happy chance embraces—
And she giggles as he chases
Her around.

The farmer's lot is happy,
And the farmer's dreams are sweet,
There's no monog-in-his pockets
And his bins are full of wheat—
Free from all the city's clamor
He may live deying grammar,
And the leaves that fall serve not to
make him sad.
Having cleared up all his above,
Fearing naught from ships or
sabre,
He plays checkers with the neigh-
bors,
And is glad.

—Chicago Times-Herald.

THE WOMAN THAT'S GOOD.
O youth is a madcap and time is a
churl:
Pleasure palls and remorse follows
after;
The world hustles on in its pitiless
whirl,
With its kisses, its tears and its
laughter,
But there's one gentle heart in its
bosom of white,
The maid with the tender eyes
gleaming,
Who has all the wealth of my home-
age to-night,
Where she lies in her innocent
dreaming,
And a watch o'er her ever my spirit
shall keep,
While the angels lean down to
caress her,
And I'll pledge her again in her beau-
tiful sleep—
The woman that's good—Good bless
her!
Abraham Lincoln's honey was sweet to
the lip,
And the song and the dance were
alluring;
The mischievous maid, with the
mysterious lip,
Had a charm that was very-endur-
ing;
But out from the smoke wreaths and
music and lace
Of that world of the lawdriy elev-
er,
There floats the rare spell of the
pure little face—
That has chased away folly forever,
And I drain my last toast ere I go to
my rest—
(O fortunate earth to possess her!)—
To the dear, tender heart in the lit-
tle white breast
Of the woman that's good—God
bless her!
—New Orleans Picayune.

A TWILIGHT THOUGHT.
(J. William Fischer.)
The church he loved so well is stand-
ing yet,
And twilight paints her faces on
the door;
And now I see him, ah, who could
forget
The good, old priest—his brow soft-
crowned o'er
With locks of gray? Who could forget
the eyes
Sweet raised at Mass in glad devo-
tion rare?
He taught us love, and stilled our
soul's deep sighs
And soothed the wounds that sin
left bleeding there,
And how in yonder graveyard fast he
sleeps
With those fond ones he buried
through the years
Of saintly toil, the spreading willow
weeps
Upon the lone cross bare her dewy
tears,
He is not dead, though his pure eyes
are dim,
Behold him in his better world, in
prayer for him.

—Rosary Magazine.

RIPAN'S TABLETS

Doctors find A Good Prescription For mankind

There is scarcely any condition of ill-health that is not benefited by the treatment with Ripan's Tablets, and the price is so low that it can be used by all. It is a safe, reliable, and effective remedy for all ailments of the stomach, bowels, and liver. It is a goodly and reliable Christmas present.

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Approved and recommended by the Archbishops, Bishops and Clergy. ADVERTISING RATES: Transient advertisements, 15 cents a line.

THURSDAY, OCT. 23, 1902

CHRISTIAN SCIENCE AND THE PRESS.

In these days of newspaper compromise with all manner of influences that help circulation or advertising, it is refreshing to find an occasional journal that applies common sense boldness with theological learning to the discussion of such a subject as so-called "Christian Science."

We repeat the assertion that so-called "Christian Science" is neither Christian, nor Science. It is not Christian for it has not the characteristics of Christianity.

Let the Bible alone. Why must the Bible be made responsible for every rascal who chooses to attribute to its sacred pages? It is a sad commentary on our boasted civilization and education, that frauds like Mrs. Eddy get so many followers.

Two Republics. A lesson may possibly be learned by Catholics in Canada and other countries from a comparison of religious conditions in the republics of France and the United States.

Political Storm Signals. Sir Wilfrid Laurier has returned to Canada, crowned with the laurels of the most distinguished mission ever performed by a Canadian statesman in the old world.

Text Books. The Bible is a great book, but the Christian Science Text Book is the Book by which its real meaning is to be known.

Be cautious, friends of the Christian Science Association. We have borne patiently as long as we could, and we have written contrary to the advice of our medical and spiritual advisers.

You say you charge but a reasonable amount for the time and services of the operator of the Christian Science? But you do that in the name of Christianity and Science.

Let the Bible alone. Why must the Bible be made responsible for every rascal who chooses to attribute to its sacred pages?

IRISH REPRESENTATION FLOUTED BY PREMIER BALFOUR. No sane man who knows, or has any practical experience, of the working of representative institutions can stifle the conviction of complete government failure conveyed in the reply of Premier Balfour to the Irish Party in the British House of Commons last week.

Any Government that would deny the discussion of such a state of affairs could hardly be suspected of wisdom. But Mr. Balfour deliberately chose to place his government in the most contemptuous possible attitude towards Ireland in the debate upon his motion.

There are 37 millions of professing Catholics in France. The policy of M. Combes is admitted by his own friends and supporters to represent the influence of not more than half a million anti-Catholics, including Protestants with Socialists.

The Catholic world has watched for a long while the increasing indifference of the masses of France to the living interests of religion. But who would have thought five years ago that Catholic France would have tolerated the events of the past six months?

The masses of the people, however, are apathetic because they do not feel the touch of this ardent faith and intellectual identity. France is a nation of schools, so that the masses are not behind in education.

Let us now turn our eyes to the United States. There the state has absolutely nothing to do with the church, more than to allow her the same measure of religious freedom extended to other denominations.

Very general regret is felt for the early death of Mr. Lionel Johnson, distinguished as a poet, who, born an Englishman and a Protestant, became in sympathy more Irish than the Irish themselves.

Two Letters of Cardinal Newman. The following two letters from Cardinal Newman have been entrusted to us, says The London Tablet, for publication by a lady who was received by him into the Catholic Church in 1872.

Special Jacket Offer. This 22 oz. All-Wool Frieze Jacket, 72 inches long, colored Black and Oxford Grey, lined throughout with Black Merceusated Satin.

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would have been written except for this shock. Thus you see my condemnation of the Anglican Church arose not out of despair, but when everything was hopeful, out of my study of the Fathers.

As to your further question, whether, if I had stayed in the Anglican Church till now, I should have joined the Catholic Church at all, at any time now or hereafter, I think that most probably I should not, but observe for this reason because God gives grace, and if it is not accepted He withdraws His grace.

My Dear Mrs. II.—I sincerely rejoice and thank God that you are so far advanced by His mercy as to be convinced that the Church in communion with Rome is that which Christ set up in the beginning as the Oracle of Truth, and the Ark of Salvation.

THE MOST NUTRITIOUS. Epp's Cocoa. An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold.

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thought, feeling, impulse, tendency of my mind and been so all along. To entertain such an idea, as it would be contrary to my nature to think of cutting my throat, or cheating a friend, I simply can't admit the idea into my mind.

A Most Historic Event in Canadian Music. THE GREAT ITALIAN COMPOSER MASCAGNI will conduct his own operas with immense orchestra, chorus, scenery and costumes.

You May Need Pain-Killer. For Cuts, Burns, Bruises. Cramps, Diarrhoea, All Bowel Complaints. It is a sure, safe and quick remedy.

Second Hand Pipe Organs. We have several good Second Hand Pipe Organs for sale. These instruments have been put in first class repair and will be sold cheap.

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WHY WOOLLENS WEAR THIN.

A SCENE IN A GROCER'S STORE. Sir, I have just come round myself to tell you that you have absolutely spoiled a pair of blankets on me.

of the wool, and the question was as to separating the two, because they were thoroughly woven throughout, and it was only by detaching the fine fibres from each other that you identified the cotton fibre.

OIL-SMELTER-MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Local and United, our Specialty. DOUGLAS, LACEY & CO.

FALLEN MAN. Ladies, you're not the only ones. If there is one vial of wrath that can't be kept bottled up it's the small boy of the family.

Straight Testimony ITS STEADILY INCREASING SALE "SALADA" Ceylon GREEN Tea is PURE, DELICIOUS AND WHOLESOME.

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WIT AND WISDOM FROM NEW BOOKS. (Compiled by The Era Magazine.) Bad habits are leeches that would suck a Hercules to emphysema.

THE MARKET REPORTS. Lower Prices For Wheat and Live Stock-The Great Question. Tuesday Evening, Oct. 21.

BODY AND BRAINS. Wizen little bodies and big brains or big strong bodies and no brains—neither one of these makes a good combination.

Dr. Tomas Bryan was over proud of asserting that Irish blood coursed in his veins—a truly patriotic descendant of the noble house of the Bryans of Leinster.

Don't You Count the Bread As the Chief Staff of Life? You do if you use one of Tomlin's 57 varieties.

HAD MADE HIS WILL Fully Instructed to Do, Had Arranged all his Earthly Affairs. Death was Disappointed by the Happy Restoration to Health and Strength of Mr. Teeny.

Trade at the Toronto Cattle Market today showed no improvement over last week, and the condition was much the same.

The Canadian Catholic Almanac and Directory for ..1903. containing fullest information and statistics concerning the Catholic Church in the Dominion of Canada and Newfoundland, is now in course of preparation.

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Table with market data: Chicago Live Stock, British Markets, Closing previous day, Chicago, New York, Minneapolis, Detroit, Milwaukee, Duluth.

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