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The Catholic Register

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CHRONICLES OF AN TIMER

Extracts from the Memoirs of
Gen. E. A. Theller, of the Can-
adian Republican Army of
1837-8, Continued—The Hor-
rors of that Time Described,
and What Men Suffered in
Toronto Jail.

Chicago, May 15, 1904

Editor Catholic Register:

Following are further extracts from
General Theller's memoirs:

"We were confined in what was called the long hall, in the second story of the building. At four o'clock the prisoners were locked up in the cells, without fire or light; and at seven in the morning the cell doors were opened and they had permission to remain in the hall until the hour of four again. The prison was at that time crowded; there were upwards of three hundred of the inhabitants incarcerated. Amongst this number were probably more than one hundred of the most reputable and useful men of the country. In the hall, the next morning, were seventy three, all of them wealthy farmers, and many of whom had been confined for two months, obliged to live on the rations which were served out to them—a pound of bread and a pint of a species of soup, made out of the head of a bullock—and that served up so filthily that those of delicate stomachs could not even bear the smell of it. Most of them had passed the ordeal of being kept below in the dungeons, for two or three weeks, to break them in; and duly appreciated the favor of being sent above to make room for new arrivals.

"The tale told by these men was one of horror and deep-dyed villainy. Many of them were imprisoned on vague suspicion; others for having, years before, voted for Reformers at an election; some because Tory magistrates were indebted to them, and requiring their pay, received it in the shape of a commitment to prison; others who had been seen at Montgomery's in arms, but who had laid them down on the reception of the proclamation of the Governor, promising an amnesty to all who would retire peacefully to their homes and report themselves to a magistrate, surrendering their arms, and renewing their oath of allegiance. Of the many who did this, although Sir Francis Bond Head had held forth that the principles of monarchy were honor, scarcely one escaped when within the reach of his power; being arrested at his home, tied to his neighbor with ropes, and driven into Toronto as galley-slaves. His sacred word of England, as a man pledged, that if they would refrain from cutting his lying, hypocritical throat, when they had it in their power, and return to their allegiance, all should be forgotten. How well that sacred pledge of honor—or was kept, the moans and shrieks of distracted wives and mothers—of householders and heart-broken orphan children. No language of ours, and none but that of a woman who has seen husband and father fettered, and dragged from their beds in the night, her house burned over her head, and she, with her offspring, a moment before in affluence, now a wandering beggar, can tell. There are none others who are gifted with the power of even dreaming of language sufficiently expressive.

"Those unacquainted with the policy of the British Government, and the nature of the vain, shifting, little fool who then administered to her wants and caprices in Upper Canada, need not be surprised that this noble excuse he offered for this cruel son to himself and mankind (he could not be treated), was that circum- stances had occurred by which he thought the province would be in danger if he allowed them to go at large. Ergo, the necessity of fire, pillage, chains, imprisonment and the gallows. As said Queen Elizabeth on her death-bed to the Countess of Nottingham, 'God may forgive you, but

I never will.' If, indeed, I had not seen enough previously of the wrongs of suffering Canada, before I was three days in that prison I saw enough to stagger all human belief. A grand school would it have been for the few copper-counting, miserly and heartless wretches we tolerate in this country who denounced and prosecuted the patriot, and pronounced the complaints of the wrongs and injuries of the suffering Canadians unfounded, and them unworthy of either belief or protection in their revolutionary struggle. Even such callous beings confined along with such men for a few days, would have seen and have heard enough to make them ashamed to indulge in such opinions and such vile prejudices.

"The Tory party have never attempted to deny the truths related by these men; but justify them, on the ground of their being the smaller number; using the argument that it was necessary for them to exert themselves in taking up all the popular men and disarming the people, lest they should rise up, and insisting upon their rights and liberties, treat them in like manner. Can any man possessed of a spark of American feeling say that this was sufficient to justify the declaration of martial law, the suspension of the habeas corpus, arbitrary imprisonment, the burning of churches, the pillaging of villages, the firing of houses, and the murder and roasting alive of their fellow-citizens, turning their wives and children homeless and homeless wanderers upon the cold charities of the world; casting their noblemen by nature—their intellectual and talented lords of the soil—into prison, or driving them into exile? And all this that a few should rule? No; no. There is no American that can or will say, with a knowledge of these truths, that the people of Canada were not, by all and every principle of right, human and divine, called upon to rise up and free themselves from the despotism which enslaved them. Even now, at home, in the midst of my family, and in my much-loved adopted country, surrounded by free men, who know what their liberty is worth, I shudder when I recall those scenes of remembrance, and reflect upon some of the transactions which I have witnessed; and which are too indelibly engraved on my mind ever to be erased.

"It is a painful task for me to draw the curtain and expose to my readers 'man's inhumanity to man'; but, nevertheless, I considered it my duty I owe the tyrannical portion of my fellow-beings to represent the case of at least one man in prison. William le Comfort, a highly respectable and wealthy individual, and who was the first of the prisoners with whom I became acquainted, was arrested and committed for the crime of loaning his team to Mackenzie and another person, under the following circumstances. On the morning after the defeat at Montgomery's, these individuals called at his home, situated some twenty-five or thirty miles from the battle-ground, on their way to the Niagara frontier; and, being well acquainted with Mackenzie, he invited him to refresh his anxiety; and, on learning his anxiety to proceed on a journey, and obtaining information she did not possess, to implicate her husband, by telling her among other things, he would be hanged the next day, that premature labor was brought on, and she and her babe, before that day's sun was set, were in their graves. I cannot find words to describe, and must leave it to the imagination of my readers, who the indignities and the husband and father, in his dungeon, and in irons, on receiving the agonizing intelligence. Unhappy man! What could he do but make an effort to brace his nerves and stay the bursting of his heart-strings, for the sake of his other four motherless children, exposed to the like brutal malice of the murderers of his wife?

"The brutality exercised in this case roused the indignation of even some of the Orange Tory party, and when he begged the authorities to allow him to go out on bail, only to the funeral, and to provide some place for his children, he was refused. The most unexceptionable condition that he might be accompanied by a guard and returned immediately to his cell. They laughed in very derision at the request; forbade any communication with him or the other persons, so that no friend could whisper a word of consolation to ease his breaking heart. In my pity for him I momentarily forgot my own situation, the indignities and insults offered my person, and commiserated with this, my wretched fellow-being, whom I verily believe, would have fallen a victim to his grief had we not consoled and encouraged him to live for his children and came to Toronto and besought admittance to their father. Their tears and entreaties softened the heart of their jailer, and he took them to the chancellor, Jamieson, whose office it was to grant passes, and begged permission to let their father see them; but it was against the order of the Governor, and could not be permitted. So it was with other prisoners during the whole winter, murderer, and thief—all that was vile, hideous, and execrable in society, could see their associates and relatives, and commune with them, but those who were incarcerated for their love of country were shut out from all communion with friend, neighbor, or relative. The husband was forbidden to see his wife, even through the grated bars of his cell; and the child was deprived of all intercourse with his sick and dying parent. They could see none to bless them—none whom they could bless.

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"The orders were so strict that even the widows, grates as they were, were not considered enough; and to prevent any one from seeing, and to exclude the air and light from getting into this modern 'hole of Calcutta,' these were boarded up. Fathers were arrested by the guards, and thrown into the dungeon, for on- ly looking up at the windows of the rooms where their sons were confined; and wives and daughters were rudely driven off by the bayonets of the guards for stopping in the streets at a distance of probably twenty rods to catch a glimpse of their husband or father. The Tories were at this time much elated with their success. They had burnt the Caroline, Navy Island had been evacuated, and they thought themselves invincible. They treated the prisoners with proportionate severity. News, however, came, that the patriots were preparing for an incursion on the Michigan frontier, when they began to relax a little from their harshness, and treat us with some little lenity."

Comments by the writer.—At the time of the rebellion the jail where General Theller and his companions were confined was on Church street, opposite St. James' Cathedral, and the sheriff was Mr. Jarvis, a humane gentleman, but, of course, was required to obey orders. Sir Francis Bond Head, the Governor, had a reputation of a patrician tyrant, who was a coward as well, and was afraid of his shadow. I do not know what became of Mr. Comfort, whose harrowing case is described by General Theller, but I knew one of the family in California, where he kept a comfortable hotel at a place called San Juan del Sud. He was familiarly known as 'Johnny' and the burning of him is now dead. The burning of the Caroline with her passengers and sending her over Niagara Falls, was a very dastardly deed for which Sir Allan Napier McNab was held responsible. It almost led to very serious complications between the United States and British governments at the time, as the Caroline was an American boat, tied up in an American harbor. But it was supposed she was driving a trade in bringing American recruits to Mr. Mackenzie at Navy Island. The other horrors described took place in Lower Canada.

WILLIAM HALLEY.

Death of Earl Cherry.

We deeply regret to announce the sudden death of Earl Aloysius, son of Earl Cherry, 21 Pembroke street. Deceased was a pupil of St. Michael's School, where by his winning manner and genial disposition he made himself a general favorite with both his teachers and pupils. The funeral took place from St. Michael's Cathedral, Friday last. The boys of Form III., class-mates of the deceased, sang several touching hymns during the funeral service, which was celebrated by Rev. Father Murray. After mass the boys formed into ranks and preceded the hearse some distance on its way to the last resting place of the dear departed. To the sorrowing parents and many friends of Earl Aloysius the Register tenders its deepest sympathy.

Church of Our Lady of Lourdes

Editor Register
Will you kindly tell me in your welcome weekly paper when the corner stone was laid of the Church of Our Lady of Lourdes and oblige.
CONSTANT READER.

The corner stone was laid in 1884, but we have been unable to fix the exact day. The foundation was begun late in the year and the Church opened was about November 1, 1886. Ed. C.R.

Catholic Emigration

Mr. Lawrence Luston, agent and visitor for Canada for the Catholic Children's Emigration Society, whose headquarters are at Liverpool, England, was in the city Tuesday.

"GO TO SCHOOL"

Said the crow to little Tommy, His advice is good to-day to the young man who aspires.
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SUMMER PROGRAMME.

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President.

Ottawa University

President Emery Explains Its Position
(Ottawa Citizen.)

Cornwall, May 11.—A movement which is likely to be far-reaching was inaugurated at a largely attended meeting of the Roman Catholics of Cornwall to discuss the need of a university or some such educational institution to meet the wants of the English-speaking Roman Catholics of Canada. John A. Chisholm presided and Alex. F. Macdonald acted as secretary. After addresses by several prominent citizens a resolution was passed to the effect that it was desirable to formulate a plan by means of which the English-speaking Catholics of Canada could be aroused to an active interest in securing an English Catholic college. It is understood that similar action will shortly be taken in other Catholic centers in Ontario and that committees will be appointed to work towards this end in conjunction with a committee which was appointed at the meeting here.

"Talk is cheap," said Rev. Dr. Emery, O.M.I., president of the University of Ottawa, when shown the above despatch, "but talk won't establish or maintain a university, more especially a denominational university that gets no assistance from the government, and has to depend on its own resources. Moreover money alone is not capable of maintaining a university. It takes self-sacrifice, and great self-sacrifice at that. Get it back to the money end of the proposition it may be worth remembering that Andrew Carnegie, who thought \$50,000 enough to establish a library, did not think \$10,000,000 too much to set aside for the establishment of a university at Washington. I would say to those that are talking about an exclusively English-speaking university: 'You must get it out you must expect to be called on for great expenditure and great self-sacrifice.'"

FRENCH AND ENGLISH.

Dr. Emery resented the allegation that the University of Ottawa favors the French-speaking element, and slights the English-speaking one. "Sir James Grant," he said, "recently made the statement, 'If the glory of the University of Ottawa is to be brought to the two elements together.' The university at Toronto can afford to be exclusively English and the university at Quebec exclusively French, but the University of Ottawa, situated as it is at the federal capital, must receive its share of the money end of the English-speaking university. This has been the case ever since the foundation of the special purpose of giving the English-speaking Catholic youth the higher education that they could not otherwise obtain, except at an outside institution. The French-speaking youth was provided for, a fact which was recognized at the time our present university was founded.

COMMERCIAL COURSE.

"The commercial course is entirely English, in fact we can not make it too much so to please ourselves," said the president. "The scientific course is also in English, with French a mere detail, the new medical course will be entirely in English, and the course in theology, as must needs be, is in Latin."

"But how about the arts course?" Dr. Emery was asked. "There are full, distinct and separate arts courses in both English and French," was the reply, "and our degree stands as high as any granted in the country. In fact the only department in which we want the French to be on an equal footing with the English is in the arts course. As a matter of fact if there was a demand for an arts course in the Japanese or the Russian tongue, and we found it to be a necessity, we would establish one. It would be manifestly unfair, if they did not desire to do so, to ask the French, Russians or Japanese to take their arts course in English or any other tongue not their own. The French course in arts established a few years ago, has nothing to do

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with the English course in arts, which is complete in itself."
"How about the statement that French-speaking professors are given the preference over English-speaking ones on the faculty?" Dr. Emery was asked.

NOT A NATIONAL QUESTION.

"It is not a case of nationality at all, it is a case of the office," was his reply. "English-speaking priests cannot take kindly to teaching the poorer parish work. The offices on the faculty have to be filled, and if we cannot get English-speaking priests to fill them, we must take French-speaking ones, for the offices have to be filled. As a matter of fact there is a good proportion of English-speaking priests on the faculty, and they have the preference where procurable. Rev. Fathers McGurty and Fulham, whose deaths following the fire we deplore, were taken on for this reason, and we've been unable to find others of their tongue to fill their places."

Dr. Emery intimated that English-speaking lay professors would be required to meet the difficulty.

OTHER INSTITUTIONS.

"The property alone required to carry out our work here represents half a million dollars. It required fifty years' work to bring the university up to a standard where it has 500 students enrolled. Regiopolis College, at Kingston, is an English-speaking institution; its charter is as old as that of our university, but still it has only 50 students in attendance. Sandwich College and St. Michael's College, Toronto, also English-speaking, have small enrollments in comparison with ours. We have had much greater success in the growth of our student body than they, but it has needed great and persistent self-sacrifice to bring this about. Our faculty and student body alone represent an investment of a million dollars. We have at least a dozen professors who are working without other return than the advancement of Catholic education, who could command salaries of \$2,000 to \$3,000 in other institutions. Some of them are men with fifteen of twenty years' experience, but all are fully capable in their lines. Some of those that might be mentioned are Rev. Drs. Boyle, Herwig, Fallon, Kerwin, Sherry, Antoine, Lacoste and Nilles. These and others are devoting their lives to the cause of education asking no worldly consideration in return."

Concluding, Dr. Emery said: "The University of Ottawa was established for the Catholic youth, English-speaking Catholic as well as other, that aim will never be lost sight of, but we cannot accomplish everything in a day. Criticism is cheap."

THE "TORONTO NEWS" AND SEPARATE SCHOOLS

Editor of The Catholic Register:

Your correspondent has already criticized the manner in which the Toronto News has distorted the action of the Separate School supporters of St. Catharines in its issue of May 6th. They have asked that the school taxes on money they contribute to bonded industries be given to their schools, and The News represents this as "demanding a proportion of the taxes paid by Protestants." The contemptible juggling of this contention has been dealt with in a previous letter. The article, however, abounds in gems of the same order. It speaks of "generosity that has been displayed by this province towards the Church, of the privilege of having Separate Schools, of the United States where every Catholic taxpayer must contribute to the support of the Public Schools, the assumption that Public and Separate Schools are on a level before the law."

It would be hard to find such an amount of trickery, venom, ignorance of Canadian history and of the everyday workings of our educational system, concentrated so artistically as in this article. Were the editor of The News present at a meeting of the Canadian Catholic Union at which the present Premier of Ontario delivered a characteristic brilliant address on the Canadian Constitution, he would have learned that the Separate School System in our Dominion owes its paternity to Protestants. Did the same sapient editor know anything of Quebec he would be aware that the Protestant Separate Schools of that province are treated far more

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generously than are the Catholic Separate Schools in Ontario. Catholics deny that Separate Schools either in Ontario or Quebec are a privilege. In both cases they are a right. And the fact that Catholics in the United States are compelled to pay taxes towards Public Schools no more proves that this is right than that lynching which flourishes in the same region is just. The editor forgot to mention that if Catholics are compelled to support Public Schools in the United States they have a voice in the spending of the Public School taxes and the choice of public school teachers.

The editor of The News tells us that "no matter what religion a man professes he can send his children to the Public Schools without the least danger of having them taught doctrines to which he objects." Observe the modesty of the editor of The News. "No matter what religion a man professes" that omniscient gentleman can define his duties with unerring precision! We may now expect men of all religions to visit The News' sanctum as a shrine, take off their shoes (John Chinaman will have a distinct advantage, as he can shuffle out of his quite easily), and advance into the presence of the mighty oracle with all the awe of a Mussulman entering the Mosque of Omar. But should any Catholic take that pilgrimage he will find it pretty difficult to reconcile his own experience with the words of The News' oracle, "that he can send his children to the Public Schools without the least danger of having them taught doctrines to which he objects." The Catholic father knows from experience (for a large proportion of Catholic children in this province must attend Public Schools) that children learn a great deal from their companions, and in that way, even were the teacher scrupulously impartial, his children are taught doctrines to which he objects. Moreover, the exclusion of all religious teaching from the work of education, which is practical agnosticism is a doctrine to which he very strongly objects. For him it is not enough that no doctrine to which he objects is positively taught; his cardinal principle is that doctrines he regards as all important must be taught. It may be said that this is the work of the home. Why should not reading, arithmetic, etc., be similarly the work of the home? Because parents in most cases have neither the time nor training required for secular education! How, then, have they the requisite qualifications for teaching the most profound and important of all subjects—religion? "But the Church can supply their deficiency in this respect." Yes, if you will send children to church for several hours five days a week. You practically take up a child's whole time in secular education, and then you leave the crumbs of time which fall from the table for religion! This is the highly complimentary attitude of the religion adopted by those who think that Catholic parents ought to send their children to schools in which nothing contrary to their religion is taught! In the first place we have not such schools. In the second place, if we had we Catholics regard religion as the vital principle of education. The atmosphere associations, teaching of the school room should be permeated by religious influence. And we are not alone in this view. The flourishing denominational schools and colleges of this city show that parents of other creeds share our sentiments.

The News, as is evident from its editorial columns, is determined to resuscitate P.P.A.-ism. It is now shouting about the hierarchy and Roman aggression in a manner which should do credit to Saturday Night in its nightmare stage. There is not the remotest evidence that the hierarchy had anything to do with either the Sturgeon Falls or St. Catharines proceedings. In both cases Catholic laymen moved for what they regarded as their rights. And it is satisfactory to note that the attitude of our leading papers such as the Toronto Globe and the Toronto Star, the Toronto World, the Hamilton Times, has been so impartial, so opposed to the methods of The News that the new P.P.A.-ism of that journal will not be more successful than that of its former management.

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Shall We Have a Catholic Congress in St. Louis

(New York Freeman's Journal.)

Have you ever taken up the thought dealing with the immense forces, activities and energies at work necessitating in the great body of our Catholic people? What direction the currents of thought are taking and the influences determining their course? How the energies of this great body of people are being expended, and what is being done to properly direct these forces so as to accomplish the best possible results?

A conservative estimate places the Catholic population of the United States at not less than ten millions of people. Whether or not we bear the fact in mind, it is, nevertheless, true that all the immeasurable forces represented by this great number are being expended unceasingly just like the mighty power which flows without intermission over Niagara's precipice.

Are these forces being put to good use or are they going to waste, and if losses are being suffered, what are the causes that contribute to them? Catholics have been in the habit of regarding themselves as rather inert particles of one great body, instead of individual units each a living, active organism, moved by individual wants, desires and ambitions.

To attempt to check or arrest the contending forces which these wants, desires and ambitions represent would be as futile a task as to attempt to stay the tides of the ocean.

The question: How to properly direct all the energies involved? should therefore be the thought to engage attention, and each individual must meet this question intelligently and honestly, or else the force which he or she may represent will be negative instead of positive.

The progress of humanity is determined by the progress of the individual and those influences which lead the individual to best improve his condition are the influences which produce progress.

One of the most successful Catholic movements to grapple with these problems has been the Catholic Congresses of Germany, which were inaugurated half a century ago.

Few Catholics in America are aware that one of the most important events in the modern history of the Church in Europe are the meetings of these Congresses.

The social and revolutionary commotions of the 40's in Germany led to the inauguration of these assemblies, which have exerted a most powerful influence on the religious life of the people, and to which may be traced a great part of the substantial good which has been accomplished during all these years.

The first Congress was held at Malines in 1848, and these have been held annually ever since. Congresses have been held at Salzburg, Cologne, Breslau, Freiburg, Frankfurt, Munich, Aix-la-Chapelle, Bochum, Ratisbon, Coblenz, Berlin, Mannheim. During the first fifteen years they had quite a struggle, owing to the inexperience of the German people in parliamentary affairs and to the absence of support from the nobles and upper classes on the one hand and from the professors of the German universities on the other.

The attendance was fitful, and at no time exceeded 1,500 during this period.

In 1863 the first Belgium Congress was held at Malines. This was organized by one of the largest minded

and most public spirited of men, M. Edouard Duquetiaux, and marked out a new era in the history of congresses. More than 4,000 were in attendance and embraced all the Belgian bishops and most of the illustrious men of Belgium. It was international in character. Cardinal Wiseman and other eminent men were present from England, Mgr. Doppaullon and Count de Montalembert from France, Bishop Lynch and others from America, and representatives from Ireland, Spain, Italy, Hungary, South America and Africa.

The Germans set by Belgium, and at their Congress, held at Wurzburg in 1864, fully 7,000 were present, and since then the Congresses have grown steadily in numbers and influence. The flower of the German people have been brought together at these conventions. Ample opportunity was offered to men of the most profound learning and to men with the greatest talent for leadership, prominent among whom was the renowned Windthorst.

At Mannheim, in 1902, 100,000 people came to the city to witness the pageants incident to the Congress, and thousands came as delegates. The great hall, with a capacity of 10,000, was insufficient to accommodate those who wished to listen to the addresses, and numbers were unable to gain admission. At Cologne, in August, 1903, the "General Assembly of German Catholics" was the culmination of Catholic Congresses. It outshone all its predecessors.

Twelve thousand delegates attended its deliberations, representatives of the numerous political, religious and social works, of German Catholic activity. The Belgium Congresses inaugurated in 1863 were always held at Malines, and for several years were most potent factors in Belgium public affairs. They, however, soon lost their strictly lay character, and coupled with the greater attractions, growth and activity of the German Congresses, and for minor reasons they ceased to convene, and none have been held in recent years.

Through the influence of the German conventions religious education was quickened, innumerable associations and guilds were organized throughout the empire, and every phase of Catholic life immensely benefited.

While at first the German Government met the movement in the most hostile spirit, which slowly changed to mere official recognition, the Emperor is now glad to telegraph his personal assurances that he esteems his Catholic subjects as among his best subjects.

It is quite safe to say that American Catholics give as little heed to the movements going on outside the Church in the United States as they do to the movement in Europe just described. Cardinal Gibbons has said: "I have had for a long time at heart a desire to see the laity and the clergy come more closely together. I think that in some respects they have been too far and too wide apart."

It may serve the purposes of this article to call attention to a few of the more important gatherings of clergy and laity outside the Catholic Church.

In 1881 thirty-five young people met at Portland, Me., and organized the first "Society of Christian Endeavor." This movement was taken up with enthusiasm throughout the country, and its present membership numbers more than 3,500,000. Its annual conventions are attended by enormous crowds of people, and it has been a most potent factor in developing the religious interests of the Evangelical churches. Its next

convention will be held at Baltimore during the summer.

The "Epworth League" was organized in Cleveland, Ohio, in 1889, to do for the Methodists that which the Christian Endeavor Societies were doing for the Evangelicals. Its present membership exceeds 2,000,000. In addition there is an Epworth League of the Methodist Church South, which was organized at Memphis in 1891, and which has a membership of over 300,000. The "Baptist Young People's Union of America" was organized in Philadelphia in 1891, and has a membership of over 500,000 at the present time. There is the "Brotherhood of St. Andrew," with 2,000 chapters, founded by the Episcopalians at Chicago in 1883; the "Young Men's Christian Association," whose work is well known and other organizations of lesser importance.

The annual conventions of these various bodies are largely attended and are productive of great good. The meetings of the various Missionary Boards are always well attended, and one of the most notable congresses ever held in this country was the "Ecumenical Missionary Conference on Foreign Missions" held in Carnegie Hall and neighboring churches on April 21 to May 1, 1900.

A Catholic Congress would strengthen every present Catholic organization and develop a Catholic public spirit which would put new life into every Catholic interest. If little Belgium, in 1863, could astonish the Catholic world by its first Congress, why should not the Catholics of America in 1904 inaugurate a new standard for subsequent world congresses to be measured by?

Of course the timid and the critical will raise their usual objections. They have succeeded in strangling nearly every good movement and they will try to do the same now. The Archbishop of St. Paul described these people well when he said: "The conservatism which wishes to be ever safe is dry rot. Pay no attention to criticism; there is never a lack of it. It usually comes from men who are do-nothings, and who rejoice if failure follows action, so that they may have a justification for their own idleness."

The St. Louis Exposition will be one vast educational object lesson from which the casual observer may gather more information than from many times the cost of time and money spent in travel. But all its utilities and beauties and glories are but the concrete embodiment of ideas that existed in the minds of men all the world over.

Therefore the culminating educative feature of the Exposition will be the congresses, national and international. The Exposition management cordially invite all organizations to meet in St. Louis during the Exposition period from April 30 to December 1, and will furnish halls and meeting places free of expense.

David P. Francis, president of the Board of Management, in a recent letter said: "We have secured 276 national and international conventions to be held in the city of St. Louis during the year 1904. We have arranged 396 special events and celebrations to occur within the period from April 30th to December 1st, on the World's Fair Grounds. The number of conventions will exceed 300, and special events are being added to at every meeting of our Executive Committee."

The management has planned a "Congress of Arts and Sciences," to be conducted under its auspices, and has appropriated the liberal sum of \$200,000 for this purpose. Prof. Hugo Munsterberg, of Harvard University, is the author of the plan to be followed. "The objects of the Congress are to discuss and set forth

the unity and mutual relations of the sciences, to review their historical growth, to develop their fundamental principles, and to promote mutual sympathy and co-operative effort among specialists engaged in different fields of research.

"As a result of the deliberations of the Administrative Board and Organizing Committee during the spring of 1903, the field of science was divided into seven divisions and twenty-four departments, which in turn were subdivided into one hundred and twenty-seven sections. The divisional and departmental addresses will be delivered by Americans and will be a contribution of American scholarship to the scientific literature of the world. The addresses in the 127 sections will be divided between the European specialists and American specialists." The sessions of the Congress will be held during the week of September 19th to 26th, and the various addresses will be published at the close of the exposition.

This series of congresses will not be complete without a great Catholic Congress, and although it will not require but a fraction of the thousands of dollars which will be expended on the "Congress of Arts and Sciences," it ought to be the most imposing and most majestic of them all.

M. J. HARRON.

RELIGION IN FRANCE AND CHINA

A Correspondent writes:

Tyranny continues in France, and the only consolation offered to those suffering from it is to find that even some of the "blois" are turning, and that they are beginning to accuse the renegade now ruling the country of "Caesarism." A man of the majority actually wrote this in the "Sicel" the other day; but M. Jules Delafosse, an able writer, affirms in the "Gaulois" that the Emperor Napoleon III. when it was once the fashion to compare to Tiberius, was a much maligned ruler, and that it would be more correct to say that

France is now under the sway of a cannibal king, rather than under that of an imitator of the last Napoleon. "The man now ruling France," says M. Delafosse, "has the mentality, the temperament, a black-faced tyrant. There are negro chiefs around Lake Tchad who govern their people according to the principles and the methods of M. Combes. He is of that family. He has all their rudimentary despotism, their susceptible vanity, their impatient intolerance, and their murderous arbitrariness. Rendered a monomaniac by the interested servility of his majority, he has come to the conclusion that the only way to rule is to think that everybody who does not think as he and talk like himself is a traitor."

It is refreshing to find that this man has been found out as a treacherous tyrant by non-Catholics in America, and as the most blood-stained murderer of liberty who has been known in ages in any country. The men of the Terror at least acted openly and aboveboard. M. Combes often goes to work in an underhand manner, and his sinister cynicism while he does evil is unprecedented; yet this is the Minister whom some English Press correspondents, toadying for his patronage, hold up to the British public as a strong statesman.

The latest report of prosecution comes from the unfortunate land of Brittany, which made the bravest stand against the emergency troops and crows of M. Combes, and is now paying the penalty of opposition to the tyrant. The secular as well as the religious clergy and the nuns are being struck at. The Bishop of Quimper has been informed by M. Combes that all the suppressions of stipends of priests in the diocese are maintained. Furthermore, seven other names of parish priests and curates have been added to the Government black list. Why? Simply because the priests who have been black-listed have been preaching and teaching in the Breton language. Their crime is "emploi abusif du Breton." In all, ninety-eight Breton priests are now deprived of the beggarly pound a week, or less, which the Government does out to them.

The English correspondents who back M. Combes and his satellites for the purpose of obtaining his recognition, and who are ready to act as his hirelings, will not say anything about this latest phase of persecution. The punishment by slow starvation of a group of rebellious Breton priests does not, of course, matter to the busy men of the British Press, who have got to cultivate French official connections and to "give satisfaction" to their influential employers.

The iniquity of the edict against the Breton ecclesiastics is specially tyrannical and vindictive, for as the "Figaro," a purely fashionable boulevard newspaper, points out, the people in the parishes struck at know no French at all. This bit of malignity fits well with the tyrant's recent edict ordering the removal of religious pictures from the Courts of Justice. The strongest protest against that has been made by the eloquent Bishop of Orleans, Mgr. Touchet, who, preaching recently in his cathedral, said: "I know only two countries in the world where so cowardly, so sinister a decree of expulsion could be promulgated against our Redeemer. In Germany, the Emperor is a devout Christian, in Italy the King at least respects the faith of his subjects, in England the Christians predominate, in America the greatest toleration is allowed, in Japan Christian churches are arising everywhere, and in Turkey the Sultan protects Catholics. The two countries, then, to which I refer are, first, China, the country of porcelain idols, and let us speak now, France, the country of St. Louis and of Joan of Arc—the country of liberty, justice, fraternity. I have sought excuses for comparing France to China, but I cannot find any."

The Bishop was applauded by his auditors, whom he could not repress in the holy place. He was applauded afterwards in the streets, and in the evening all the clergy of Orleans formally congratulated him for having made the strongest and the most eloquent protest against the persecutions that has been heard since M. Combes began his campaign against the Church. The Comte de Lant was eloquent in his eulogy, and his words were a milk and water compared to those of the Bishop of Orleans, who, if he were not a man of peace, would be able by his words to cause all the Catholics of France to raise against the tyrant.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. Also Manufacturers of these Renowned Brands "OLD TIMES" and "WHITE WHEAT." Conceded by Connoisseurs to be the Choicest Flavored Whiskies on the Market. WATERLOO, ONTARIO

The Irish Chapel in Rome

Altar in San Gioacchino Consecrated by an Irish Bishop—A Study in Celtic Art—Paintings of Irish Saints.

Rome, April 19.—A ceremony of surprising interest to the Irish in Rome was that of yesterday morning, when the altar of the Irish chapel in the Church of San Gioacchino was consecrated by an Irish Bishop. This is an international church, designed to be a suitable offering to the late Pontiff, Leo XIII., on the occasion of his jubilee. It is a magnificent structure, more splendid in color and decoration and lighting than those other churches to which Rome is accustomed. The very richness of its materials invites a corresponding richness and brilliancy of decoration in the chapels that are met with in its aisles and transepts. Several nations have, through their Catholic people, become possessors of chapels, each of which they adorn in their own national style of art, and with pictures of their own national saints.

In one of these chapels, in the left aisle, Ireland has erected still another shrine in the Eternal City. The new chapel is rich in adornment derived from the ancient art of Ireland, which is unique and distinctive. The late Eugene Muntz, who has written so much upon the history of art, considers that Irish ornament is composed of elements borrowed from different anterior styles—the interlacings, meanders, and ornaments from classic art; the spirals, "perle" and "dragons," "perhaps" from Germanic jewellery work. It is no satisfactory method of accounting for the individuality of design in Irish art, to derive it from other lands with a "perhaps" as its reason to be. When imagination supplies the lack of knowledge the outcome is not to be trusted.

In the Irish chapel, dedicated to St. Patrick, in the Church of San Gioacchino, the whole adornment is conceived in a careful study and adaptation of ancient Celtic art. The fresco that rises above and behind the altar is framed in a wide rich border of mosaic designs formed of intertwined dragon-like figures, on a gold background. The effect of this, brilliant in its gold reflex, is most attractive. The frescoes on the side walls of the chapel have similar frames, and thus the harmony and the peculiarly distinct character of the decoration are maintained throughout. On the predella of the altar a newer and more familiar example of decoration is met with in the row of green shamrocks on a gold ground, also wrought in mosaics set in the white marble.

Behind the altar Signor Gagliardi, who has painted many pictures for Ireland, and whose portraits of Irish ecclesiastical dignitaries are to be seen in several parts of Ireland, has painted a group of Irish saints. The background shows a columned court. Draperies enclosing the group of saints hang from the columns, and between the draperies and the architrave a lustreless blue sky is seen. On a high throne, which is overhung with a rich canopy, sits St. Patrick, holding a shamrock in his right hand and the pastoral staff or crozier, in his left. He is a graceful and noble figure. The mitre he wears is low; his full white beard hangs from his shoulders and unites falls upon his breast, and the pallium in a long white band that falls almost to his feet.

On his right, but on a lower level, stands St. Brigid in grey habit, and close to her is St. Dymphna. More towards the foreground are the figures of St. Malachy and St. Laurence. To the left the bishops wearing low mitres, and all the saints distinguished same side, and close to the spectator, by golden haloes. Here on this same side, and close to the spectator, a figure clad in a rich crimson mantle and wearing a golden crown, kneels before St. Patrick. It is Brian Boru—the type of the Christian King and warrior.

On the left of St. Patrick are seen St. Senigius, St. Jarlath, and St. Malachy; and nearer, corresponding to the king on the opposite side, is a warrior clad in armour, also kneeling. On the steps of the throne stands a vase in which a fire burns: "The bright lamp that shone in Kildare's holy lane. And burn'd thro' long ages of darkness and storm."

On the left wall of the chapel the fresco represents St. Brendan, showing in the background the land he is said to have been the first European to discover—the verdure of Ireland of America—with its trees and its inhabitants; and a great ship, resembling the Santa Maria of Columbus, sailing gaily over the ocean. One historian of the discovery of America, M. Paul Gaffarel, says it is not in legend only that the memory of the Irish Saint Brendan is preserved; we find the persistent trace of it in the geography of the Middle Ages, and even in contemporary geography.

The opposite walls bears a fresco representing the vision of St. Fursey, in which he beheld the four fires of hell and the threatening multitude of demons. This is the subject represented in the picture of Gagliardi; the flames and the sufferers in them appear so terrible to the saint that he shrinks back from them in terror. He is regarded by several writers as a precursor of Dante, in this vision of the under world, and of the region of the Saints. There are many such precursors of the great Florentine, who have seen visions vague and indistinct as compared with the great visions described by the genius of Dante. Smaller frescoes show St. Donatus, Bishop of Fiesole, near Florence, and St. Columba, in Iona.

The altar, formed of rich and various colored marbles, has in the cen-

Educational St. Michael's College IN AFFILIATION WITH TORONTO UNIVERSITY Under the special patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses Special courses for students preparing for University Matriculation and Non-Professional Certificates. TERMS, WHEN PAID IN ADVANCE: Board and Tuition, per year.....\$160 Day Pupils.....\$10 For further particulars apply to REV. J. R. TEEFFY, President.

Loretto Abbey... WELLINGTON PLACE, TORONTO, ONT. This fine institution recently enlarged to over twice its former size, is situated conveniently near the business part of the city, and is fully equipped to secure the quiet and seclusion so congenial to study. The course of instruction comprises every branch suitable to the education of young ladies. Circular with full information as to uniform terms, etc., may be had by addressing LADY SUPERIOR, WELLINGTON PLACE, TORONTO.

School of Practical Science ESTABLISHED 1875 TORONTO The Faculty of Applied Science and Engineering of the University of Toronto. Departments of Instruction. 1-Civil Engineering. 2-Mining Engineering 3-Mechanical and Electrical Engineering. 4-Architecture. 5-Analytical and Applied Chemistry. Laboratories. 1-Chemical. 2-Assaying. 3-Milling. 4-Steam. 5-Metrollogical. 6-Electrical. 7-Testing. Calendar with full information may be had on application. A. T. LAING, Registrar.

ST. JOSEPH'S Academy St. Alban Street. TORONTO. The Course of Instruction in this Academy embraces every branch suitable to the education of Young Ladies. In the ACADEMIC DEPARTMENT special attention is paid to MODERN LANGUAGES, FINE ARTS, PLAIN and FANCY SEWING. Pupils on completing the NUMERICAL COURSE and passing a successful EXAMINATION, conducted by professional examiners, are awarded Teachers' Certificates and Diplomas. In this Department pupils are prepared for the Degree of Bachelor of Music of Toronto University. The Studio is affiliated with the Government Art School and awards Teachers' Certificates. In the COLLEGIATE DEPARTMENT pupils are prepared for the University, also for Senior and Junior Leaving Examinations, and for the Diplomas of the Department of Education. Diplomas awarded for proficiency in: Photography and Typewriting. For Prospectus address: LADY SUPERIOR.

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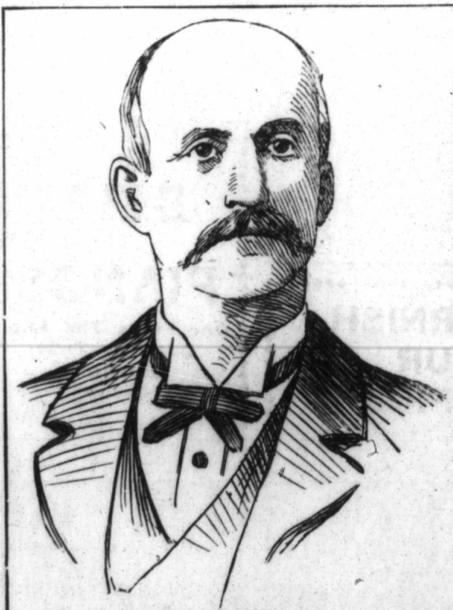
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SIX YEARS OF SUFFERING AND HELPLESSNESS

THE DISTRESSING CASE OF MR. CLOUTIER, WHO WAS UNABLE TO WORK OR SLEEP, AND ENDURED TERRIBLE HEADACHES AND BACK PAINS.

Was in Four Hospitals

BUT DOCTORS COULD NOT CURE HIM. NERVOUS SYSTEM WAS ENTIRELY UNDERMINED A MARVELLOUS CURE EFFECTED BY DR. CHASE'S NERVE FOOD.



The case of Mr. Simon Cloutier, shoemaker, 110 LaGauchetiere street, Montreal, deserves more than passing notice, because his case was unusually severe.

For six long years Mr. Cloutier was an invalid, unable to attend to his work, and much of this time was spent in the hospitals of Montreal. The doctors gave him no hope of recovery, but, on the contrary, told him that he would never be well again.

A treatment that will restore to good health a person whose case was considered hopeless, must be of more than ordinary value, and this is only one of a series of remarkable cures that have been brought about by the use of Dr. Chase's Nerve Food.

Mr. Simon Cloutier, shoemaker, 110 LaGauchetiere street, Montreal, Que., states:—

"For six years I was not able to work, my nerves were all unstrung, and my digestion bad. I had severe attacks of headache, could not sleep, and suffered with shooting pains in the small of my back. I was in four hospitals, but the doctors could not cure me. They said I would never be well again. In spite of their decision I began the use of Dr. Chase's Nerve Food some months ago, and I am convinced that I owe my life to this medicine. I have now been at work for over two weeks, and believe that my health has been fully restored. It is a pleasure for me to add my testimony to the hosts of others from persons who have been cured by this wonderful medicine."

Dr. Chase's Nerve Food Effects thorough and radical cures because it builds up blood and nerves, the very foundation of health. It tones, strengthens and revitalizes the system, reconstructs the wasted tissues, creates new nerve force and prevents and cures diseases caused by weak blood and exhausted nerves. 50 cents a box, 6 boxes for \$2.50. At all dealers, or EDMANSON, BATES & Co., TORONTO.

Table with columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for the month of May 1904.

Lighting Fixtures McDonald & Wilson TORONTO

HOME CIRCLE

LONGINGS. I long for the May morn, The sunshiny breeze, The swish of the green corn, The hum of the bees.

The sunbeams that quiver, Aslant on the fords, The gush of the river, The song of the birds.

The primrose so yellow, With diamonds of dew, Beside its sweet fellow— The violet blue.

The odor of flowers From apple trees borne; The perfume from bowers Of yew and hawthorn.

I pine for the May morn, The soft, sunny breeze, For the blossoms, green corn, The birds and the bees.

AS IT STRUCK THE OLD MAN. A young lady of Galesburg who had been married a little over a year wrote to her father in Carthage, saying: "We have the dearest little cottage in the world, ornamented with the most charming little creepers you ever saw."

WHEN MAN IS ENVIED. When he doesn't have to twist his arms to hook his bodice up the back. When he can wear his best hat in the rain without getting the curl out of the feathers.

WHAT SHE NEEDED. "I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outpatient but kindly old physician for advice.

MISS CHEERFUL. One hot day in July I was traveling through a mountainous district of Pennsylvania, says a writer in the Classmate. The car was crowded, and the passengers were beginning to feel tired and cross, and were looking forward impatiently to their journey's end.

HOUSE DIVIDED. Most persons have had the experience of walking with a friend out of step and trying to shift just at the moment when the friend also makes the attempt. This is an instance of thwarted harmony much like that which appears in a story, told by V. C., of an elderly couple.

THE BABIES' SECRET. When the May baby and the June baby had got well acquainted they exchanged confidences. "My milk comes from a certified cow," said the May baby.

DR. CHASE'S NERVE FOOD. Though paralysis is dreaded by everybody, some do not recognize in nervous headache, sleeplessness, irritability and low spirits the indications of nervous exhaustion which point to paralysis as the final outcome.

THE ORIGIN OF JAPAN. One of the traditional accounts of the origin of the Japanese Empire which is mentioned by the famous Jesuit traveller, Pere de Charlevoix, refers its foundation to a Chinese colony of emigrants, which was transported there under rather peculiar circumstances.

CHILDREN'S CORNER. THEIR TRIP TO TOWN. (L. M. Montgomery in S.S. Times.) When Tottie and Jimmie-boy came to visit grandpa and grandma at the Valley Farm, in October, grandpa promised them a trip to town.

HOUSEHOLD HINTS. Smear the glass stopper of a bottle with vaseline, and no matter how long it stands unopened it will not stick.

HOUSEHOLD HINTS. Scraps of wax candles melted with an equal quantity of turpentine make an excellent polish for hardwood floors.

HOUSEHOLD HINTS. It is said that syrup or cream will not drop from a pitcher on to the table cloth if the nose of the pitcher is rubbed with butter.

HOUSEHOLD HINTS. Halfway to town grandpa stopped the horses in a little woody place where there was a brook, and they ate the lunch grandpa had provided and drank the clear, cool water of the brook.

HOUSEHOLD HINTS. It was a wonderful, wonderful day all through. They saw enough to talk about all winter. Between times they each thought deeply on what they should buy with their ten cents.

ful, as I mentally named her, and the baby had a good time. It was astonishing how interesting that "cross" baby had become, and what attractions it developed under its nurse's skillful handling.

The poor weaned little mother laid her worn face back on the cushion and was soon asleep, confident that her little one was in good hands.

When at her journey's end she woke with a rested look, she said to her kind young friend, "You don't know how much good your kindness has done me. I have been travelling three days, and I have had no sleep for two nights. God bless you, dear!"

And she passed out into the crowd with a smiling face, while her baby waved its tiny hand to the dear young girl.

We all felt ashamed of ourselves, and had a lesson in usefulness which will not soon be forgotten by at least one of those who were travelling that sultry day.

I learned afterward that our bright fellow traveller was the daughter of one of Pennsylvania's richest coal kings, whose home of wealth had not made her selfish nor made her look down upon those whose lot was hard and uninteresting.

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HOUSEHOLD HINTS. When going-home time came they were glad and tired and happy. The road seemed pretty long going back, and they got sleepier and sleepier.

HOUSEHOLD HINTS. When Tottie began to nod violently grandpa thought it was time to do something. He stopped the horses, spread a big rug on the floor of the wagon behind the seat, fixed up a pillow out of the parcels, put the drowsy twins in and covered them over with another rug.

HOUSEHOLD HINTS. Tottie and Jimmie-boy slept soundly, for the last twelve miles, as if they were at home in bed.

HOUSEHOLD HINTS. It was bright moonlight when the big bay horses stopped in the Valley Farm yard and Tottie and Jimmie-boy woke up.

HOUSEHOLD HINTS. After supper Tottie untied a small parcel. "I got this for you, grandpa," she said proudly.

HOUSEHOLD HINTS. It was a most gorgeous heart of pink candy, adorned with gilt paper, and a motto, and the picture of a rose.

HOUSEHOLD HINTS. "Well, well," said grandpa, "isn't that a splendid present!" "I got something for grandpa," said Jimmie-boy, proudly.

HOUSEHOLD HINTS. Then he untied his parcel, and lo! there was a yard of the very brightest, brightest yellow and bright blue plaid satin ribbon that ten cents could buy.

HOUSEHOLD HINTS. Grandpa held out her hands. "Dear me!" she said, "isn't that a most elegant thing, now?"

HOUSEHOLD HINTS. When Tottie and Jimmie-boy had gone to bed grandpa and grandma laughed until the tears ran down their cheeks.

HOUSEHOLD HINTS. "The dear little things!" said grandpa. "To think of their buying something for us instead of spending it on themselves!"

HOUSEHOLD HINTS. Grandpa never ate the pink heart, and grandma never wore the pink ribbon. They kept them wrapped up in tissue-paper in a box on the parlor-mantel-shelf, and they showed them to everybody.

HOUSEHOLD HINTS. There was nothing Tottie and Jimmie-boy could have bought for them that would have pleased them more.

HOUSEHOLD HINTS. When the May baby and the June baby had got well acquainted they exchanged confidences. "My milk comes from a certified cow," said the May baby.

HOUSEHOLD HINTS. "So does mine," said the June baby. "It's milked by a man in a white suit, with sterilized hands, through absorbent cotton, and kept at a temperature of 45 degrees."

HOUSEHOLD HINTS. "So is mine." "It's brought to me in a prophylactic wagon drawn by modified horses."

HOUSEHOLD HINTS. "So is mine." "Then how in thunder do you manage to be so well and fat?" "The June baby winked slyly. "I chew old paper and the corner of the rug and anything I can find that is dirty, and in that way I managed to maintain the bacterial balance which is essential to health," he said, chuckling.

HOUSEHOLD HINTS. The May baby laughed long and loud. "So do I," said he. The mamma heard the gurgling, but they assigned to it only the usual fantastic significance. It is just as well.

HOUSEHOLD HINTS. No Alcohol in It.—Alcohol or any other volatile matter which would impair strength by evaporation, goes not in any shape enter into the manufacture of Dr. Thomas' Electric Oil. Nor do climatic changes affect it.

HOUSEHOLD HINTS. It is as serviceable in the Arctic Circle as in the Torrid Zone, perhaps more useful in the higher latitudes, where man is more subject to colds from exposure to the elements.

Children's Corner

THEIR TRIP TO TOWN.

(L. M. Montgomery in S.S. Times.) When Tottie and Jimmie-boy came to visit grandpa and grandma at the Valley Farm, in October, grandpa promised them a trip to town.

When Tottie and Jimmie-boy had never seen a town, so they were much excited. Tottie was ten; Jimmie-boy was ten also, because, as Tottie would have told you, "twins can't help being the same age."

One fine crisp morning everybody at the Valley Farm was up before sunrise,—for town was twenty miles away and a journey thereto must be begun betimes. Just before they started in the market wagon with the two big red horses, grandpa gave Tottie and Jimmie-boy ten cents each.

"Get just exactly what you like for yourselves," she said. Grandpa let them take turns driving all the way to town. This was best of all. When they had driven ten miles the world was getting pretty well awakened up, and they met lots of people.

But how Tottie and Jimmie-boy pitied those people who were not going to town with a grandpa! It was such good fun, too, to rattle through the little villages where the children came out to look at them.

Tottie and Jimmie-boy felt so important. Everybody must know that they were going to town with grandpa, and it was a wonderful thing.

Halfway to town grandpa stopped the horses in a little woody place where there was a brook, and they ate the lunch grandpa had provided and drank the clear, cool water of the brook.

It was such fun,—just as good as a picnic, you know; and grandpa told them stories and made them laugh. Grandpa was so jolly.

When they got to town Tottie and Jimmie-boy stared until their eyes ached. It was a wonderful, wonderful day all through.

They saw enough to talk about all winter. Between times they each thought deeply on what they should buy with their ten cents.

They had never had so much money to spend before. But presently Tottie brightened up and looked knowing. She had decided what she would buy.

A little later Jimmie-boy also brightened up and looked knowing; he had thought of the very thing. When going-home time came they were glad and tired and happy.

The road seemed pretty long going back, and they got sleepier and sleepier. When Tottie began to nod violently grandpa thought it was time to do something.

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THE RHEUMATIC WONDER OF THE AGE BENEDICTINE SALVE

This Salve Cures RHEUMATISM, PILES, FELONS or BLOOD POISONING. It is a Sure Remedy for any of these Diseases.

A FEW TESTIMONIALS RHEUMATISM

What S. PRICE, Esq., the well-known Dairyman, says: 212 King street east. Toronto, Sept. 18, 1903.

John O'Connor, Toronto: DEAR SIR,—I wish to testify to the merits of Benedictine Salve as a cure for rheumatism. I had been a sufferer from rheumatism for some time and after having used Benedictine Salve for a few days was completely cured.

475 Gerrard Street East, Toronto, Ont., Sept. 18, 1901. DEAR SIR,—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again.

My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago. I am, yours truly, (MRS.) JAS. COSGROVE.

256 1/2 King Street East, Toronto, December 16th, 1901. John O'Connor, Esq., Toronto: DEAR SIR,—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism.

When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts send him to me and I will prove it to him. Yours for ever thankful, PETER AUSTEN.

198 King street East, Toronto, Nov. 21, 1902. John O'Connor, Esq., Toronto: DEAR SIR,—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism.

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

12 Bright Street, Toronto, Jan. 15, 1902. John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism.

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

Yours respectfully, MRS. SIMPSON. Tremont House, Yonge street, Nov. 1, 1901. John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I am recommending any person afflicted with Rheumatism to give it a trial. I am Yours truly, (Signed) S. JOHNSON.

PILES

7 Laurier Avenue, Toronto, December 16, 1901. John O'Connor, Esq., Toronto, Ont.: DEAR SIR,—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN.

241 Sackville street, Toronto, Aug. 15, 1902. John O'Connor, Esq., Toronto: DEAR SIR,—I write unsolicited to say that your Benedictine Salve has cured me of the worst form of Bleeding Itching Piles. I have been a sufferer for thirty years, during which time I tried every advertised remedy I could get, but got no more than temporary relief. I suffered at times intense agony and lost all hope of a cure.

Seeing your advertisement by chance, I thought I would try your Salve, and am proud to say it has made a complete cure. I can heartily recommend it to every sufferer. JAMES SHAW. Toronto, Dec. 30th, 1901.

John O'Connor, Esq., Toronto: DEAR SIR,—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation.

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

BLOOD POISONING

Toronto, April 16th, 1902. John O'Connor, Esq., City: DEAR SIR,—It gives me the greatest of pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, J. J. CLARKE, 73 Wolseley street, City.

Toronto, July 21st, 1902. John O'Connor, Esq.: DEAR SIR,—Early last week I accidentally ran a rusty nail in my finger. The wound was very painful and the next morning there were symptoms of blood poisoning, and my arm was swollen nearly to the shoulder. I applied Benedictine Salve, and the next day I was all right and able to go to work. J. SHERIDAN, 34 Queen street East.

JOHN O'CONNOR 199 KING STREET EAST, TORONTO

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The Catholic Register
PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUBLISHING CO
PATRICK F. CROMIN,
Business Manager and Editor.
Subscription:
In City, including delivery, \$1.50
To all outside points, \$2.00
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THURSDAY, MAY 19, 1904.

EDUCATION AND ORGANIZATION

There is little room to doubt the earnestness with which Catholic lay interest throughout Ontario is becoming centred upon the question of higher education. It may be said indeed that a readiness for effort pervades the whole English-speaking Catholic community of the Dominion. Whenever and however put forth, we have no other opinion than that this anticipated effort or movement will receive the approval and blessing of all the educational authorities within the Church, and that it will advance the general good of their institutions of learning in every province.

Though for the moment the dominating idea on the part of the laity may be one of anxiety about material considerations, perhaps the thought that their influence as an element in the public opinion of our country is decreasing, or that the acknowledged leaders of this English-speaking Catholic element are fewer to count and more timid in policy to-day than was the case ten or twenty years ago, still the unrest is altogether a healthful symptom. Not only is it a potential sign but it gives promise for higher organization and unity as well. It is the voluntary acknowledgement of an incumbent duty, a duty that is practically imperative upon the laity in Canada as well as in those other nations where Catholics have long ago proved the courage of their convictions and thereby won the gratitude of the head of the Church.

It is not required that on this side of the ocean we should point to the example of the Catholics of Germany. The plans of Catholic lay organization undertaken in the United States have a much nearer application to us. The Register observes with pleasure the steady progress which federation is making on the other side of the line. The latest declaration in favor of the principle that strength depends on union comes from Philadelphia, where Archbishop Ryan and three other Bishops of the State of Pennsylvania have approved and put their signatures to the call for a convention, on the face of which the duty of laymen is thus set forth:

"The movement for Catholic Federation indicates a widespread recognition of the duty resting upon Catholic laymen to assist the clergy in advancing the Catholic philosophy of life in all its many aspects. It is not intended to create a class distinct from their fellow-Catholics, nor indeed from their fellow-citizens, excepting so far as by their zeal and earnestness for the advancement of purity of life and uprightness of conduct they may serve as special examples."

"This is an age of organized effort in all directions. Societies are formed for the advancement of every theory of life. Fortunately, in our new, prosperous and powerful Republic, we are not confronted with the immediate problems that are presented for solution in the more crowded centres of the Old World, but there are not wanting signs of the growth of a spirit that if unchecked will be fraught with disaster to many interests that we hold dear."

"The Catholics of the United States represent more than one-seventh of its entire population. The spread of infidelity has been so great that the barrier offered by other denominations is gradually breaking down. The largest proportion of those who are not members of the Catholic Church feel themselves free from allegiance to any religious system, and in consequence little by little our communities are losing the impetus given by the ages of faith, and the spread of materialism leads a pagan civilization. No one can study the signs of the times without realizing the danger to the family from the spread of the evils of divorce; the danger to society from the spread of dishonesty in public and private business life; the danger to the Republic in the loss of the ideals on which its real glory has been founded."

"Where shall we turn for inspiration in the struggle against these spirits of evil? Where shall we find the inspiration to carry on the never-ceasing conflict that is pressing on us both within and without? Surely nowhere save in the faith of that Divine Master, the founder and head of the Catholic Church, our Lord and Saviour, whose visible representative from his lonely tower in the Vatican appeals unceasingly for peace and harmony, founded upon the eternal laws of right and justice among men."

"The growth of population and of wealth has brought its obligations to the Catholics of the United States. They are no longer a struggling community looked upon with suspicion and intolerance by their fellow-citizens; they compose a great,

wealthy and powerful organization, looked upon by all right-thinking men, whether they have received the gift of faith or whether it be denied them, with admiration and approval, as the strongest and only permanent barrier against the evils that follow the unrestrained passions of mankind."

"The generations that preceded ours have done their duty in upholding the hands of the bishops and priests in building churches and schools and spreading the light of the Gospel throughout the new world. It behooves the present generation to do its duty in preserving the heritage it has received from its fathers. Already many powerful societies of Catholics have been formed, some for the purpose of insurance, some for works of piety and benevolence, some for historical research, and all for the greater glory of God."

"It is the purpose of the Federation of Catholic Societies to unite the influence of all these societies for the advancement of Catholic truth. In doing this there will be no intrusion upon the affairs of such societies, no interference with their growth and development, but, on the contrary, every effort will be made to encourage their good works and enable them to attain still wider spheres of influence."

Let such examples encourage the English-speaking Catholics of Canada. Their interest in Church and country are deep and strong. They observe around them on every hand the other denominations making most serious and well-considered efforts in the field of higher education as the best in which their own material interests and the national credit may be served. Whilst Catholics appear to be falling behind, others are advancing as classes. In all this there is no question of seeking privileges or advantages from the State. Canada is a free land where high effort never fails, and without the equipment of education and organization the highest efforts cannot be possible. It is a noble ideal that teaches men to look to the union of religion and education as the best means towards noble national ends.

NEWFOUNDLAND'S DAY OF JOY

After a long night of suffering, persecution, injustice, and considerable loss to the fishermen of "The Island by the Sea," the vexed question of the "French Shore" has been settled at last. France relinquishes her rights to any claims on the Newfoundland Coast, both on land and sea. The strife lasted two hundred years and during that time hundreds of poor fisherfolk living on the so-called French Shore have borne insults, have had their property in the shape of nets, boats, twines, stations, etc., destroyed, have faced long, cold, and dreary winters with starvation staring them in the face. Yet they have borne all with a fortitude characteristic of the brave and hardy toilers of the sea. But as the old adage says, "It's a long lane that has no turn," the change has come at last, and the dark clouds of apprehension have vanished, and the day-star of hope, peace, joy and prosperity is about to shine on Terra Nova, and her industrious and hard-working people. In our next issue a lengthy article dealing in detail with the matter will appear from Mr. R. J. Louis Cuddihy, our Montreal correspondent, who is a native of Britain's Oldest Colony, and will, we know, do ample justice to the affair. In the meantime The Register congratulates Sir Robert Bond, Premier of the Colony, and leader of the great Liberal party of the Island, and his Government, as well as the people, on the happy issue of the affair.

THE CHURCH IN STRATFORD

The Register desires to congratulate the Catholic people of Stratford upon the appointment to the important parish of St. Joseph's, announced to-day. Rev. Father McGee, P.P., of Maidstone, is to be successor to the late Dean Kilroy on June 1st. Some seventeen years ago Father McGee was connected with St. Joseph's under the late Dean, and has since been parish priest of Coruna, St. Augustine and Maidstone. He is a pulpit orator of power, has high executive ability, and all the qualifications that make a parish priest respected and loved. He will receive a hearty welcome upon his return to St. Joseph's, Stratford.

PROTESTANTISM AND DIVORCE

The Chicago Tribune of the 13th reports the proceedings of the Mothers' Congress in that city, and gives considerable prominence to the Mothers' denunciation of Protestant ministers who put divorced people through the ceremony of marriage without a qualm of conscience. This scandal is one that affects Canada, as well as the United States, though of course in a smaller degree. Here the law seems to regard the marriage contract as a subject of exploitation, in which the ministers must be reckoned with. The issuers of marriage licenses cannot have all the patronage for that reason. To the participation of the ministers in the proceeds of the marriage crop the Mothers attribute the spread of the divorce evil. More than 500 mothers vigorously applauded the indictment of the Protestant ministers for their indirect encouragement of the divorce practice, made by the Rev. James S. Stone, rector of St. James' Episcopal church; Francis A. Lewis of Philadelphia, and President Mrs. Frederic Schoff of the congress. Rev. Mr. Stone believes that marriage is not a contract but a sacrament. "Let persons who wed real-

ize," he said, "that they are married in the presence of God. Let them not be joined together in a little room with no witnesses by a minister who is wondering how much his fees will be. Such a marriage is like telling them that the marital bonds are not much."

Mr. Stone would have his fellow-ministers follow the lead of the Catholic Church. "In other churches," declared the speaker, "the man or woman who remarries while the divorced wife or husband is alive is excommunicated. It is the Protestant Church and those who have no religion who are responsible for divorce."

Without exception the speakers were inclined to take as much alarm at divorce as Mormonism. Divorce is but consecutive polygamy, whilst Mormonism is the contemporaneous aspect of the institution.

Here in Toronto last week we had School Inspector Hughes pointing out the brighter side of Mormonism and explaining that polygamy is the privilege of the rich Mormon. So is divorce the privilege of the rich Protestant. Our excellent contemporary, The Christian Guardian, took great offence at Mr. Hughes' comparison of Mormonism and Methodism, which he certainly intended to be complimentary. We would like to see the denominational organs of our separated brethren combatting the divorce evil with indignation such as the Guardian displayed over Mr. Hughes' flatteries. Can they fail to see the family likeness between the two evils?

EDITORIAL NOTES

The Osservatore Romano, the organ of the Vatican, has, according to the Rome correspondent of the London Telegraph, in the course of polemics with the Italian anti-clerical papers over M. Loubet's visit to Rome, published an official note in which it says that the Vatican considered the visit as a very grave offence to its dignity and rights. It has, therefore, forwarded to the French Government a formal and energetic protest for the offence it has suffered, and through its representatives abroad has communicated the protest to all the Governments with which it is in direct relations.

Favorite Ottawa Hotel

Mr. John Grimes, so long and favorably known in Toronto through his connection with the Walker House and the Rosin House, is now proprietor of the Windsor Hotel, Ottawa. Under his direction this hotel is steadily making the most of the advantage of its central location and is recognized as the favorite hotel of the capital. Its leading features are the home-like comforts of its rooms and attendance, the excellence of its table and the installation of the most modern appointments throughout. The latest plumbing has been placed everywhere in the building. Naturally the Windsor is becoming the headquarters for Torontonians. Mr. Grimes was exceedingly popular here and his friends make it a point to find him when they go to Ottawa. Catholics from all parts of the Dominion likewise find the Windsor attractive. The Hon. Senator Dever, whose loss makes the latest gap in the Irish Catholic representation in the Senate, put up at the Windsor. Commercial travellers find excellent accommodation and are patronizing Mr. Grimes because they all know the first-class hotel to stay at. The Register can recommend its readers from far and near when they are in Ottawa to make their first enquiries for accommodation at the Windsor Hotel.

STRATFORD

Stratford, May 16.—Rev. Charles E. McGee, P.P., of Maidstone, has been appointed the parish priest of St. Joseph's church, Stratford, successor to the late Very Rev. Dean Kilroy. Father McGee is well known in Stratford and his appointment as successor to the late Dean has met with general approval. His ripe scholarship, kindheartedness and business tact specially qualifies him for the work of this important and progressive parish. Father McGee will have charge of the building and undertaking of the new Catholic church to be built in this city, and his long and successful business experience on church matters will establish this new laudable undertaking on a satisfactory footing.

Father McGee is also a prominent and enterprising worker in Catholic societies and his services will be of especial value to the C.M.B.A. of Stratford, over which he becomes its spiritual head. The C.M.B.A. will be glad to welcome him back as one of its old-time friends and members. Father McGee's appointment to this parish is certainly a deserved one. He has for many years closely identified himself with every prominent and laudable church undertaking and his valuable aid and counsel has been sought by the best people of this province. The Catholic people of Stratford and Protestants alike, welcome an old-time friend, priest, and valuable citizen.

Mr. J. J. Coughlin and Miss Claudine Hagarty, well known in this city, were married in St. Joseph's church on Tuesday, May 10th, 1904. Mr. Coughlin is a popular and prominent barrister of this city, who has made his mark in the world by his genial way and straightforward business transactions. Miss Claudine Hagarty is the youngest daughter of Mr. T. Hagarty, who has become deservedly popular by a host of friends who wish for her and her husband many years of happiness and prosperity. Mr. and Mrs. Coughlin will be absent from home for several weeks, after which they will take up their residence at the corner of Nile and Brunswick Sts.

Our Montreal Budget

The Feast of St. John Baptiste de La Salle, founder of the Brothers of the Christian Schools, was fittingly celebrated on Sunday last. At Mount St. Louis Institute and Mount La Salle the celebration was on a grand scale. The high altars were ablaze with innumerable lights, while the statue of the founder was prettily decorated with flowers and lights.

At Mount St. Louis High Mass was celebrated by Rev. Father Decarie, P.P., St. Henri; Rev. Father Deschamps, chaplain of the deaf and dumb institution, was deacon, and Rev. Father Beron, sub-deacon.

An eloquent sermon was preached by Very Rev. Abbe Lecoq, Superior of the Sulpicians. The music of the choir was of the highest order. In the evening musical vespers were sung and Solemn Benediction given. A large congregation assisted, many notable personages having been invited. The beautiful chapel was decorated with flags, shields, banners and bunting.

At Mont De La Salle the fine singing of the nuncios, postulants, and professed brothers was a feature of the celebration. At Notre Dame church the celebration was also on a grand scale. Rev. Dr. McShane, S.S., delivered an eloquent sermon on Christian Education.

Another terrible fire has swept the Island of Montreal. This time it was St. Henri. Over twenty houses were burned and thirty families rendered homeless. Some narrow escapes from death by jumping took place. It is recorded that a mother with a babe in her arms, and holding the statue of St. Anne, jumped and escaped injury. Several persons were severely burned. The majority of the persons burned out were laborers. The cause of the fire originated from lighted matches which children were playing with in the absence of their parents.

The celebration of the Golden Jubilee of the Foundation of Ville Marie Convent which takes place in June, promises to be a grand affair. A full history of Montreal's great board of health, with the full and concise history of the institution and the noble work of the daughters of the venerable Margaret Bourgeois, appeared illustrated in Saturday's Star, written by a clever Catholic writer, attached to the Star as writer of special topics of a Catholic nature, Miss Katie Hughes, a relative of Archbishop O'Brien of Halifax.

Rev. Mother Mary Delphine, of the Sisters of Providence, died Thursday afternoon at the Hotel Dieu, of pneumonia. Mother Mary Delphine was in her fifty-ninth year. Thirty-nine years she spent in the religious life. Her funeral took place Saturday morning from the Mother House of the Sisters of Providence, and was largely attended. Solemn Requiem Mass was celebrated in the chapel of the institution.

Ex-Governor Boyle, who has been for the past two years Governor of Newfoundland, passed through Montreal during the week en route to the Island of Mauritius, to become Governor of that place. Governor Boyle was a very popular governor while at St. John's, and all classes and creeds were sorry to lose him. The popular demonstration at his departure testified to his worth. In an interview given while here, he said: "I leave Newfoundland with regret."

The cause of temperance is beginning to boom again. The three temperance bodies, St. Ann's, St. Patrick's, and St. Gabriel's, are working hard to further the good and noble cause. What is required is a junior society, to that the young may join after making their First Communion and when they would reach the ages of 16 or 18 be transferred to the adult body. In this way would our temperance societies be on a much stronger foothold and the curse of intemperance be considerably lessened.

The new parish is styled St. James the Major, whose feast is celebrated on the 25th of April. The new parish is formed from parts of the parishes of Notre Dame and St. Joseph. The decree was read in the Cathedral at the ten o'clock service Sunday morning by Rev. Canon George Gauthier. The decree sets forth that the parishioners residing in the undennamed territory of the parishes of Notre Dame and St. Joseph praying to erect the said territory into a separate and distinct parish for the following reasons: The spiritual advantages that would result from the canonical erection of said parish.

That the Gentlemen of the Seminary of St. Sulpice are favorable to the dismemberment of a portion of Notre Dame parish for that end. That the signers of the petition have habitually frequented the Cathedral Church and therein accomplish their religious duties. The absence of any opposition of those interested in the canonical dismemberment of said territory in the parishes of Notre Dame and St. Joseph. That the Canons of the Cathedral Chapter of the Metropolitan Church fully consent that the Cathedral Church be placed at the disposition of the new parish for the object of worship and religious functions.

The territory of the new Cathedral parish is bounded as follows: Towards the north-west, from Atwater avenue to Aylmer along the south side of Sherbrooke. Towards the north-east: Aylmer to Phillips Square, Beaver Hall Hill and Victoria Square to St. James street. Towards the south-east: St. James to Mountain, south-west to C.P.R. to the limits of St. Joseph's parish to Dorchester and south-east on Dorchester to Atwater avenue. Towards the south-west: On Atwater from Dorchester to Sherbrooke street.

His Grace in the decree did not mention who would be the rector of the new parish, but Rev. Canon Gauthier is prominently mentioned for the position. The decree applies only to the French-Canadians, as the English-speaking Catholics located within the new parish will still continue to attend St. Patrick's. The decree will be read a second time on next Sunday. The Archbishop issued a second decree detaching a portion of Notre Dame parish and giving it to St. Helen's parish.

DEATH OF JAMES A. MCGEE

Ottawa, May 16.—(Special to The Register.)—The sympathy of the entire community here has been awakened and the Catholic people especially moved, by the sad death of James A. McGee, son of Mr. John J. McGee, clerk of the Privy Council.

Surrounded by nearly all the members of the family, and within forty-eight hours of his twenty-sixth birthday, he passed away in the Water Street Hospital on Saturday afternoon at 5.15 o'clock.

On Monday morning last Mr. McGee was out horseback riding with a class of pupils from Mr. E. Cardinal's riding school, while galloping at a rapid pace with Mr. Arthur Fitzpatrick, he was thrown from his horse on Besserer street, near Little Sussex street. He struck on his head and was picked up in a semi-conscious condition. He never regained consciousness except to recognize the voice of his parents on Friday last. On Saturday afternoon it was seen that the end was not far off, and the members of the family were sent for. He died from concussion of the brain.

HIS CAREER.

James Aloysius McGee was the fourth son of Mr. John J. McGee, 185 Daly avenue, clerk of the Privy Council. He was born in Ottawa on May 16th, 1878. He was educated at St. Joseph's School, and afterwards attended Ottawa University and the Jesuit College in Montreal. After leaving college he entered the service of the Canada Atlantic Railway.

Mr. McGee was one of the most popular men of the capital and of fine athletic build. He was a brilliant football and hockey player, and for the past two years held the position of captain of the champion Rough Riders.

The capital has lost one of its most respected and ardent supporters of athletics, who was never known to speak of an opponent nor to take an unfair advantage of an adversary. Mr. McGee was also a member of the Ottawa Rowing Club, and was to have been one of the four-oared crew to take part this summer in the Canadian Henley at St. Catharines.

Hundreds called at the family residence, 185 Daly avenue, to express sympathy with the household in the loss of a favorite son, carried off in the bloom of early manhood, and at the threshold of an unusually promising career. Many telegrams of condolence were received from all over the province, particularly from athletic clubs and from the faculty of Jesuit College, Montreal.

Besides his parents five brothers and two sisters survive. The brothers are T. D'Arcy McGee of Fripp, Henderson & McGee, barristers; John of the G.T.R. offices, Montreal; Charlie, who is ranching in South Africa; Frank, of the C.P.R. offices, Ottawa, and Walter of the Bank of Ottawa, Carleton Place. The sisters are Misses May and Lillie, residing at home.

Throughout the city yesterday the sad circumstances of Mr. McGee's death was everywhere referred to and universal were the expressions of sorrow. Among the members of the Rough Riders Club, the Ottawa Hockey and the Ottawa Rowing clubs none could scarcely realize the blow. Mr. R. T. Shillington, who was a life-long friend, said: "There was no more popular or more generous athlete than James A. McGee. He was one of the best specimens of physical development I ever saw. His heart was big, his disposition kind and his character true and noble. He was an upright friend to all."

Mr. S. Ebbes, with whom he was associated for nearly two years, said: "I found in Mr. McGee an exemplary young man—one in whom every reliance and confidence could be placed. I never heard him, even after the hardest football battles, speak an uncharitable word of any member of an opposing team. He was a worthy type of Canadian youth and manhood."

THE FUNERAL.

St. Joseph's Church was crowded to the doors this morning with the friends and associates of the late James McGee, who wished to pay a last tribute to his memory by attending the funeral. The floral offerings were disposed about the bier and along the altar rail, making a beautiful display. Rev. Father Wm. Murphy chanted the solemn mass of requiem, assisted by Rev. Father T. P. Murphy and Rev. Bro. Kuntz, O.M.I. During the offertory the choir rendered with deep feeling the "Veni Jesu, Amor Mi" of Cherubini. Mr. Emmanuel Tasse leading and Mrs. Tasse presiding at the organ.

MANY PRESENT.

Among those in attendance were the Rt. Hon. Sir Wilfrid Laurier, Hon. W. S. Fielding, Hon. Chas. Fitzpatrick, Hon. J. Costigan, Hon. A. Belcourt, Hon. L. G. Power, Hon. R. W. Scott, M. P. Davis, W. P. Davis, Dr. Bell, Dr. Whittear, and the staff of the Geological Survey; the Ottawa Football and Hockey Clubs, W. H. Barry, A. Simpson, A. D. Caron, W. L. Marler, H. Hutcheson, F. B. Hayes, John O'Leary, M. O'Leary, A. Duff, George P. Murphy, Wm. Kehoe, Louis J. Kehoe, E. P. Gleeson, T. F. Clancy, F. E. Fallon, S. Ebbes, J. G. Foley, Michael Kavanagh, Jos. Kavanagh, F. J. Lee, J. G. Power, Dr. O'Brien, Dr. Kearns, P. Connolly, Jno. Foran, sr., Wm. Foran, W. J. Lynch, N. Haycock, J. M. Plunkett, M. J. Gorman, J. R. Booth, Jackson Booth, Fred Booth, James White, Gladwin McDougal, D'Arcy Scott, Welly Bate, R. A. Sims, Wm. Sims, R. Sims, M. C. MacCormac, W. Baskerville, J. M. Courtney, W. H. McAuliffe, R. Gormally, Gordon Henderson, Martin Griffin, Capt. C. H. Panet, J. St. Denis, Lemoyne, Col. Toller, W. L. Scott, A. Power and others.

A third decree detaching a portion of St. James' parish and the Sacred Heart parish and adding them to St. Peter's. The above decrees were read in the churches affected by the decrees. Rev. George Gauthier, a newly-elected Canon, is made the first rector of the new parish. Montreal, May 17, 1904. FELIX.

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The senior classes of Ottawa University were dismissed in order to allow the members to attend the funeral, as the late Mr. McGee was an alumnus of the University.

The chief mourners were Mr. J. J. McGee, father; Messrs. D'Arcy, John, Frank and Walter McGee, brothers; and Messrs. Michael Davis, D. O'Connor, sr., W. O'Connor, P. Baskerville, Arthur Fitzpatrick, D. J. A. McDougal and Fred White.

In token of the deep sorrow of friends and associates, there were many beautiful floral offerings, including: Wreath, Mr. and Mrs. J. M. Courtney; wreath, Mr. Sam McDougal; cross, staff of the Privy Council office; spray, Madge and Clare McCullough and Mabel Ferguson; cross, Mr. and Mrs. J. J. Henev; spray, M. P. Davis; cross, Mr. M. M. and Miss Griffin; football, Rough Riders; wreath, Mr. R. Gormally; wreath, Mr. Gladwin McDougal; sheaf, Mr. and Mrs. W. J. Lynch; cross, O.U.A.A.; cross, Mr. Arthur Fitzpatrick; wreath, Mr. and Mrs. W. L. Marler; cut flowers, Percy B. White; spray, Hector Irwin, J. J. Gallagher, W. T. Davis and H. Pulford; anebor, Col. and Mrs. Coulter; wreath, Mr. and Mrs. H. B. McGivern; spray, Miss Ethel Fleming; cross, Col. and Mrs. Gourdeau; wreath, Miss Edith Power; cross, Mr. and Mrs. A. Power; wreath, Mr. and Mrs. Jno. Roberts Allan; anchor, Baskerville family; cross, Marie Giroard; violets, Marion and Bee Lindsay; pillow, Chateau Vista; cross, Ottawa Canoe Club; cross, Mr. and Mrs. E. St. Denis Lemoyne; wreath, Col. and Mrs. Toller; cross, Morina, Claudia and Monty Bate; cross, Mr. W. D. Hogg; cross, Ottawa Rowing Club; cross, Mr. A. Panet; cross, Mr. and Mrs. Fred White; cross, W. H. McAuliffe; cross, Mrs. W. P. Davis and family; star, Phil and Vera Toller; cushion, Miss Aggie Davis; spray, Miss "Prissy" Davis; pillow, Wamsbee Camp; spray, Ethel and Rossy Chadwick; wreath, Mr. and Mrs. M. P. Davis; wreath, Mr. and Mrs. David McLaren; cross, Mrs. D'Arcy Scott; cross, Mr. and Mrs. Booth; anchor, Geological Survey staff; heart, Mr. and Mrs. Geo. Goodwin; cross, Mr. L. N. Bate; pillow, Mr. J. N. Brownlee; hockey stick, Ottawa Hockey Club; pillow, Mr. and Mrs. H. Haycock and family; pillow, Mr. and Mrs. B. M. Armstrong and family; wreath, Messrs. A. C. and H. Hill; wreath, Hon. W. S. and Mrs. Fielding and family; anchor, Mr. and Mrs. L. A. Cannon, Quebec; star, Misses Alice and Mary Fitzpatrick; spray, Mr. and Mrs. Alex. Simpson; wreath, Mr. and Mrs. D. H. O'Connor; spray, Mr. and Mrs. J. B. Brophy; spray, Mr. Percy White.

Spiritual offerings were sent by Mr. Arthur Fitzpatrick, Mr. H. Tache, Mr. and Mrs. John Henev, Miss Mary A. Scott, Mr. and Mrs. W. L. Scott; Miss Faustina M. Sullivan, Mrs. J. P. Brophy, Mrs. M. O'Gara, Mr. Jas. O'Gara, Mrs. Michael Kavanagh, Mr. James G. Foley, Miss Anna and Mr. Joseph Sadler, Mr. and Mrs. M. P. Davis, Mr. and Mrs. M. J. Gorman, Mr. Ernest Butterworth, Mrs. D'Arcy Scott, Mr. and Mrs. F. Chadwick.

When a needle requires the services of an emery, do not rub the point any more than necessary after inserting it, unless you wish to blunt it. To clean the nickel plate on stoves polish with air slacked lime. It will shine like a mirror. If any spots are obstinate use a piece of fine sandpaper.

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Budget of Hamilton News

(Special to The Catholic Register.)

Hamilton, May 19.—The announcement made at the last regular meeting of the Separate School Board that an endeavor would be made to get the Park Board to do something in the way of providing playgrounds for the children, has met with general approval from Catholic parents in this city. Hamilton is certainly badly in need of playgrounds. Outside of the school grounds there is no place but the streets to play. An editorial which appeared in an Ottawa paper recently just about fits Hamilton's case. It says:

"Ottawa has reached a stage when public playgrounds have become a necessity for the health and development of the children. Years ago when the city was smaller there were numerous unfenced vacant fields and corner lots where the athletic tendencies of the rising generation was satisfied—when the foundations of lacrosse and baseball players and athletes of all sorts were laid. But to-day it is different. Except at the outer edge of the city there are few vacant properties, big or small, and these where they exist are, according to law, fenced in and trespassing is forbidden. The boy and the girl have now to take to the streets, or go long distance to the few play-places which exist. Questions of municipal ownership, telephone franchises, etc., all important, but they are not more important to the future of the city than the question of what to do for the children."

It is generally recognized that clean athletics, clean play, go a long way towards keeping a boy morally decent. That being the case, it is in the direct interest of the city apart from any other question involved, to see that all possible influences towards morality are provided. As a matter of self-protection, the city should have playgrounds.

There are parks here for show and nothing else. In the race to beautify the city the children have been forgotten. It is very improbable that anything will be done this year in regard to the improvement societies and people paid a little more attention to the needs of the children. The Separate School Board might consider the idea of converting the school grounds into play grounds after school hours for the time being. Certain hours could be laid aside and by paying the caretaker a few dollars extra there would be a proper supervisor. It is not likely that the school property would be injured.

CLOSING OF MISSION

The two weeks mission at St. Lawrence's Church which has probably been the most successful ever held there was brought to a close on Sunday evening last. It was announced as the closing of the men's mission but women were not excluded and the church was filled until its seating capacity was taxed. Rev. Father O'Bryan preached the closing sermon and the papal blessing was given. The baptismal promises were renewed and Benediction of the Blessed Sacrament was celebrated. Rev. Fathers O'Bryan, Doherty and Devlin are the priests who were in charge and their efforts have certainly been successful of good results.

At 3 o'clock in the afternoon all the Catholic societies of the city assembled at the quarters of the C. M.B.A., James street south, and marched from there to the church. Benediction of the Blessed Sacrament was celebrated by Rev. Father O'Bryan, who also delivered a most appropriate discourse. He spoke particularly for the benefit of the societies. The St. Vincent De Paul was a distinctively Catholic society and doing a grand and noble work. The A.O.H. was also a fine society. He eulogized the C.M.B.A. and I.C.B.U. It was a crime for any man to die and leave his family unprotected and these societies were provided for the purpose of looking after our beloved ones when the father died. It was the duty of these societies to extend the influence of the Church, increase its power and win souls for Christ. A practical Catholic could not be selfish. The reverend speaker deplored the fact that some Catholics many of them connected with Catholic societies, neglected their Easter duties and had not one particle of a practical Catholic about them. These societies should have something in them to awaken Catholic loyalty and ever practice charity. The indifference of many Catholics was largely responsible for the popular ignorance in regard to the church. In conclusion he exhorted them to pay particular attention to charity, to practice the religion faithfully and to never do anything that would reflect on their Christian citizenship.

PREPARING FOR CORPUS CHRISTI

The Feast of Corpus Christi, one of the most important observed by the Catholic Church, and which falls on Thursday, June 2nd, will be fittingly celebrated in all the Catholic churches the following Sunday, and more particularly in St. Mary's Cathedral. A beautiful temporary altar was erected on the convent lawn last year and a procession of the bishop, priests, altar boys and people took place. Benediction of the Blessed Sacrament took place in the convent grounds. The affair this year will be along the same lines but on a more elaborate scale. It is likely that the Catholic societies will take part. Preparations for the event are being made and further announcements concerning it will be made shortly. A large class of children will make their first Holy Communion on that day also.

COLLECTION FOR ST. JOSEPH'S

The Sisters of St. Joseph's Hospital will take up a collection at each of the masses in the Cathedral next Sunday. This was announced at each of the masses last Sunday. In the past three years only three donations of any note have been made to it. Ex-Mayor Tuckett gave a thousand dollars to install an elevator; Father Hinchey left \$500 and Father Lynch \$250 to it. There were about 500 patients or more in the institution last year, and about one-fifth of these were not paid for. The grant for these is 39 cents a day while it takes 69 cents per day to maintain them. Of the past three years only three donations of any note have been made to it. Ex-Mayor Tuckett gave a thousand dollars to install an elevator; Father Hinchey left \$500 and Father Lynch \$250 to it.

CONFIRMATION AT ST. LAWRENCE

A class of about 110 children were confirmed at the children's mass at 8 o'clock at St. Lawrence's church last Sunday. Bishop Dowling officiated at the mass and also confirmed the children. Appropriate prayers were recited and hymns sung before the ceremony. Like the children who made their first communion last Sunday the boys were dressed in black and the girls in white. They all occupied the centre pews at the front. The scene was quite pretty and impressive. Members of some of the Catholic societies approached Holy Communion at this mass.

BLESSED THE CHILDREN

At 3 o'clock on Thursday afternoon last, Ascension Day, an edifying spectacle took place in St. Lawrence's Church, when the children of the parish were blessed. The school children attended in force and all the smaller children were carried there by their mothers. There were so many babies that it would make one wonder where they all came from. Rev. Father O'Bryan gave a blessing for the children in general and a special one for the sick and invalid ones. He spoke to the mothers on the necessity of bringing their children up in the love and fear of God. Benediction of the Blessed Sacrament took place afterwards.

DEATH OF CITIZENS

A highly respected resident of this city passed away last week in the person of Mr. Daniel Foley. Although ill two years, death came suddenly. He formerly worked for the Cataract Power Co., and more recently with the Campbell Pottery Co. His wife died about five years ago. He leaves no family. Three brothers, Maurice, Michael and John, and two sisters, Mrs. P. Miller, and Miss Mary, also survive him. The funeral took place Monday morning from his late residence, Hannah and Aurora streets, to St. Patrick's church, and thence to Holy Sepulchre Cemetery.

NOTES

Rev. Father Hauck, rector of St. Joseph's church, was taken to St. Joseph's Hospital last week. He is not seriously ill and his friends hope to see him around shortly.

Our Mother's Month

Our mother's month is with us once again. And loyally her children gather round. While prayer and sacred melody resound, Filling the evening air with glad-some strain; Her praises lisp in loving song proclaim, Devoted hearts may still on earth be found To honor her whom God Himself has crowned. The Queen of Heaven, eternally to reign. Oh happy hours! Oh wisely portioned time! How wisely later years will surely prove The youth or maid now kneeling at her shrine Will find in her a mother's tender love. And should he, tempted, stumble in the way, Not lost that child who loved to keep the May.

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GIVING STRENGTH & VIGOUR

The Late Sister M. St. John.

(Special to The Register.)

St. Catharines, May 17.—Sad, indeed, were the circumstances which surrounded the death of Sister Mary St. John of the St. Catharines Community of the Sisters of St. Joseph, which occurred early on the morning of Saturday, May 6th. Until a week from the preceding Friday the devoted Sister had performed her accustomed duties in St. Catherine's School, though for some time previous she had been rather weak and unfit for teaching, but her active and unconquerable spirit refused to yield to the call for rest and quietness. On her return to the convent, however, on the evening of Friday, the 29th of April, she was simply forced to retire to her bed and pneumonia soon set in and, though her final sufferings were of but a week's duration, they were severe and painful, but were borne with a patience peculiar to the Sister herself.

Sister St. John had been in St. Catharines for years, during which time she had been in charge of the Entrance class of St. Catherine's School on Lyman street. As a teacher she was eminently successful, and her work in connection with such class was very painstaking and persevering to such an extent that seldom could it be said of her that she had sent a pupil into the examination room who had not done justice to the teacher, to the school, to the Catholic religion and to the pupil herself. She was respected by all the teachers of the public schools of the city and by her pupils she was loved with a love such as is accorded only to teachers who implant in the hearts of children the principles of true Christian charity and teach them, not only by word, but by examples of forgiveness and of self denial.

Not only as a teacher was she honored and esteemed, but in her visits to the poor, the sick and the afflicted she earned for herself a remembrance to which none can attain save those who are ever ready to sacrifice themselves for the benefit and advancement of the lives and conditions of others. But such, in reality, was the life led by Sister St. John and those who loved and honored her in life now mourn for her, but mourn with none but purely Catholic feelings.

At the High Mass on the Sunday succeeding her death Rev. Father Bench, curate of St. Catharines' Church, preached a brief but fitting sermon, in which he paid a tribute to the life of the deceased Sister and spoke of her sterling qualities and the eagerness and zeal with which she had performed the duties of her sacred calling.

The funeral, which was held on Monday, 8th inst., was one, the likes of which has seldom ever been witnessed in St. Catharines. At nine o'clock a solemn procession was formed at the convent door and headed by a cross-bearer, attended on either side by an acolyte, slowly and sadly filed into the church in the following order: The Sanctuary boys of the church, dressed in white, crimson and black; Very Rev. Dean Morris, Rev. Father Traylor, of Port Colborne, Rev. Father Sullivan, of Thorold, Rev. Father Smyth of Merriton, Rev. Father McCall of St. Mary's church, St. Catharines, and Rev. Father Bench. Then came the casket borne by M. J. McCarron, C. J. Murphy, M. Y. Keating, County Crown Attorney Brennan, members of the Separate School Board and P. J. Bench and James A. McSloy. The Mother Superior and the Sisters of the community bearing lighted candles and the relatives of the deceased Sister, Mr. John O'Regan of Oshawa, her brother, her brother, and her sister, Mrs. McKeown of Philadelphia, followed the mortal remains. From the convent door to the door of the church was stationed the pupils of Sister St. John, dressed in black with white veils, who formed as it were, an avenue through which the whole procession passed. The DeProfundis and other psalms were chanted by the priests and while going up the aisle of the church Father Traylor sang the Sub Venite.

Arriving at the altar Dean Morris chanted a Solemn Requiem High Mass, at which Father Sullivan acted as deacon and Father McCall as sub-deacon. Father Bench was master of ceremonies and Father Traylor, who is an excellent musician, took charge of the choir. The mass was attended by a very large congregation and the solemnity of the occasion added greatly to the grief which was evident throughout the whole church.

The Mass completed, the funeral proceeded to the Grand Trunk station, whence the body was taken to Toronto, where interment took place in St. Michael's cemetery. The remains were accompanied by the relatives, the Mother Superior, five Sisters, Very Rev. Dean Morris, County Crown Attorney Brennan, M. J. Carron and M. Y. Keating, representatives of the Separate School Board. Nor was she, who is gone, forgotten by the Board of Separate School trustees. Her merits had been well known to them and they had insisted upon her being stationed in St. Catharines and being given charge of the Entrance Class and her successful work had not escaped their attention. At the meeting of the Board held on Wednesday the following resolution was introduced and unanimously carried: "Moved by M. J. McCarron, seconded by M. Y. Keating, that this Board desire to place on record their deep and sincere regret at the loss which has been suffered by the Community of the Sisters of St. Joseph by the death of Sister M. St. John, who for the past six years has had the charge of the senior class at St. Catherine's School in this city. That the death of Sister St. John is keenly felt and deeply deplored by the Board, for the reason of the fact that during all the time she had been here as a teacher she has commended herself to us by her kind and lovable disposition as well as by her marked ability in imparting to the girls under her charge the knowledge, both religious and secular, necessary to fit them for their duties in life. That we feel assured that her loss will be felt by all the Catholic people of the city, to whom she was so well known and by whom she was

so highly esteemed. That we extend our heartfelt sympathy to her sorrowing Sisters in religion as well as to her own relatives, who have now nothing left of her but the memory of her good life, her patience in suffering and her happy death.

That the secretary of the Board is hereby instructed to send copies of this resolution to the Mother Superior at St. Catharines and also to the relatives of the deceased Sister.

International Stock Food Company.

Readers of The Register will be interested in the following announcement of The International Stock Food Company as a consequence of the recent great fire in Toronto, by which the company's plant was completely destroyed, on the night of the 19th ult. The Company at once arranged to carry on their summer business in temporary quarters at the Granite Skating Rink, a building containing a large amount of floor space and available for the summer.

During the time the International Stock Food Company have been located in Canada they have found the demand for their line so heavy that they felt fully justified in purchasing a large factory, but owing to the heavy demand for factories in Toronto at the present time, it was almost impossible to obtain premises large enough for their purpose. They have finally succeeded in closing negotiations for a three-story and basement building, having a frontage of 121 feet, on Yonge street, the principal business thoroughfare of Toronto. It is 120 feet deep and will give room to instal a plant three times as large as the one destroyed in the recent fire. Their office will occupy one-half of the ground floor, this large space being necessary to accommodate the rapidly increasing office staff. The shipping facilities are exceptionally good and the new factory will be a model of its kind as well as by far the largest in Canada.

While the entire stock of Dan Patch lithographs and International Stock Food copies of each, and are now in a position to send copies free of charge to any of The Register readers who will write and answer the questions, Where did you see this notice and how many head of stock have you?

Barrie Correspondence

Rev. Father O'Donnell of Toronto was a guest of the Very Rev. Dean Egan last week.

The C.M.B.A. held an open meeting last Thursday evening in their hall, which was well attended. Most pleasing addresses were delivered by Very Rev. Dean Egan and Mr. J. J. Behan, Grand Secretary of the Society.

A retreat of three days, beginning the last Thursday in May and ending the following Sunday, is announced to take place for the young ladies of the parish, its chief object being to recruit new members for the sodality. Rev. Dr. Kidd of Penetanguishene will conduct the ceremonies.

The Late Rev. Father Tiernan

London, May 11.—Yesterday morning the remains of the late Rev. Father Tiernan, parish priest of Mount Carmel, and formerly rector of St. Peter's Cathedral in this city, were laid at rest in the Catholic Cemetery at Mount Carmel.

His Lordship Bishop McEvay and a distinguished gathering of priests were present, and the church in which the Solemn Requiem Mass was offered was filled to overflowing with a sorrowing congregation. The members of the priesthood who gathered to pay a last tribute to their beloved co-worker, were Rev. Fathers Doherty, Ridgetown, Connolly, Ingersoll, Roman, Parkhill, Corcoran, Seaford, West, St. Thomas, McGee, Aylward, rector of St. Peter's Cathedral, London; McKeon, rector of St. Mary's Church, London; Costello, Sarnia; Philip Gnam, Wyoming; John Gnam, Hesson; Loiselle, French Settlement; Hanlon, St. Augustine; McCormick, Ashfield; McEa, Goderich; Pinsonneault, Clinton; Hays, Sandwich College; Dunn, Parkhill; John Brennan, Corunna; Foster, Bothwell; Hotchkiss, Woodley; two Franciscan fathers from Chatham, and several other priests.

TENDERS FOR COAL, 1904

Sealed tenders, addressed to the Provincial Secretary, Parliament Buildings, Toronto, marked "Tenders for Coal" will be received up to noon on Monday, May 23rd, for the delivery of such quantities and qualities of coal in the sheds of the following Provincial institutions, on or before the 15th of July, next, viz.: Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg, Orillia and Penetang Asylums; also the Central Prison, Mercer Reformatory, Deaf and Dumb Institute, Belleville, Blind Institute, Brantford.

Specifications of the qualities and quantities of coal required and forms of application may be obtained on application to the department, or from the Bursars of the respective institutions. Tenders are to specify the mine of origin and the quantity of respective kinds of coal, and furnish evidence on delivery that the coal is of origin specified, free mined and up to standard of trade grades. Delivery subject to satisfaction of officers of Department of the Provincial Secretary, who may require additional deliveries, not exceeding 20 per cent., up to 15th of July, 1905. Tenders will be received for the whole quantity specified, or for the quantities required for each institution. An accepted check for \$500 payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer, and two sufficient sureties will be required for the due fulfillment of each contract. The lowest or any tender not necessarily accepted.

J. R. STRATTON, Provincial Secretary, Parliament Buildings, Toronto, May 13th, 1904.

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Monday evening the coffin was carried from the residence of the late priest to the church, where it laid in state till Tuesday morning at 10 o'clock. At that hour the ceremonies of the solemn requiem high mass were begun, all the assembled priests reciting the beautiful office for the dead. At the conclusion of the office, mass was celebrated by Rev. Father Brennan, of St. Mary's, assisted by Rev. Father Aylward, as deacon, and Rev. Father Powell, as sub-deacon, Rev. Father Egan acting as master of ceremonies. In the sanctuary, and attending Bishop McEvay were Vicar-General Munier, of Windsor, and Rev. Father Devlin, S.J., of Montreal.

The sermon was preached by Rev. Albert Moran, of Irishwain, and he referred in appropriate terms to the noble life and work of Father Tiernan, the congregation being visibly affected. Among the floral tributes were a beautiful crown sent by ex-Mayor John W. Little, of this city, and a handsome harp of lilies and roses from the Irish Benevolent Society of London.

Bishop McEvay has appointed Rev. Father Daniel Foster of Bothwell to be parish priest of Mount Carmel, to succeed the late Rev. M. B. Tiernan. Father O'Neill, assistant at St. Thomas, will take the place vacated by Father Foster in Bothwell, and Father Perron of Stoney Point goes to St. Thomas. Father McGee's charge in Maidstone will be taken over by Father McCabe, now of Lasallette, and Father John Gnam, now of Hesson, goes to Lasallette.

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The Religious Crisis in France

(Count de Mun, in The National Review.)

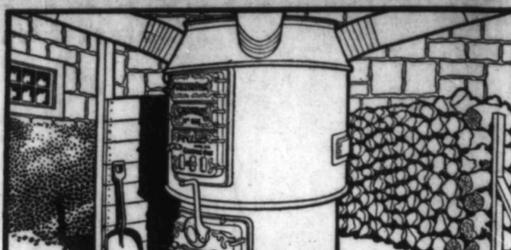
When, last year, the National Review did me the honor to invite me to write an article on the subject of the religious crisis which agitates France, I was, to my great regret, unable to give an immediate assent to its kind request. I now, after an interval of several months, propose to discharge the debt which I then contracted; and though, perhaps, I owe an apology to the Review and to its readers for my long delay, I have, nevertheless, certain reasons for congratulating myself on my procrastination. The political situation in France is now, so far as the religious struggle is concerned, far more sharply defined than it then was. The march of events, which could have been foreseen a year ago by any one who was in a position to follow closely the natural development of affairs, enables me to-day to substitute arguments based on actual facts for the conjectures which I should then have had to make in order to make myself intelligible to the English public. After stating what those events are, I shall attempt to demonstrate their logical connection, to examine their cause from the point of view of history and philosophy, and to discover what their probable consequences will be. I shall hope thereby to establish the fact that the struggle which is maintained in this country by the Catholics with the support of the really liberal section of the intellectual community far transcends the bounds of a purely political conflict and deserves the sympathetic attention of all foreigners who take an interest in the future of Christianity.

I do not deceive myself as to the difficulties attendant on the task which I have undertaken, for I know how different are the mental attitude, the manners and customs, and the intellectual habits of England and France, which, though they have become so familiar with each other owing to their geographical position and the relations produced by continual contact, are yet so widely sundered by their character, their historical development, and their social conceptions. I hope I shall not offend the readers of the National Review by saying that ignorance, more especially of the conditions in which the religious life of the two nations develops itself, is as great on one side of the Channel as on the other; and that many Englishmen, even among those who are animated by the most sincere Christian spirit, and perhaps even Catholic Englishmen, have failed to understand the character of the struggles to which, in the last few years, that development has given rise. That inability to accurately appreciate the position is, in my opinion, the outcome not only of the erroneous view of certain facts which is entertained by the press, but springs from a remoter and deeper source: namely, from insufficient study (which need not surprise us in the case of Englishmen, inasmuch as very many Frenchmen are in the same boat) of that event, so great and so complex both as regards its causes and its effects, which, from the point of view of philosophy and social science, dominates the whole of our history: I mean the Revolution of 1789. In the course of this article I shall more than once have occasion to insist on the fact that the domination, for in my view it lies at the very root of the question under consideration and alone can make clear the meaning of what is happening and threatens to happen in the religious world of France. For the sake of clearness I must begin with a statement of the facts which have given rise to such a commotion in our midst.

It is in this connection that the delay of which I have unintentionally been guilty has been actually advantageous; the facts can now be more clearly stated. Last year, at the time when this Review asked for my assistance, two particularly striking events had attracted its attention and that of the English public in general. One was the recent passing of an Act dealing with the religious which had been introduced and championed in both Chambers by M. Waldeck-Rousseau, the President of the Council, whereby the religious Congregations were removed from the operation of the general law, and were subjected to special treatment; the other was the outburst of an excessively lively spirit of resistance, provoked by an abusive interpretation of that Act, and which, more especially in the Breton Departments, where religious faith is still an extremely active force, went so far as to give rise to violent conflicts with the authorities and with the armed forces which were summoned to assist them. I will examine each of these events in turn, and then will proceed to show how far more serious for the Catholics the situation now has become.

The mere fact that a law dealing with associations was a necessity in France suffices to prove the existence of a state of affairs which is peculiar to my country, and is calculated to surprise many of those who, like the English, are accustomed to the various features of corporate life. At the very outset the influence of the French Revolution shows itself. Its chief social characteristic manifested itself in the establishment of the principle of individualism, and by the violent destruction of all organized bodies of spontaneous growth; and the religious associations, which are nowadays designated by the name of "Congregations," had less chance than any of escaping the results of the sweeping measure. For the reason that in the course of the first members of the Constituent Assembly the feelings awakened by the philosophical doctrines of the eighteenth century allied themselves to the general mad passion for universal leveling.

All associations were abolished by the Revolution. A few years later, when the reorganization of the new France was effected, the penal code gave the final sanction to the individualistic regime by a clause which prohibited all meetings of more than twenty persons. Corporate life, which for centuries had been as powerful and as productive in France as in the neighboring countries, was thus destroyed; and therewith disappeared the Province with its distinctive characteristics, the Commune with its special organization. These institutions were forms of corporate existence in its political as-



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pect, just as the monastic association was its religious manifestation. I say that it was destroyed, but I ought to say that it was left in a state of suspended animation, for it is not in the power of man to abolish forever the effects of a natural right and of one of the inherent needs of humanity. Events soon proved the truth of this statement. The religious associations, for the reason that they answer to the requirements of certain characteristics of the Christian soul, in which faith lights the mystic flame of a spirit of self-sacrifice and devotion, were the first to reappear, even before the revolutionary storm had completely lulled; and soon, by degrees, as the work of reconstituting the social edifice proceeded, the necessity of providing for the requirements of the homeless poor and for popular education, which had become almost entirely disorganized, induced the newly constituted authorities to seek their aid. To do so was one of the earliest acts of the First Consul. It is true that the laws which dissolved the associations were not formally abrogated; they merely became a dead letter, purely by reason of the moral and political circumstances of the age; and nowhere is it better understood than in England, where so many ancient statutes exist and nominally have the force of law, but in reality have ceased to exert the slightest influence, that desuetude may be tantamount to abrogation.

But how did it come to pass that in the new society, the product of the Revolution, these moral forces came so promptly to the assistance of the religious associations? Under the old regime, in which the Catholic Church and the Monarchy were so closely allied, politics and religion were intimately connected with each other. The king gave effect to the laws of the Church in his character of lay bishop, as the saying was, and monastic life, as everything else, was under his control. The ecclesiastic, bound by his vows as regards both spiritual and temporal matters, suffered a form of disfranchisement which was almost equivalent to civil death; consequently, he was not a citizen in the sense in which others were citizens. The mighty blast of liberty, which swept away those institutions of a past age which had been undermined by long existing abuses and by the influence of the new doctrines, were bound to destroy the old conception of the religious life. The civil constitution of the monastic orders collapsed at the same time as all the other institutions of the old regime. In the eyes of the new society the members of religious bodies were simply citizens, subject, like others, to the general law and, consequently, endowed with the rights and the liberties which belonged to all other members of the community. It is perfectly clear that one of those rights is the right to live with others and to pray with others, to accept certain retrospects which are absolutely essential to a clear comprehension of the subject. As I have already remarked, the religious Congregations were not the only victims of the individualistic doctrines proclaimed by the Constituent Assembly of 1789. At the same time, and under the influence of the same ideas, the ancient structure of the provincial and communal organization which had been gradually undermined by the centralizing, monarchial government, began to make room for a new administrative system, under which the state exercised control over all the elements of national activity. At the same time also the corporations of artisans, the nature of which had been only too completely altered by the interfering action of the royal power, lost their ancient influence by reason of the introduction of a system of control conceived solely in the interest of the Crown and were utterly suppressed; the working classes being deprived even of the liberty of meeting and taking steps to protect their common interests, the legitimacy of which the State refused to recognize. This was so utterly contrary to the ordinary natural rights of humanity that just in the case of the laws which violated the liberty of conscience, it

was inevitable that the necessities of social life should immediately have their revenge. But whereas the spontaneous energy of religious faith and the pressing demands of charitable and educational needs soon sufficed to resuscitate the religious associations, in the economic world the revival came but slowly, for the reason that it was hampered by the existence of an unending state of war, by the resistance of successive governments in whom it produced an uneasy feeling, and by the opposition of the industrial magnates whose interests it threatened. The revival came nevertheless, and proceeded to develop an ever-increasing vigor as and when the struggles to which the organization of labor gave rise rendered such development necessary. I shall not dwell upon the history of these social movements with which England has been made familiar by the rise of trade unions; to do so would be to go beyond the bounds of my present subject. All that it is necessary to establish is the fact that, by virtue of the inherent strength of the natural rights of mankind, the freedom of economic association again became a recognized institution and vindicated its rights before the legislature. It was for the first time tentatively recognized by a law passed in 1864, and received its definite legal sanction in 1884. All other civil associations were still for a long time forbidden; and it was only in 1901 that the general freedom of association was partially established and organized by law. I say partially, for here we touch the kernel of the question, and the law, which might have been a charter of liberties for all citizens without distinction, was in reality a proscription enacted directed against a whole section of the community; so much so that it can far more fairly be described as a law directed against the Congregations than as a law dealing with the right of association. What was the reason, and how did it come about, that the recognized right of all citizens was refused to the religious orders? It will be my task to try to supply the answer to this question.

For the sake of clearness I must begin by explaining to my readers the legal position occupied by the Congregations three years ago when the new law was introduced. The Legislative Assemblies at the time of the Revolution, carried away by their hatred of Catholicism, which was made manifest at the very outset of their labors and subsequently led to the commission of so many excesses, did not limit themselves to the abolition, as a natural result of the new principles, of the civil consequences of the vows pronounced by the religious orders. They first suppressed the monastic orders and then abolished all Congregations, not even excepting those the members of which were not bound by any perpetual vow and did not belong to the ecclesiastical profession. It is unnecessary for me to recall the sanguinary persecutions which accompanied these proscription edicts; the recollection of them is fresh in the memory of all. But in spite of it all, the imperious call of the Faith, and the irresistible attraction possessed by the most sacred of rights, soon brought about the resuscitation of some of the proscribed Congregations and that, too, in the very centre of persecution. I have pointed out here, as soon as the social reorganization of the country took place under the guidance of Bonaparte, the sovereign authority hastened to have recourse to their assistance in order to provide for the care of the sick and for the education of the children of the poor. Both these influences gained in intensity under the various forms of government which followed during the course of the nineteenth century, with the result that, as the needs of modern society made unceasing demands for fresh forms of self-sacrificing devotion, the Congregations, both male and female, continued to multiply. In some cases they attached themselves to institutions which existed under the old regime; in others they formed entirely new bodies; but in every case they consecrated themselves to devotional exercises, to almsgiving, to charity, to education, and to the work of healing; a large number devoting their zealous activities to distant mission fields in the French colonies and in those of other countries where their services were readily and gratefully accepted. Nothing is more creditable to humanity, nothing proves more clearly the vital energy of religious faith, than that fruitful harvest of admirable work which was reaped on a soil which so recently had been devastated by such a frightful storm. It has often been pretended in the French Chambers and in the press that these manifestations of energy were enabled to justify in the place only in consequence of a mistaken spirit of toleration, inas-

much as the Concordat, which was signed in 1801 by Pope Pius VII. and the First Consul, forbade the reconstitution of the Congregations which had been dissolved by the Revolution, by the very fact that it did not expressly contemplate such reconstruction. But that is a gross error and a deliberate misreading of the documents. As a matter of fact the first article of the Concordat of 1801 specifically states that "the Catholic religion shall be freely exercised in France." Now the liberty of the Catholic Church is complete and whole only if it can, free and untrammelled, fulfill its mission in its entirety, and if it is, as a necessary consequence, supplied with all the organs which it requires in order to be able to do its work. Another conception of liberty would amount to a complete negation of its existence; for the fundamental condition of liberty is freedom to make use of that liberty. If it is the fact that the existence of the religious orders is not an essential feature of Christianity, it is, at all events, as far as the Catholic Church is concerned, a natural product of her teachings and a necessary factor in her organization; and this was so ever since the earliest centuries of the Christian era. I hope I shall have no great difficulty in making even my Protestant readers understand the object and the legitimate nature of those orders when I try to reply to the accusations leveled against them by their enemies in France. Looking at the question solely from the point of view of liberty, I say that the Catholic Church is obviously a better judge than her adversaries as to what factors constitute the sum-total of her essential properties. The celebrated Portalis expressed this fact very neatly in the speech which he made in the Legislative Assembly when he presented the new Concordat in the name of the First Consul. "When a new religion is sanctioned of an old one is maintained, the control which is exercised over it must be in accordance with the principles of that religion. The wish that is manifested and the power which it is desired to claim to arbitrarily improve religious ideas and institutions constitute a pretension which is contrary to the very nature of things."

Those words have an honest ring which proves that they were spoken in good faith. At the very moment when the discussion of the question of the Congregations was begun in France, Pope Leo XIII. affirmed in an important document not only his affection for those institutions, but also the reasons, founded on principles and on facts, which both justify their existence and make it an essential condition of the free exercise of the Catholic religion. After that I think the question ought to be regarded as settled. This is the first most important observation evoked by pretensions based on the silence of the Concordat of 1801 which is used as a weapon against the religious orders.

(To be Continued.)

The Catholic Clergy and Elections

London, May 7.—The correspondent of The Times at Paris says: Mgr. Lacroix, Bishop of Tarentaise, in a letter to the clergy of his diocese, has given an account of an audience granted him by the Pope on April 17th. Among the questions discussed was whether the clergy should intervene in electoral conflicts. There were differences of opinion on the subject even between the Bishops themselves, some advising abstention, others intervention. Mgr. Lacroix was among the former, basing his attitude upon instructions by Leo XIII. He now has received similar counsels from Pius X. in almost the same terms. The Pope added: "When I was Bishop of Mantua, and afterwards Patriarch of Venice, I found that conflicts between the Pope and the parish priests almost always originated in some question affecting election of a parish priest. The faithful are very susceptible and suspicious when a priest is tempted to encroach upon their independence in order to induce them to vote a particular way, and above all, when he is so imprudent as to approach them after the elections with having cast votes for the wrong side he arouses bitter animosity, which infallibly compromises his sacred functions." "Nothing could be more laudable on the part of the priest than to take advantage of his rights as a citizen to vote in accordance with his conscience, but if he should, unhappily, rush into the electoral fray he will soon lose that esteem and sympathy which he needs for the fruitful exercise of his spiritual mission. This is the application of the Italian priest, but to the clergy of all countries in which universal suffrage is in force."

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TO THE GENERAL PUBLIC
Owing to the increased price of flour and the other materials necessary for making bread, and also being interested in the cost per loaf, I had an interview with Mr. H. C. Tomlin, proprietor of the Toronto Bakery on Bathurst St. relative to the price. Mr. Tomlin told me as far as he was aware there was no intention to increase the price at the present time, and he also said he hoped flour would not advance higher, making it necessary on his part to increase the cost per loaf. I was very pleased to know this as I use Tomlin's Bread in preference to others, some of which are very good. Signed, A CITIZEN.

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PRINCE CHARMING
"Oh!" said the young girl, sitting amongst the apple trees in the orchard, "now that I have finished with school, I am going to have such a lovely time, and bye and bye, when I meet Prince Charming, a still lovelier time, for then I will have a grand house and a carriage and—"
A shower of apple blossom petals broke the thread of her dream.
Inside, over a hot stove, mother, too, dreamt dreams of the future. "Why should I call the child in to help me with the cooking?" she whispered softly to herself. "The coming years, when she has a husband and children to look after, will bring her work and care, and it's little enough I can do in the meantime but to let her have a real good time."
So mother continued to toil amongst the pots and pans, scolding the heat and discomfort of the kitchen on a broiling day, as is the way with mothers.

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For a number of years the young girl found life a veritable garden of sweet, smiling flowers. Then a fierce storm came out of the West, blowing with such force that in a few hours the old home lay a ruin and the apple orchard a waste. On the night of the storm father died, and mother—poor, tired mother—stayed behind only a little while longer.
Friends gathered round the young girl with offers of "good advice," which good advice, translated, generally read "Something is sure to turn up." "You will get on, somehow." Alas, good advice fails to go far in paying for bread and butter, so presently the young girl decided to go out into the big world and fight for a place for herself.
With a slight knowledge of many things, and a thorough knowledge of none, she found the art of earning a livelihood a more difficult matter than she imagined for to the right and to the left stood companies of women possessed of knowledge of how to do one thing well, by companies of men skilled in various arts and crafts.
In the old house, amid the apple trees, there had been room for sentiment. Among her fellow toilers the young girl speedily discovered that sentiment has no market value.
By the time she had learned through sore and sad experiences that the market is not going to pay for a badly cut skirt, on the ground that the worker is a poor orphan, lines had gathered around the blue eyes, gray hairs had forced their way amongst the threads of brow. At the chance remark of an acquaintance, a chance remark spoken, not unkindly, simply, "A blush rose beneath the brim of your hat is scarcely suitable now, dear," the young girl awoke suddenly to a realization of the bitter truth. She had grown old waiting for Prince Charming.

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Once, just once, she had caught a glimpse of his plumed hat as he rode along the highway, in the distance, and on that occasion she had made a mistake in her work, with the result that at the end of the week her small wages were still smaller.
For a space the woman (the young girl no more) went bitterly. Then, collecting her forces, she resolved to start afresh to build up, by the work of her own hands, unaided by Prince Charming, the little home, on whose walls might hang the pictures of the tokens women love to gather on the journey through the world. Then, leaving the dream in the company of the blush rose, she went away into a country town. Here she toiled early and late at a work requiring much attention, and in course of time, feeling sure that her feet stood on firm ground, she opened a tiny cake shop.
And the cake shop proved a great success, for the woman wrought, not as before, merely to fill in time while awaiting the advent of marriage, but with a fixed purpose. In

the old days her work had fluctuated in quality. It fluctuated no longer, for if the cakes were light on Monday they were equally light on Saturday, and her clock kept correct time.
One day, when she was engaged in lifting fragrant spice loaves from their tins on the counter, a shadow fell across the threshold of the shop, the shadow of the Prince who had colored her dreams.
"Oh, why," cried the woman, with a break in her voice, "have you kept me waiting so long, so long until my hair has grown gray, and the color has left my cheeks forever?"
"In the little wood at the foot of the hill," said Prince Charming, with a smile, "I have been waiting for years, through green summers and white winters, until you learnt—how to make bread."—Arrah Luen, in the Catholic Press.
This Has Tested It.—Time tests all things, that which is truly lives; that which is inimical to man's welfare perishes. Time has proved Dr. Thomas' Electric 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.
Hardships and sorrows are oftentimes the fires which burn out the dross of selfishness from human hearts.
Every member of the human family is at some point on one or other of these two journeys—from God or toward God—where are you?

(ALL RIGHTS RESERVED)

THE LOVE STORY OF ALISON BARNARD

BY KATHARINE TYNAN

(Author of "The Handsome Brando," etc.)

CHAPTER XV.—Continued.

Alison put her hand over Mrs. Donegan's.

"There is no news of Kitty?" she asked.

"Never a scree. She was three months gone last Thursday."

"There must be some reason; we shall soon hear. Sir Gerard Molyneux has written to New York."

"God reward him! Sometimes I think she's dead. If I could be sure of it I'd be happier in my mind. 'Tisn't so hard if you knew they're dead and in heaven; 'tis only yourself has to bear the trouble then."

She lifted her face and a pale light of resignation lay upon it.

"Sure, I can leave her to God," she said. "He won't let anything happen to her. Let alone she was always a good girl. I once knew a poor woman that lost her little girl in Dublin. It was a little bit of a thing, and it strayed from neighbor's childer it was left in the care of. Tale nor tidings of it she never heard. She used often to say that she's the happiest woman alive if she knew 'twas dead it was."

"Tramping the country and towns she did with a basket, looking in everyone's face to see if she's 'nd little Nora. I never heard tell if she found her. Now that was a trouble sure enough, not knowing into what hands she'd fall."

"Unless she had your faith."

"Well, she said she's the happiest woman alive. Still and all she used to say that she knew God 'ud never let her fall into hands of bad people."

"Kitty was grown up and a good girl, and would keep herself good."

"To be sure; to be sure; I never had any doubts of Kitty."

"Did Timothy Sweeney ever come back?"

"Never. I do often think that he's searching America for her, and it comforts me. He treated my little girl very badly; but I've forgiven him since he followed her. I told him I'd never consent to the match. It made poor Kitty stick the closer to him that everyone was against him. I do often wish now that I hadn't been so hard about it."

"Ah well, we are often given opportunities for undoing what we have done. You may be given your opportunity. Tell me now, are you more comfortable? And have you had any trouble with Mrs. Murphy since?"

"She never came next nor nigh the place since that first morning. 'Tis great peace I do have with Mrs. McQuillan, the decent woman. I used to think with the other that I'd go mad if she wouldn't let me listen for the sound of the water under the keel as the big ship went out."

"How did she take finding Mrs. McQuillan in her place?"

"You never heard such roaring and screeching." Mrs. Donegan put her hand to her head as though she still heard it. "She was late that morning. It was seven when she and the childer came up the lane. They were carrying a basket of washing moreboken. She'd begun to take in single men's washing because as she said she was an industrious woman and couldn't bear not to be doing something while she was minding me. Let alone that the place was very convenient for washing and drying. Mrs. McQuillan had her tub out in the road, and the bits of soap and the ha'porth of soda from the shop, and the ould flat iron. And the place was all reddeed up, and Judy going to start whitewashing after we'd had our breakfast. She said never a word to Mag, only that we were obliged to her, but she needn't come any more, and there was her few shillings. And then she stood knitting in the door never saying a word while Mag took away the characters of every McQuillan that went before her, and sure when she got tired she quit. I heard tell afterwards that she said she was frightened of Judy, a red-haired woman to stand there so quiet, and let her say all she said. She didn't know that there's a deafness growin' on Judy, though she won't let it be to people. She told me she only heard Mag's screeching far off, like as if it was the wind or the say."

"Ah, well, I'm glad she routed her." Alison said, with a faint smile.

"Wouldn't you be better if you had Mrs. McQuillan to live with you?" But the moment she had said it she was aware that her fine sympathy had been at fault. The old woman's face fell.

"I wouldn't be saying but what it would be best," she said humbly. "And I like the woman real well, let alone that I have the hearing for her, and she has the eyes for me. Yet, Miss Alison, dear, 'twould be like giving in to that Kitty 'ud never come back. You're not thinking that, dear, are you?"

"To be sure I'm not," Alison said hastily. "I'm only thought for the present. Kitty will surely come back."

It was only a few days that that, paying the usual weekly visit to Templebreedin village library, she found old Nick McKean, the librarian, simmering over with news he had to impart.

Nick had been Alison's discovery. He had been a "dairy-boy" in the employment of a Ballycushla milk-vendor, and his passion had been for the collection of books. His crazy high house on the outskirts of Ballycushla—it took the height of a two-storey house to its one story—was lined to the high uncluttered that with rough shelves bearing all manner of books, picked up at country auctions, from the stalls of one or two second-hand booksellers to be found in Ballycushla, from anywhere and everywhere. "Tis a harmless foolishness," said his wife. "Sure, 'twould be the pint of porter and the fill mark of a pipe he puts into the same old book. Anyhow, he's not like the other men at all. He's terrible steady."

Nick was not very particular about the matter of his books, which indeed were the most curious rag-tag and bobtail of a collection. It was the book he liked, the material book he could hold in his hand. What it contained he did not often trouble himself to sample. From Cumming on the Miracles of Fatherless Panny every book was excellent since it was a book. He knew nothing of Charles Lamb's finicking distinction, and would have despised it if he had.

He had developed a great neatness in looking after books, and a considerable ingenuity in cobbling and repairing them, which recommended him to Father Tracy when the Templebreedin Library was founded. The first thing he did when he was offered the librarianship with a cottage and ten shillings a week was to present his library bodily to the good people of Templebreedin.

The only drawback to Nick as a librarian was his arbitrariness. He would select the books for the readers rather than permit them to make the selection for themselves; and it was only by the most roundabout way that the reader who desired a particular book was able to persuade Nick that it was his own choice and not his or hers. However, the Irish peasant does not lack wit in the art of cajoling; and it gave an added spice to literature when one had to use diplomacy to obtain the volume of one's choice. Altogether Nick was a great success as a librarian, and Templebreedin village, with the library, and the prize-giving for the best-kept house and the floweriest garden, the revival of cross-road dances with Father Tracy in the chair to give a Nihil Obstat to the harmless merriment, with what the sewing-classes and exhibitions, the thousand and one things that gave life a spice of emulation and gaiety, Templebreedin village was well in the way to obtain the prize for the village in Ireland so pleasant to live in that none of its inhabitants would willingly forsake it.

Nick was simmering over with news.

"Who do you think has come home?" he asked, a grin illumining the wizened old face. He took a few festive steps of a jig before answering Alison's "Who?" At the question Alison's thoughts had jumped to Kitty Donegan.

"The old fellow danced back to her with demure gaiety."

"If you please, Miss Mrs. Timothy Sweeney, no less."

"You mean Kitty, Kitty Donegan?"

"They use to be calling her that. She's not as purty as I remember her. White she is in the face and downy still, but sure after three months in the hospital, what could you expect?"

"In the hospital—where?"

"Sure, no farther away than Cork. At the last she turned back, so they say. The senses came back to her the minute she put her foot on the ship, and she thought of the old mother lonesome for her. So she stepped off at the last minute, and none took notice of her, only one girl that couldn't persuade her different. And she was on her way home to us when she dropped in the streets. She's had a deal of trouble to bear; and she was carried off to the Union Hospital, and there she lay, not able to give any account of herself, and every stitch she had left behind on the big ship. And that madhaun Timothy Sweeney hot foot after her to America, and if he hadn't run up against Kate Lavelle, the girl that seen her leave the ship, he might have searched America for Kitty till the day he died. So he came back by the next boat, and carrying a message to Kate Lavelle's people, he heard tell of the young woman that was left behind by the Scotia, and was taken to hospital, and lay there, too bad to tell her name. So off with him to the Union, and was sitting by Kitty's bed the first time she opened her eyes to know anything. So seeing that a good many things stood between them, let alone the girl he'd run from, he married her before he brought her home. They say you could see through her, she's that wasted, but getting flesh every day that's in it, and Tim working the farm like a man; and the old woman beside herself with joy."

"I'm so glad," said Alison. But indeed her gladness had been obvious to Nick, spurring him on in his narrative. "I think I must find time to go up and see them in all their happiness."

"They say the only one that's out of it is Judy McQuillan, the decent woman. She'd got used to the quiet of the Donegan's little place. Still and all as they say she's grown hard of hearing the village won't be her much longer. Nanny's going to marry the pensioner with the wooden leg above at the cross-roads. She wouldn't have any one say she'd be out of a husband because Timothy Sweeney found he couldn't get along without Kitty. So there's only Judy out of it! Well, sure, somebody always has to be out of it."

CHAPTER XVI.

The Philanthropist.

The time would have been long between October and Christmas if Alison had not had to do the honors of the county to the tenants of Killynoe. She made them free of all her circle, the Laags, the Tyrrells, the Foleys, were greatly pleased with the new comers, and as graciously ready to make ducks and drakes of. But tell me now, my dear man, what are you doing it for? What is this country to you that you should sink your money in it? Sink is the word. Didn't I talk about bog-holes?"

"My brother and I have old ties with this country."

"Indeed?"

Mrs. Tyrrell looked a lively curiosity; but Mr. Bosanquet showed no intention of satisfying it. The interview had been going better than he had dared to hope. He came to the most difficult part of it.

plans and projects of hers. Still it must be a terrible milestone round her neck," she said. "Indeed none of us ever remember it against you or your brother. We only know dimly that you have money. We think of you as one of ourselves."

"You are very kind"—a little puzzled line showed itself in Mr. Bosanquet's tranquil forehead. "We have made valued friends here. But tell me, why should wealth be a milestone around the neck and not debt?"

"Why we are all in debt, up to our necks, and we don't mind it a bit," Mrs. Tyrrell said cheerfully. "If mortgages were visible things you would see the Hold hung with them from top to bottom. Of course it is a state of things that has its inconveniences. Maurice ought to be in the army; but he couldn't afford a good regiment, so he stays at home and does nothing. I'm afraid we all have a little bit too proud of our poverty," she added with an air as though she were saying a thing so handsome that it must necessarily be discounted. "Still it is such a badge of gentle birth with us. The Downes, of course; it was that English property of theirs. The first Lord Downe bought it for a song. How did anyone know that it was going to turn into a sanatorium for consumptives and make Alison unlike her neighbors?"

She had an air as though she apologized for her indiscretion of the Downes.

"I confess I should not have thought of it," said Mr. John Bosanquet. "It is quite true that we defy wealth too much on the other side of the water."

"You don't know Ballycushla," interjected Mrs. Tyrrell, with something like a groan.

"Yours is a very fresh and interesting point of view," he went on, "and I am glad to have heard it."

"Theonly thing to do when one has wealth is to get rid of it as soon as possible," Mrs. Tyrrell went on recklessly. At sixty she kept the spirit and animation that had made her the heroine of a ballad in her young days.

"I've never had the chance of being rich. I should feel like a burr. Not but what Ireland gives one an opportunity, many opportunities, of getting rid of superfluous money. It is a very boghole for the sinking of fortunes if we only had them. Look at that mad Gerard Molyneux. Now that he has Mr. Carfax at his back he ought to put it all on to the Government; but he won't. He's sunk every penny he can raise to work for the Government ought to pay for. He says it will pay him as well as the people one of these days. He has the most invincible belief in his honesty, their industry, their shrewd common sense, all the things we've always been denying them. Alison has thrown a good deal of her money after his."

"I have no doubt that his confidence will be justified. In fact my brother and I have a project of the same kind. We want to put all the scattered industries of the country round about here on a business footing. They are working from obsolete patterns, with obsolete implements. There is a great future for their cloth, but it is woven unevenly, in patches. The lace is exquisite, but the patterns abominable."

"You won't turn us into doubt-bully," Mrs. Tyrrell said doubtfully.

"It would be impossible," he replied with a bow to herself which somehow exhilarated her. "They aren't the stuff to make Ballycushla-ites. We'll leave them where they are, dotted here and there about their mountains and valleys. But instead of sending untrustworthy material to a distant market and taking what they can get for it, we'll take their manufactures reach the utmost possible perfection. There are things in which machinery can never equal the fingers. We shall live for the encouragement of handiwork and handicraft."

"Ah! and not take all the profits as some other encouragers have done?"

"We shall be satisfied with a fair profit," he returned smiling.

"It sounds very well," she said half-grudgingly. "Only don't make them too much of business people. I have an idea which I have imparted to Sir Gerard Molyneux, that the Government should develop business qualities to an undesirable extent. I'd rather we were poor than avaricious."

"I thought perhaps your son would help us." He looked at her deprecatingly. "He knows the people, and would save us many pitfalls. If you had not so great a prejudice against business—"

"I'm not so sure this is business," said Mrs. Tyrrell, looking at him with an audacious challenge in her eye. "What does Maurice say?"

"Ah, that is just it. He is tired of doing nothing. He is very eager for your consent."

"Doing nothing! When he hunts three days a week in winter, and is at every fair in the county, and can do a bit of horse buying and selling with any man, to say nothing of horse breaking, and is into every bit of fun that's going. He's an ungrateful boy!"

"I believe he has the makings of a very successful business man."

It was Mr. Bosanquet's turn now to look audacious, but he did not carry off the situation with Mrs. Tyrrell's gaiety.

"Business man! There are business men and businessmen. You would not call Sir Gerard Molyneux a business-man?"

"I should call him an excellent one."

"Very well, then; if it's that sort of business man you're going to make of Maurice you'll have him. Luckily he has only the mortgages to make ducks and drakes of. But tell me now, my dear man, what are you doing it for? What is this country to you that you should sink your money in it? Sink is the word. Didn't I talk about bog-holes?"

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He is willing to spend a year with us in London. It will be necessary to teach him business-habits, business methods. We are greatly pleased that he has been so ready to consent."

"He has consented, has he? You seem to have left nothing to me."

"We have been so afraid that you would disapprove."

"You have done without my approval. I never should have supposed that Maurice was cut out for a quill-driver. It takes the eye of a genius to discover the possible man of business in Maurice. He is the latest boy in the world except where his diversions are concerned."

Mrs. Tyrrell was talking with apparent sharpness, but that was a characteristic of hers. Perhaps she suspected that she was not deceiving her listener, for with a sudden change of tone, she said:

"You're not to suppose that I shan't feel letting my boy go away from me. He has never been away from me before. If I'd known what you were planning for him I'd have sent him to the Commercial Academy—Mr. Ranger's, in Ballycushla. Then perhaps he needn't have gone into your business."

"Mr. Ranger's academy would probably not be equal to our requirements," said Mr. Bosanquet with benign forbearance. "We shall be able to offer Mr. Maurice Tyrrell a salary to begin with of eight hundred a year."

"A fine fellow has hired himself out to be shot at, as a land-agent, for less than that. You surprise me, Mr. Bosanquet. Maurice couldn't earn thirty shillings a week at anything else, unless it was to do a deal with horses."

"Then we have your consent?"

The rosy old face beamed at her.

"If you'd only waited for it I might have been refusing it; as it is you've taken it without asking for it. It isn't every boy brought up to do nothing that is offered eight hundred a year. There were only two things open to Maurice, the land agencies and the police. They say we won't want either soon, so it is as well you've found a business man in him. He'll tell me now, where is this fine scheme going to, whether from? Not from London?"

"We would be too far from our base of operations. We thought of—we are not yet very clear about it—of purchasing an estate in fact."

"There's nothing in the market hereabouts, though some of us may be reduced to selling presently. All the same I hope you'll settle. I really do hope you'll settle. You are pleasant neighbors."

"We might perhaps take on Killynoe for a term of years, until we find something suitable. That is if Sir Gerard means to make as little use of the house as he has been doing of late."

"You might indeed. I hear Mrs. Maguire is delighted with you and Mr. Peter, and at the same time troubled because you give so little trouble; but that's by the way. You couldn't have better than Killynoe unless it was Castle Barnard."

"And that is not likely to be in the market."

"I should think not indeed," Mrs. Tyrrell's thought was elsewhere, or she would have noticed the eagerness in Mr. Bosanquet's voice. "Even if those crazy schemes were to take all the Downe money Alison will never part with Castle Barnard. She would have no right to form her point of view. There is that crazy business of the trust."

"The trust?"

"You don't know? Why everyone knows in the countryside. We don't talk about it to Alison. Not that I think she'd mind; but we are too polite. You ought to know if only to keep you from being accidentally impolite, which is the only sort of impoliteness you ever could be guilty of. Is it possible you have not heard of the French Wife?"

"The French Wife! Who was the French Wife?"

"The woman whose children Alison would tell you ought to be in the place she occupies. Is it possible you have not heard the story?"

"Tell it to me."

They were sitting overlooking that grassy lawn of the Hold by which Paul Bosanquet and Tessa Barnard had gone in their boat that summer morning some six months before. A fire burned in the grate, but the winter was unusually bright and warm, and the window was open as though it were summer.

"Tell it to me," said Mr. John Bosanquet, and turned his chair a little towards the window so that only the side of his face, and that in shadow, was towards Mrs. Tyrrell.

"So you see," she said, concluding the story, "that Alison is less of a great lady among us than she would otherwise have been. Indeed only for the Downe alliance some of us could not have forgiven her because she was descended from the second Mrs. Barnard. I remember in my young days the feeling was very strong about it, till Anthony Barnard married Lord Downe's daughter. Then we agreed to a general absolution. It was a crazy idea of Anthony's and of Anthony's daughter, to think that Castle Barnard should be given up to unknown folk the minute they came to ask for it. After all, Robert Barnard had the law on his side, poor devil. They say the little wife was well revenged, for he broke his heart, and a long hard agony of breaking it was by all accounts, for her and the children. He was mad when he made the second marriage. Myself I take Alison, and I took Anthony, as a sign that Heaven had forgiven him. They could not have sprung from an unblest soil. Robert Barnard had the law on his side. The law is good enough for me. Why can't Alison accept it? They must have all died long ago since neither sign nor token of them has ever been found. I don't like the idea that they might turn up any day and dispossess Alison. It would break her heart to leave Castle Barnard."

"I hope she need never leave it," said John Bosanquet, with a fervour which won an approving smile from Mrs. Tyrrell. "A fine, beautiful creature. Heaven would never permit that such a noble heart should be broken."

(To be Continued.)

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CONFIRMATION AT ST. MARY'S.

On Thursday, the Feast of the Ascension, about one hundred and eighty of the boys and girls of St. Mary's Parish were confirmed. The training which the children had received was shown in their deportment and in the ready and intelligent way in which as a rule the questions put to them by the Archbishop were answered. The pleasing appearance, too, of both the boys and girls was something of which both parents and teachers might feel justly proud. The little girls wore the regulation white dress and veil, and all were crowned with a wreath of flowers, the latter in many cases being of beautiful natural blossoms with the graceful smilax falling over the snowy veil; they wore, too, their scarlet ribbon of the angels sodality—the color being most appropriate to the day on which they were to receive the Holy Ghost and become soldiers of Christ. The time o'clock Mass at which the children were confirmed was a High Mass, the celebrant being Rev. Father Howard, C.S.S.R.; the Archbishop presided at the throne and Rev. Father McCann, V.G., attended His Grace; Rev. Father Williams read the epistle and gospel and made the announcements. The boys of the Brothers' Schools sang the music of the Mass of the Sixth Tone, Mr. Donville directing. The singing of the Mass by the boys stands in one's memory as amongst the most pleasing singing of plain chant heard outside of Quebec. The modulations were excellent—the "Et Incarnatus" being sung almost in a whisper, and yet quite clear, while the forte passages were distinctly marked—and no wrong note of the seemingly simple yet difficult music, was heard from beginning to end. The work being done by the brothers and Mr. Donville in this connection is already making itself felt and will be of inestimable value in the future.

During the time of Confirmation the scene was very impressive; a flood of electric light streamed from the back of the altar and set forth the picture of the mitred bishop and the white, scarlet, purple and gold of the attendant priests and acolytes; it enhanced, too, the pretty picture of the row after row of devout children who approached the altar in a manner which showed they were fully cognizant of the solemnity of the occasion. The girls were not the only ones to present a charming picture; the boys were clothed in dark suits upon which the white ribbon armband and the spotless rose almost invariably worn made a marked and pleasant contrast. The wish arose in one's mind that those boys might always carry with them "the white rose of a blameless life" with the right which they had to it at the moment of confirmation.

Despite the fact that the ceremony took place upon a week day the church was crowded, many standing in the aisles, and the interrogation and answers of the Bishop and the children were followed attentively by the large number present. The profession of faith made by the candidates reciting aloud the Apostles' Creed, followed by an instruction by the Archbishop and the taking of the pledge by the boys, brought the ceremony to a close. The children afterwards received souvenir cards recording this great event in their lives.

CONFIRMED AT ST. HELEN'S.

On Sunday the Feast of St. John Baptist de La Salle, thirty-two boys and sixteen girls of the schools of St. Helen's, received confirmation. The ceremony took place at High Mass, the celebrant being Rev. Father McGrand. His Grace the Archbishop was present in the sanctuary and was attended by Rev. Father Walsh, P.P. The candidates for confirmation presented a neat and uniform appearance and the Archbishop expressed his satisfaction as to the manner in which his questions were answered, a satisfaction which the Archbishop announced had been also shared by Rev. Father Canning, local inspector, who had previously examined the children in their catechism and had found them to be all things desirable in this respect. The questions asked were mostly incidental to the weekly announcements made a few minutes previously by the parish priest, for this reason were perhaps more unexpected and more difficult to answer than if direct from the catechism; as a rule, however, they were intelligently replied to; the children are, therefore, deserving of more credit than ordinary. The profession of faith, the taking of the pledge until they were twenty-one and an instruction to the children and their parents by the Archbishop, brought the ceremony to a close.

The singing of the choir throughout the morning, with the exception of an Ave Maria at the offertory, by Gounod, was all plain chant. The patron of the day was not forgotten, a picture of St. John Baptist de La Salle, with lights burning before it holding a conspicuous place in the sanctuary.

THE CHILD'S POINT OF VIEW.

The fact that First Communion and Confirmation classes and ceremonies are being everywhere held during the months of May and June, causes anything in connection with either to be of importance at the moment. For instance, quite lately, varied opinions have come under notice regarding the advisability or the reverse, of giving presents to the children in connection with the events cannot with prudence be arbitrary, but on one point there surely is no room for argument; if it is the custom of the locality to give presents then no child should be lacking in receiving such; the fact that he has received

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none while his playmates surround him with their trophies in this regard, will make him miserable, and the misery so occasioned is of far too human a character to be altogether assuaged by the great spiritual gifts of the time. Just last week I saw in one of our papers an article which strongly condemned the practice of First Communion gifts; the writer was strongly impregnated with the idea that it was altogether wrong. I fancy that no child in the country would agree with him, and children, despite their childish years, are nearly always direct and logical reasoners on any subject within reach of their understanding. They would tell us that the presents given on such occasions will be cherished by them for a long time, perhaps forever, and even when the spiritual gifts may have been lost sight of under a covering of sin, the incidental contact of the tangible souvenir may be a message recalling to the spotless graces of the day of First Communion. Again, too, a little party or gathering to commemorate the event would surely not be out of place. In Quebec the celebration of the occasion lasts for several days and the little girls still wearing the white dress, wreath and veil, and the boys with their dark suits and their elaborate white sash, go from house to house receiving the congratulations and gifts of relatives and friends. Then, too, does it often occur to us adults through what a strain the children have just passed? When we see the orderly and uniform rows approaching the altars, do we ever think of the months of study of the catechism and the anxiety before one is assured of having "passed," and even then there is still the ordeal of standing altogether "alone in a crowd," and having to answer questions, answers which were before part of oneself, but which at the very first tone of the questioner's voice seem to suddenly form themselves into a dissolving substance of so intangible a nature that before the question is fully asked the answer has sunk far into oblivion. All children are, of course, not so constituted; many know nothing of nervousness or fear, but sometimes even the brightest are completely lost at the sound of a strange voice in the otherwise great silence of the church. Then, too, the important day itself and the previous one are days of much physical and mental strain; there is sometimes exceeding scrupulously accompanying the necessary preparation, there is also the "helping mother" at home, consequent upon the extra making and buying; there are the numerous extra calls of the teacher to be attended to and it is sometimes near midnight on the night preceding before the child is ready to retire. Next morning he is up perhaps at five o'clock, he attends an early Mass for Holy Communion, then hurries back for confirmation at High Mass, and the strain is not over until somewhere in the vicinity of noon. No child grudges all this time and preparation, I merely summarize it to show that the children go through a good deal during those days.

If a little extra carressing and sympathy, together with little tangible tokens of our interest with them in this the most important act of their lives, would not be in place? Far from distracting, would it not rather help to make the memory of the time a bright and lovable one; would it not help, too, to awaken the charity which though sometimes latent in the child heart is still found somewhere in each one of us, for is it not a true saying that "love begets love."

FIRST COMMUNION AT ST. PATRICK'S.

No more charming First Communion scene has ever been witnessed in our city than that presented at St. Patrick's church on Sunday morning last, the Feast of St. John Baptist de La Salle. The Mass at which the children received Holy Communion was a solemn High Mass, the celebrant being the rector of the parish, Rev. Father Barrett, C.S.S.R., assisted by Rev. Fathers Urban and Berling as deacon and sub-deacon; Rev. Father Stuhle had immediate charge of the children. The choir sang Gounod's Mass of the Angels Guardian and an Ave Maria, together with the Ecce Panis and other appropriate selections. Rev. Father Stuhle took for his text the words "This is the day the Lord has made, he glad and rejoice therein," and delivered a touching address to the children, and also recited with them the prayers before and after Communion. The picture presented in the church during the reception of Holy Communion was one of exquisite beauty; an arch surrounded by electric lights had been erected at the gate of the sanctuary and the sanctuary itself with the High and side altars were all outlined in the same luminous way; tall wax tapers in stands festooned with white blossoms, had been attached to the seats prepared for the children, one for each child, and as the rows of de-

vout little ones knelt or stood, parallel rows of gleaming lights, marked their position. From the choir loft the effect was beautiful; beginning at the pinnacle of the sanctuary the eye rested on the brilliant background then lowered itself to meet the triumphal arch at the sanctuary gate, then down to the plane of light made by the many lines of waxen tapers—a plane which extended beyond the centre of the body of the church. As the time for Holy Communion approached the little gate at the altar-rail was thrown open and as the throwing back of the portals of Paradise, the little ones entered and received their God. Two at a time the children entered with clasped hands and bowed heads while the air was filled with a solemn stillness broken only by the soft singing of the choir. The ceremony throughout was most impressive; the brilliant display, the richly vested celebrant and his attendants, the sweet music, the little maidens enveloped in their spotless veils, the dark suited boys all wearing on arm and breast the white and spotless badge, the surplised priest standing in the aisle, his voice joining in holy and beautiful prayers with the heart-felt and devout voices of the children, was all something to be long remembered. The interest taken in the event was shown by the large crowd which filled the church even at that early hour, many having to stand in the aisles and out on the porch of the church.

In the evening Solemn Benediction, an appropriate sermon and the renewal of baptismal vows by the children, brought the day to a close.

SUNDAY AT ST. CECILIA'S.

Sunday last was an important day to the children of St. Cecilia's parish. At the 8 o'clock mass, the First Communion Class, about thirty-five in number, received their first Holy Communion, and at 3 o'clock in the afternoon the Archbishop conferred the Sacrament of Confirmation upon the same number. The only drawback to the solemnity, somewhat drawn down in the afternoon, marred the general harmony. The appearance and bearing of the children were generally admired and their answering of the catechism was satisfactory. Besides the parish priest and assistant, Rev. Fathers Gallagher and Doherty, Rev. Father Walsh of St. Helen's, was also present. Benediction of the Blessed Sacrament closed the ceremonies of the day.

ST. FRANCIS.

On Sunday afternoon the Feast of St. John Baptist de La Salle was celebrated in a becoming manner. In the sanctuary a temporary altar on which a large picture of the saint was placed, was surrounded by numerous lights and flowers, was erected, a sacred relic in a convenient place was in the course of the day venerated by many. At the 8.30 mass the boys sang with good effect a hymn in honor of the Saint. Rev. Father Wm. McCann delivered a discourse on the Saint's career.

CELEBRATION OF THE FEAST OF ST. LA SALLE IN ST. MARY'S CHURCH.

Though all our city churches had some sign to mark Sunday last as the Feast of St. John Baptist de La Salle, it was at St. Mary's that the Brothers of the schools brought their strongest forces to bear, in order to honor the Saint and founder, and to bring his work prominently before the people of our city and the public generally. The Mass of St. Teresa, by La Hache, had been prepared for the event, by the boys' choir under the direction of the Brothers and Mr. Donville; this was sung at High Mass and in the evening Musical Vespers were given, and a sermon delivered by Very Rev. Vicar-General McCann. After a brief reference to the late Feast of the Ascension, the rev. speaker devoted his sermon to the life and works of St. De La Salle; he sketched the prominent features of the Saint's life, his sanctity, his founding school for the people and his great achievement of establishing an Order whose entire effort was to be given to the teaching of religion and science. The Vicar-General ended his discourse by an appeal to young and generous men to turn their attention to so edifying and noble a work. Immediately before Benediction a procession was formed, the cross-bearer was followed by sanctuary boys carrying censers and holy-water vase. A framed picture of St. De La Salle was then borne aloft followed by the main body of the procession, those taking part being the children of the First Communion and Confirmation Classes and the Holy Angel's Sodality. The lines moved gracefully towards the newly placed window in honor of the Saint of the day. The ceremony of the blessing of the window was then performed by the Vicar-General, and a hymn to the Saint and the sublime chorus "Inafidei Ve Portales," was sung by the choir. The boys added to their laurels on this occasion,

those who listened to the singing pronouncing it charming and most effective.

SAINT JOHN BAPTIST DE LA SALLE.

The popular history of education tells us of Pestalozzi, the Swiss reformer, of England's Lancaster and his famous monitorial methods; of Froebel, Germany's founder of the kindergarten; it tells us of the Jesuits and Janesists to each of whom certain credit is given, but for some unaccountable reason the name of De La Salle, that eminent son of France, who did perhaps more in his own country to popularize education than any other, is not as well known generally as justice would seem to demand. Some confuse his name with that of La Salle, the explorer, others even amongst ourselves accept the statement—heard within the past two months and quoted, of course, from Protestant authorities—that Guizot, the historian who died in 1874, was the first to make education throughout France general.

The humility of this great son of the Church and the same virtue practised by his followers, may account for the ignorance of many, but now that he stands before the world as one of the latest canonized of saints, his history will become better known. Saint John Baptist de La Salle was born at Rheims, France, April 30th, 1651. In youth a brilliant student and noted for piety, he was ordained and received an appointment as Canon of Rheims. He shortly afterwards received permission to resign his office and devote himself as a humble priest to the education of youth. The story of his life from this point out will fill volumes. He was the first to form the science of pedagogy with a system, the first founder of Normal or training schools for teachers; he was the first to make the mother tongue the medium of education; prior to his time pupils were taught through Latin rather than through their native French; he wrote books on many and varied subjects and all of them being understood by the humblest mind, the al- and rules of every-day life being phaset, Catechism and the politeness amongst his subjects; he gathered together those who wished to devote themselves to the training of the young and forming them into bodies equipped them and prepared them for their work, he opened up lands and established schools over a large part of the area of France; he met support and also discouragement, and, worst of all, the spirit of ingratitude met him at the threshold of his own household; he established his followers and sent them not only through France, but the world, and to-day they are known to us as the Brothers of the Christian Schools; he suffered much from a delicate constitution and from self-imposed penances, but despite all, his sweetness of disposition never wavered; he died as he had lived, an honor and benefactor to his country. On Good Friday, the 7th of April, 1719, John Baptist de La Salle went to his reward. The Church now recognizes him as one of her saints; the world will yet universally recognize him as amongst her foremost educators.

DEATH OF MRS. OSTER.

Many friends will be sorry to learn of the death of Mrs. Oster, wife of Mr. Peter L. Oster of Bathurst St., which occurred at 52 Cameron St., the residence of her daughter, Mrs. G. D. Creelman. Mrs. Oster had been ill for about nine months, during which time great pain had been borne with exemplary patience and fortitude. The end was somewhat sudden, the deceased lady having been out for a short time on the day previous to her death, which occurred on Ascension Thursday. Besides her husband Mrs. Oster leaves two sons, Louis and James, and two daughters, Mrs. G. D. Creelman and Mrs. Du Jude. Mrs. Oster was born and lived all her life in Toronto and is survived by her brothers, Mr. John Burns of Toronto, and Mr. Thos. Burns of Uxbridge, and two sisters, Mrs. McElroy and Miss Frances Burns of this city. The funeral took place on Saturday morning from St. Mary's church to Mount Hope Cemetery. Rev. Father Williams who attended Mrs. Oster during her illness, saying the Mass at Requiem, and the pall-bearers being Frank Oster, Robert Oster, Charles Burns, and James Burns, nephews of the deceased. A good and affectionate wife and mother, an obliging and amiable neighbor, has gone to her reward. May she rest in peace.

THE PEOPLE OF ST. PATRICK'S PARISH

have been delighted this week to learn that Rev. Father P. H. Barrett, C.S.S.R., is to remain for another period of three years rector of the Redemptorists' Church in this city. It is in the lull of life that great things are lost and won. You struggle against the tides that beset you—but those tides never rest.

SEALED TENDERS

addressed to the undersigned and endorsed "Tender for additions to Examining Warehouse, Toronto, Ont.," will be received at this office until Thursday, May 19, 1904, inclusively, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specification to be seen at the Office of H. E. Hamilton, Supt. Dominion Public Buildings, Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p. c.), of the amount of the tender, must accompany each tender. This cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tenders.

The Department does not bind itself to accept the lowest or any tender. By order, FRED. GELINAS, Secretary, Department of Public Works, Ottawa, May 4, 1904.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

20th Anniversary Branch No. 31, C.M.B.A.

From the Guelph Herald of May 10th. Branch No. 31, of the Catholic Mutual Benefit Association celebrated on Monday the twentieth anniversary of its organization. The celebration took the form of an open meeting in the basement of the Church of Our Lady, which was attended by a goodly number of the members of the congregation. A feature of the evening that afforded much pleasure to the audience was the presence of their esteemed pastor who had kindly consented to occupy the chair and whose gracious performance of the duties of that office lent much brightness to the proceedings. The speeches, able and instructive, were interspersed by attractive musical numbers from an orchestra directed by Mr. Donald McLaren, with his talented daughter presiding at the piano, and Mr. Albert Kaiser sang with much fervor "The Holy City." All in all it was an enjoyable and profitable evening.

On the platform on either side of the chairman were seated: Rev. Father Rottot, S.J., J. J. Behan, Grand Secretary C.M.B.A.; Jas. E. Day, District Deputy; James Ritchie, President Branch No. 31; J. P. Downey, M.P., and Messrs. M. J. Doran, Jas. Weeks and Richard Pigott, charter members. Those present were made thoroughly at home by the felicitous address of Rev. Father Kenny, S.J. He was in his happiest mood. His words of welcome to the audience were followed by words of congratulation to the members of Branch No. 31, on the progress they had made and the blessed work they had been instrumental in doing in this parish. He appealed to the audience to lend heartier co-operation to the C.M.B.A., which among Catholic societies, in his opinion, answered all the needs of the people.

Father Kenny happily emphasized one or two of his points with appropriate anecdotes, the humor of which the audience was quick to appreciate. Mr. James E. Day gave an interesting address on the work of the association and the moral and material benefits derived from its membership. He pointed out the large field that was available for Branch No. 31, and said it should endeavor to occupy that field more fully than it had in the past.

The address of the evening was delivered by Mr. J. J. Behan, of Kingston, Grand Secretary of the Association. Mr. Behan is an excellent speaker. He has fine command of language and a quiet earnestness in his delivery that is certainly impressive. He knows his subject thoroughly, and lifts its consideration to a high plane. Mr. Behan referred to the great strides the Association had made since the organization of Branch No. 31. Then it embraced a mere handful; now its membership numbers nearly 20,000. In those years it had disbursed to widows and orphans of deceased members nearly three millions of dollars. Who could measure the good this association had accomplished, the distress it had relieved, the sorrow it had assuaged?

Mr. Behan went fully into the aims and objects of the association. Its establishment in every parish in the Dominion, he said, would be a blessing, not only to the Catholic people, but the community at large. No man was so poor that he could not afford to join, and, joining, he would have the greater happiness and contentment that came with the consciousness that he was going his duty by those dependent upon him. In a short address Mr. J. P. Downey referred to the organization of Branch No. 31 twenty years ago. He paid a tribute to its founder, the late Rev. Father Dumortier, S.J. whose memory would ever be cherished by those who had been privileged to move within the circle of his influence. The charter members of Branch No. 31 were: James Weeks, Thomas P. Coffee, John C. Coffee (now Rev. Father Coffee), M. J. Doran, P. J. Woods, the late Francis Gauthan, the late James Duff, the late Wm. Kennedy, Richard Pigott, the late Dr. Nunan, E. J. O'Brien, and Edward O'Connor (now judge at the Saulte). Of the foregoing only three were at the meeting: Messrs. James Weeks, M. J. Doran, and Richard Pigott.

Men who make a study of passing events believe that we have fallen on evil times. The struggle against truth, virtue, and God goes on and gains strength. Youth is losing respect for superiors; the moral sense is perverted by corrupt literature; drunkenness and immorality are at large in our thoroughfares; the sanctity of marriage is violated, and doctrines which sap the foundations of established institutions are openly preached. The words of the Royal Prophet are on the eve of being verified (Psalms xiii): "They are corrupt and are becoming abominable in their ways; there is none that doeth good, no, not one." To stem the torrent of such moral evils we appeal in vain to a fragmentary Christianity and to secular instruction, viz., reading, writing, and arithmetic. The remedy lies in the thorough religious training of youth.

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In the Surrogate Court of the County of York

IN THE MATTER of the guardianship of the estate of the infant children of Hugh Finn, late of the city of Toronto, in the County of York, gentleman, deceased.

TAKE NOTICE that upon the expiration of twenty days from the fifth day of May, 1904, an application will be made to the Surrogate Court of the County of York by the Trustee and Guarantee Company, Limited, of the city of Toronto, in the County of York, to be appointed guardians of the estate of Irene Marguerite Finn and William Leo Finn, who reside at the said city of Toronto, infant children of Hugh Finn, late of the city of Toronto, in the County of York, gentleman, who died on or about the second day of February, 1904, without appointing any guardians of the estate of the said infants and the said Trustee and Guarantee Company, Limited, being the Administrators of the estate of the said Hugh Finn, deceased.

Dated at Toronto this 2nd day of May, 1904. 4-11-19 HEARN & SLATTERY, 46 King St., Toronto, solicitors for Trustee & Guarantee Co., applicants

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