

THE MOTHERLAND

Latest Mails from ENGLAND IRELAND and SCOTLAND

GENERAL IRISH NEWS.

THE CAP DES ROSIERS MOUNT MEAT

Recently, dedicated by the Hon. Mr. Justice O'Hara to the memory of the first landing of the potato in 1847...

To break the wave—dread seas to brave.

In quest of freedom's blessing, of honour'd name, station and fame, of all that man possesses.

With favouring gale behold them sail, into the broad deep rounding, bidding farewell to homes loved well.

Now hopes for fields where labor yields its guerdon in due measure, where rich and poor true work are sure.

Where crops of rye find little grace, and bigote scorned suns perish—in fine, where all, what'er befall, the rights of all men cherish.

Ours, ours that land of promise grants, for which the stout ship's steering—that, blind to fate, nor human freight, are jubilant in hearing.

Ah, that alas! their hopes should pass, bright hopes of peace unending! The good ship's peace allows now, can now, death's shadows fast descending!

Hark, hark at last their staid sighs! Those shadows low'ring o'er the night! The lightning's flash and thunder's crash!

Proclaim that death's before them!

In wild despair cries rend the air, cries that the tempest smother, while storm-swept waves find some their grave.

The rock-ribbed coast line, ethereal

To mark the spot, too long forgot, where lie our dead neglected, on Gaspé's banks by patriot hands, this noble plank is erected.

W. O. FARMER.

THE IRISH PILGRIMAGE.

The annual meeting of the Irish Pilgrimage Committee was held under the presidency of the Most Rev. Dr. Donnelly.

The report of progress in work is most gratifying. About fifty thousand associates have been enrolled, including 675 Priests.

The enrolment of associates is proceeding steadily from day to day. Many persons are now booked for the first section of Pilgrims.

Father King will deliver the second of his series of sermons, "Catholic Pilgrimages," at Inchoicore.

IRISH CROPS.

A correspondent to the Freeman's Journal writes: No doubt the weather for the past week has been as fine as harvest weather could possibly be desired.

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Taking all the circumstances of the year together—the continuous rains, the thunderstorm, the scarcity of hands to work owing to the war and emigration, the consequent heavy cost of getting work done, the heavy rain of the week taken away into October, the rapid overgrowth and subsequent ruin of corn, the early cutting of the potato, and the big failure of cereals—a more disastrous or threatening season for the farmers and the poor has not come for a long period.

CARRICK-ON-SUIR.

A serious accident occurred to a farmer named Walsh, of Carrick-on-Suir, a townland a short distance from here. Mr. Walsh was engaged cutting corn with a reaping machine, and was on the machine laying the cut of the table. The machine went over a ridge stone, with the result that the work unseated him, and threw him off in front of the knife blade. Before the horses could be stopped the fingers of the blade struck in one ankle of the unfortunate man.

DUBLIN.

At a very successful concert which was given by the members of the John Bull Club in aid of the O'Connell Memorial Church, the Very Rev. Dennis J. Cahill, O.M., D.D., in proposing a vote of thanks to the members of the League, said:—"I am sure it will also be a source of gratification to the performers and to the audience to hear from me that arrangements are being made, which will enable the work on the memorial church to be immediately resumed. I have now in the result of my year's connection with the church a sum available for the work of close on £8,000.

In a very short time the workmen will be again busy on its walls and on the roof, and this stately edifice will rise to its grand and impressive outlines, a noble monument, not alone to an illustrious Irishman, but also to the faith and patriotism of the Irish race" (loud applause).

The monument erected to the memory of the late County Inspector O'Brien of the R.I.C. was unveiled in Glasnevin Cemetery. The monument consists of a Celtic cross, standing 9 feet 9 inches high on a pedestal of about four feet. The cross is carved with the arms of the celebrated St. Columba, and on the front of the pedestal is the following inscription:—"As a tribute to his worth this monument has been erected by the Royal Irish Constabulary of Galway, East Riding, in memory of John Mark O'Brien, who died on the 10th October, 1880, aged 67 years. R.I.C."

District Inspector Duffy, having unveiled the monument, referred to the good qualities of the late County Inspector O'Brien. He served under Inspector O'Brien for ten years, and his best testimony to his worth was to be found in that fact that both officers and men had joined so heartily in the movement for the erection of this beautiful monument.

SKIBBEREEN.

During a violent thunderstorm which raged here this afternoon the residence of the National Teacher of Traugumina School was almost completely gutted, the inmates having a miraculous escape. The surrounding rocks were also rent asunder, and it is feared that considerable damage has been done. The walls of the house were rent and about half swept away.

MULLINGAN.

It is announced in the local press that Mr. James Tuite, M.P., who has sat continuously for the past fifteen years in the Imperial Parliament as the representative of North Westmeath, will not seek re-election after the dissolution of Parliament. It is added that Mr. Tuite communicated this intention to his constituents a month ago to several of his political and personal friends.

HUMANE SOCIETY.

The Royal Humane Society have made the following award for Irish bravery in saving life—Testimonial to H.H.H., the Duke of York, to Patrick Callaghan, Clerk, Portlaoine, Donegal. Bronze medal to Allister MacLeod, Neenagh, aged 16. Testimonial to John Baker, railway fireman, Cork, and to Colour-Sergeant Stephen Murray, and Corporal Patrick Hughes, both of the 5th Battalion Royal Irish Fusiliers. Testimonial to Laurence Guerin (fisherman), Limerick. Bronze medal to Currier R. Wood, College road, Cork.

BELFAST.

It was reported in Belfast this afternoon that a collector has been recruited by Mr. Robert Brown from Belmore that the three missing men—Kilmore, Gilmore, and Frew—who

left Binger on Saturday work in an open boat, which has since been found overturned near the Copeland, have been landed at Baltimore having been picked up by a passing steamer. Hamilton belongs to Crawfordburn, Hamilton and Gilmore to Helen's Bay.

STRANDTOWN.

The Strandtown police have just received particulars of a very sad death in that district. It appears that Mrs. Mary Sophia Stewart Morison, aged 25 years, residing at 48 Rossmore avenue, County Dub., went to her room with her infant apparently in good health. A couple of hours later, her husband, Meredith Morison, on proceeding to his room found to his dismay that his wife was evidently in a dying condition, but before medical aid could be procured the woman expired. Subsequently the following note was found:—"Meredith—Don't you tell where I got that poison, as there is no person to blame but myself and God knows you may be held liable. I am convinced that whatever I do some day I cannot resist this, and only I could not get it in Perrot's I might not have been here so long. Give baby to mother and she will train it all right."

DRONMORE.

It is with the greatest delight we have learned that the Most Rev. Dr. McGivern, Lord Bishop of Dromore is recovering from his long and trying illness. It is hoped should the great improvement in his health continue he will soon be able to resume his ordinary duties as Bishop.

LIMERICK.

We understand that the Very Rev. Father Falvey, O.P., has been elected Prior of the Dominican Order at Limerick in succession to Very Rev. Father O'Connell. The new prior is quite a young clergyman, but in the course of his religious career he has been significantly honored by his Order. His unassuming manner did not prevent the community from appreciating the great influence exercised by this energetic and unaffected priest of the young prior, who took the habit of St. Dominic in preference to the worldly prospects held out to a gentleman of his education and accomplishments. Very Rev. Father Falvey has been elected to the duties of Prior consequent on completing the term for which he was elected. During his connection with St. Saviour's, Limerick, he was much esteemed by the congregation, and discharged his duties with great zeal and earnestness. He effected many improvements in the beautiful church in Perry Square including the side altar dedicated to the Sacred Heart, and which was consecrated by the late Very Rev. Father Bannan was also instrumental in erecting the Society of the Most Holy Name in the church, which has grown to be a great success, and recently the members presented him with a silver chalice as a useful memento as a slight token of their esteem and regard.

ARDAGH.

I regret having to announce the death of Very Rev. Father Walsh, Ardagh, which took place at Tralee, on the 10th inst. Very Rev. Father Walsh had attained great age, being up to 80 years, and was possessed of vigorous health up to recently, when he got an attack of congestion of the lungs, and though he recovered from this, he was unable to get in which left no hope of his restoration to health. The Rev. gentleman's condition was such during the week that his death was expected. Father Walsh was pastor of the united parishes of Ardagh and Carrigrohane. He was much esteemed by his parishioners, and always interested himself in everything tending to their advantage. He was in every respect a fine type of clergyman—one indeed, who distinguished himself by his piety, religion and the needs and feelings of the people who now regret his removal from amongst them.

The funeral of the late Rev. John Walsh, P.P., Ardagh, Carrigrohane, was attended by a large number of clergy of the county and many of the parishes which Father Walsh had in charge. During the obsequies a large congregation filled the church at Ardagh, to pay the last mark of respect to the memory of a devoted and gentle Irishman. The host which Father Walsh gained on the affection of the people by his kindly disposition and fatherly solicitude for their spiritual and material welfare was deep and thorough, and his death has awakened the deepest regret, not only in the united parishes, but in those adjoining.

LATTER.

A respectable farmer named Daniel O'Neill, of Latter, four miles distance from Caherelvin, lost his life under the following circumstances. After commencing some business there, Mr. O'Neill was proceeding through New street on his way home on foot when he met a neighbor of his named Kelly, who was going home also in the same direction. Kelly had a horse and cart with a turf roll, and asked the man a board was laid as a seat. Kelly had invited the deceased to a seat both men went into the cart and sat on the board, one at each end, and proceeded homeward. When they reached the bridge known as "Moll Doyle's Cross," Kelly overbalanced himself and fell out of the cart carrying the turf roll and sent with him in his fall. The deceased, who had been seated with him at the opposite end, was projected upwards, and, after describing an arc fell heavily, head foremost on the road, where he lay apparently dead until Mr. Tom Barry, who happened to be coming to town, saw him lying on the road. Barry promptly attended by the Rev. Father

Carroll who administered the last rites of the church to the dying man. All the efforts of Dr. Murray were unavailing. The unfortunate man's skull was broken in the fall and he died within an hour after the accident, never having regained consciousness.

LISBURN.

The mutilated body of a man named M. Bennett, employed as a gannet on a line crossing on the Great Northern Railway was found this morning on the bank near Lisburn. The body was about seven hours' work short of along the railway to his home last night, and was washed by two other railway men to the danger of being so was evidently run over by the night goods train.

TECHNICAL TRAINING SCHOOL.

The following letter to the Freeman's Journal will be of interest to the natives of County Leitrim:—"Dear Sir—As it is the intention of the Board of Agriculture to establish in some town in Connaught an Agricultural and Technical Training College, will you kindly permit me to make use of the medium of your paper to direct public attention to the locality where the foundation of an Agricultural College should unquestionably be the greatest number of persons in the county, and to the Board propose to afford?"

Along the western seaboard of Mayo and Galway there is a vast area of country where the land can at present be made to produce but little more than a mere subsistence. I am convinced there is constantly greater poverty than anywhere else within the Queen's dominions, a district where every five or six years, when the potato crop fails, there comes a crushing famine, which drives not a few into their graves and multitudes into the workhouses.

West of a line drawn on a map from Ballina to Galway lies the desolate country I speak of. The map will also include the town of Ballina, an agricultural centre of this famine land. In this town, then, the College should be set up, so as to be available to the greatest number of poor people of Western Mayo and Connaught. A college situated in the inland towns of Mayo would be practically useless for instruction intended to help the development of the fisheries on the west coast; and it could be of little service to the 7,000 inhabitants of Leitrim who have to send every year to England and Scotland between 800 and 700 of their young men and women with the hopes of their bringing home a few pounds each at the harvest and so pay the rent. Amongst the towns suggested for the College, Castlebar has no special claim to be selected, otherwise than it is already the headquarters of the many departments of Bumble and Col. Castlebar has already been better dealt with by the Government than any other Congested Districts Board. Claremorris has also been suggested on the grounds that it is a great railway centre. This very fact should place the town of Leitrim in a more commercially than its neighboring towns, and less in need of the help of the Board of Agriculture. It is but a very small town furthermore, about which there does not exist the keen distress so commonly existing in the west.

Let me now add a table giving the population, valuations (total) and valuation per unit of population of the unions of the five principal towns of Mayo:—

Table with 4 columns: Population, Total Valuation, Valuation per Unit of Population, and Union Name. Rows include Ballina, Castlebar, Claremorris, and Westport.

From the above table you will learn that in the Westport Union 37,881 persons manage to exist, each possessing but the miserable average valuation of £1 3s 7d. In other words, the population of the five principal towns of Mayo live about Westport.

In conclusion, I desire to add that there already exists in Westport (in Mill street) a very fine building that would be available for, and could be easily converted into, a splendid College.

Excuse me for having written at such great length, and believe me, dear sir, yours, C. L. BIRMINGHAM, M.D.

IRISH IMMIGRATION.

Rev. Father Twomey, of Tweed, Ont., has been visiting the Regina district this week. The Rev. gentleman enjoys the name of being the most popular priest in the diocese of Kingston. It appears that the city of Belfast, Ireland, is extending its limits and consequently has appropriated the land of two hundred and fifty families. These families are coming to the continent of North America. The Canadian Government has induced Father Twomey to come out to the North-West and locate his flock there, and then leave for Ireland to try and induce these families to settle in the Canadian North-West. These families are reported to be very wealthy and are just the kind of settlers we want in the country. The Rev. Father is highly pleased with the country and thinks it has wonderful possibilities. While here he, in company with Inep, Fitz Horrigan, of the N.W.M.P., visited the Brereton, and cannot recall the name of the agent-Governor. It is to be hoped that Rev. Father Twomey induces these wealthy Irish families to settle in the very fertile Regina district, where it is certain our settlers will show them every kindness.—The West.

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SITUATIONS VACANT.

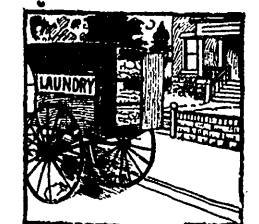
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The REGISTER should be received in all parts of the City on Thursday, or at the latest, Friday, of each week.

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THURSDAY, SEPTEMBER 13, 1900.

Catholic and American Citizenship.

This is the title of an able article in the North American Review for September by the Rt. Rev. Dr. McFaul, Bishop of Trenton, N. J. Its purpose is laid down in the closing paragraph which relates an anecdote of Gen. Grant, who when asked about some question gave the following advice: "These people," he said, "get together, call meetings, get up petitions, and send deputies down here (Grant was President at the time), and thus they often secure their object. Now, that is what you Catholics should do. Do as they do. Get together, make out a statement of your case, and back it with as much force as you can muster."

The Bishop points out the brave and generous part which Catholics took in the struggle for independence, and have taken in the subsequent conflicts of the United States down to the present time, and also in the crisis of peace. "We rejoice," he writes, "that there is no part, from base to pinnacle, of the magnificent structure of American freedom to which our sires and ourselves have not given a full share of labor and sacrifice." This co-operation in the founding and building up of the American Republic was a duty to God as much as to the country: for the constitution and progress of the States are "an unfolding of the designs of the Most High." Taking Brownson as guide Bishop McFaul explains this mission as "the realization of a great idea, viz., liberty, but liberty with law and law with liberty—the realization of the true idea of the state, which secures at once the authority of the public and freedom of the individual—the sovereignty of the people without social despotism and individual freedom without anarchy." The American, it is claimed, is a free government "because it is founded on the principle that all men are equal before the state, and that every man possesses inalienable rights which the government is bound by its constitution to recognize and protect. Among these rights is the right of conscience, the right to worship God as one's conscience dictates." These conclusions are logically drawn from the constitution, and must be admitted by all thoughtful, unprejudiced, conscientious lovers of the American Constitution.

The conclusion being drawn, the most natural question according to His Lordship is: "Are Catholics in the United States permitted to enjoy their Constitutional rights in their integrity? Are there any grievances of which, as American citizens, Catholics ought to complain?" His answer is that there are just grounds of complaint. In penal, charitable and educational institutions under public control Catholics are obliged to be present at non-Catholic prayers and instructions. Clergymen are subject to annoyance when bringing the consolations of religion to the inmates. True a portion of Catholic rights have been gained, but only after a long and arduous struggle. Another example is the treatment of the Indian schools by Congress, which withdrew the subsidy on the ground that these schools were

sectarian. Another complaint is thus stated: "Let no one imagine that we are opposed to a system of public education. What we object to is education without religion, the payment of taxes for the support of schools to which we cannot conscientiously send our children. Another outrage is the Urban Civil Marriage Law. That a civil marriage should be imposed upon a Catholic people shows an utter disregard for the feelings as well as for the rights of Catholics. The last ground of complaint is the small number of chaplains in the army and navy. As far as Bishop McFaul could ascertain there are only three Catholic chaplains in the American navy, and only four in the army. These are some of the grievances under which Catholics in the United States labor. We agree with him when he remarks that they are serious enough to justify a movement toward redress.

This movement consists not in the formation of a Catholic party, but in organization and concentrated action. "All societies composed of Catholics should endeavour to touch at certain points, so that while each retains its identity and pursues its own aims, there may be a bond of union enabling them to exert a concerted influence; but the formation of a political party is not contemplated. We ask no favors, we beg no privileges; but we demand that our religion shall not be made a bar to the attainment of rights under our Constitution."

There can be but one opinion upon the arraignment which the zealous Bishop makes against the administration of the American Constitution; and all fair-minded Americans reading the article will be ashamed at such a state of things, and be relieved that it shall continue no longer. It reminds one of penal times. It is a disgrace to a country calling itself Christian and free. It makes us Canadians feel proud of our young Dominion where Catholics would not tamely submit to such treatment. But while we deplore these things, it is easy to see rocks and shallows before the ship can be brought into calmer and deeper waters. It has always been a surprise to us that there was no public spirit amongst the Catholics of the United States. The Catholic Church is as if she were not—an institution whose existence and work are completely ignored. When we consider that our spiritual knowledge and life depend upon the teaching and administrative portions of the Church, any separation of priests or bishops from souls is sure to be detrimental. Where the soul is there must the priest be. If that soul goes to the school, to prison, to war, thither must the priest follow, and the State is bound to help him in the high and all-important errand. Catholics in the United States are as units, exerting little of that moral influence upon general society which should characterize the existence of the one saving Institution in the country. They need solidarity; and solidarity means union; and union amongst such a heterogeneous mass as the Catholics of the States will be as difficult as harmony amongst the allied forces in China. That this union will come through the societies seems to us doubtful. Such societies as the Ancient Order of Hibernians and the Knights of Columbus are not very coherent. But, being mere on-lookers and not critics, we watch for the further advance of a movement which certainly commands our best wishes for its success.

Religion in France.

A common opinion about France, the eldest daughter of the Church, is that religion has well nigh ceased or that it is left to the women, children and priests—that the men are thoroughly irreligious. But it is most gratifying to find that this impression is not universal, and that it is not true. The zeal and sacrifice and generosity of past generations find worthy imitators amongst the French people of today, and the blood that coursed through the veins of a St. Louis now thrills the hearts of devoted children of the Church who are French in birth and sympathy and patriotism. "Of the two countries, France and England," says a writer in the Fortnightly Review, "France is probably the most practically religious." One proof which the writer alleges, is the financial sacrifices which the French willingly undergo for the sake of religion.

When some time ago a law was passed suppressing religious instruc-

tion in the public schools the Parisians in a surprisingly short time collected many millions of francs for the endowment of schools, which were placed in the hands of religious. The majority of foreign missions are supported by French money. The Church at Montmartre built at an expense of over a hundred millions of francs, and consecrated to the Sacred Heart, shows a spirit of faith far from extinct. Those attending schools under the direction of ecclesiastics exceed by one-fifth the attendance at the national lycées and colleges, "where the God of the Christians is relegated to mythology." Agnosticism is rendered official. Soon the child learns to despise the religion whose God he was first taught to ignore. The government in its intense and irrational and unjust liberalism has eliminated as far as possible the name of God and of Christ from its school books. It has torn down the crucifix from every public place except the law courts. It has dismissed postmen and others for attending Mass and for sending their children to free schools. In spite of such persecution and the evil encouragement which this policy gives to irreligion, a better day is dawning for France. A wicked government has carried its designs, too far; an injured and too placid a majority are rousing themselves from that inertia which has been mistaken for patience. What is the remedy for this deplorable state of affairs? According to the Fortnightly Review it is "a sounder public opinion in the better press." The writer says: "Within the past ten years a number of papers have found favor in Paris which I think we misunderstand. The French press has hitherto been divided into two distinct sections—the frankly Voltairian and the frankly clerical. The religion of the vast majority of the French people was represented by journals, which, however well written they might be, were too obviously intended for the society. Now it is otherwise. A host of papers both in Paris and in the provinces written in a lighter and more popular style have made headway among the masses." La Croix has been the means of bringing the name of God and of Christ into homes where they were previously unknown and even detested. With a more practical and high-principled press, with a laity roused to activity and an appreciation of their own power and responsibility, with divisions removed, and with a saintly, fervent clergy which France has never had without we may look for a revival of religion in the early years of the coming century which will drive from their thrones the small minority of atheistic masons and anti-Christian Jews who have made fair France the mockery of the nations.

Sensational Sermons.

The practice of Protestant ministers which has been growing alarmingly of late is that of preaching sensational sermons, sermons that have positively no connection with the question of salvation even in the slightest degree. The cause is easily located. These men are working for notoriety; they wish to fill their meeting houses at any cost and such sermons have been found more capable of filling seats than such as are distinctly religious. People flock to hear them in the hope of entertainment and amusement; they go to hear something sensational or even scandalous, and they do so from morbid curiosity. It is not, it cannot be religious sentiment that brings them for there is not a hint of that in the advertisement—for all such discourses are extensively advertised in the newspapers; it can be nothing but a desire to listen to something out of the ordinary, something in the form of scandal, which sounds far more alluring in that it is announced to be given in a church. Political subjects quite apart from any hearing they may have upon religious questions; discourses upon questions of political economy—and all that sort of thing is being hoisted into the Protestant pulpit in lieu of the words of God. It is but a sorry indication of the prosperity of Protestantism. Surely the preaching of the Gospel has not become so insipid and so non-attractive that people will no longer go to listen to it; surely religion is not at so low an ebb among our Protestant friends that recourse must be had to social topics to draw the people to church. The worship of God is rapidly being superseded by these political questions;

the pulpit is becoming a stump, a platform. It is a well known fact that Protestant sermons have been tending toward merely rhetorical efforts for some years back; it is well-known that no minister has dared for years back to call the attention of his flock to its misdoings. The idea has been to entertain not to correct; to please, not to censure. The minister who sticks to his Gospel and who leans up his people as St. Paul did is rapidly becoming an extinct species—he is not wanted; the people know too much for him. He is looked upon as simply one of the congregation who is paid his salary to entertain his people. He is paid to please and to fill his pews so as to make a revenue for the church. If he cannot please, he cannot draw the donating public, if he cannot open the pockets of the listeners, his services are no longer required. He has become a money-making medium, and as soon as he ceases to be such his presence is no longer required. That there are ministers who preach the Gospel and nothing but the Gospel, and many of them, cannot be denied, but the entertaining class, the class that is preaching for revenue only is on the increase, and promises but ill for the future of Protestant Christianity.

Anglicanism and Divorce.

A London, England, despatch says: "Church circles are not a little moved by the action of Mr. Cripps, Q.C., the new Anglican Chancellor of York, who has intimated to the clergy of the diocese that no license will be granted henceforward for the marriage of any divorced person. Ardent churchmen deny that injustice thereby is done to persons wishing to contract such marriages according to civil law. Marriage, they hold, cannot be annulled by the Divorce Court, according to canon law; it is dissoluble only by death. Those who avail themselves of the civil law to secure release from one marriage are now held in effect that only by the civil law, that is to say, by marriage before a registrar, can they enter into another marriage. They are not, High Churchmen say, entitled to claim, as a right, the Church's benediction upon a marriage which has only been made possible by a flagrant violation of the Church's law. Chancellors of other dioceses are being urged to follow Mr. Cripps' example." While the affair is slightly obscured by the lack of religious sentiment of the reporter the sense is clear enough. It simply means that the Anglican Church will no longer recognize divorces, and will regard the "marriage" of divorced persons as a farce. In other words, they will look upon these civil "marriages" of divorced persons as licenses for cohabitation. It is high time that the other sects should take the same stand on this question. Divorce is one of the greatest evils of the age, and it is a direct result of the teaching of the Reformation leaders who stripped marriage of its proper standing as a Sacrament. Making marriage a purely civil affair, a matter of personal convenience—this is what caused the great evil of Divorce. The Catholic Church has striven might and main against the evil since its inception, and are still fighting against it. Divorces are not recognized in the Church as giving any right to remarry. Death alone can dissolve the tie that God himself has bound. In other words, the Church has always maintained that Christ raised the marriage contract to the distinction of a Sacrament, and, as such, it should be above and beyond the control of the State. Until it is, we shall continue to have divorces and legalized cohabitation. While, on the other hand, the Chancellor of York is to be congratulated upon the stand he has taken to preserve the sanctity of the marriage contract, or rather to bring it back to its pre-Reformation status, on the other hand, it must be a shock to the students of Church history to note so great a departure in the policy of Anglicanism. Its illustrious founder, Henry VIII, had as his aim in launching the Reformation the very liberty that divorce furnishes to-day. He did not put it so openly as is done to-day, because of the much greater religious sentiment of his subjects who were Catholic. It is another sign of the return of Anglicanism to the bosom of the Church. Another recognition of the wisdom and infallibility of the Church of Christ. The State should have no right to marry, and as soon as that fact is recognized as such

will the sects pronounce against the evils of divorce. Let it be soon

Religious Arguments.

Perhaps the most unpleasant thing in one's daily contact with the world is to meet with a person whose idiosyncrasy is to hold forth in religious arguments. It is a subject upon which one cannot agree with the contentions one, but that fact seems to but whet his appetite for polemics and he fastens upon you with the avidity of a vulture on a carcass. Such a person is a thorn in one's path to avoid which travelling around blocks is a penance one must undergo. It is not pleasant to enter upon a discussion on a subject on which the parties to the argument know they will neither agree at the end nor will one shake the convictions of the other even in the slightest degree. It is a waste of time, and a severe trial to temper to run across such people. They will argue and they will obtrude their arguments into any and every conversation on the slightest provocation or none at all. The thing is particularly disagreeable to us Catholics who are so sure of our Faith, who do not care to enter upon discussions upon questions that we know to be founded upon the word of God. We are not in the slightest moved by any amount of argument—we do not hear half of it—for we are perfectly sure that our belief in any and every point of Faith is absolutely correct. Arguments cannot shake us for it is man as against God and His Church with us. As a rule, too, these argumentative people are not very clear upon Catholic beliefs and practices. They have but a faint idea of what the church teaches and upon their imperfect knowledge and often absolute misapprehension of what we really do teach they found their argument. They hold forth against a point of Faith about which they know next to nothing and show it in their arguments, but one cannot make them believe so. The only way to argue with such people is to state simply precisely what the teaching upon such and such a point really is. Usually such a method is sufficient to close the argument since it disarms the trouble-seeker in that it takes from under his feet the ground upon which he would stand. Misapprehension is his hold. It is much safer and much more pleasant to refuse positively but quietly than to enter upon any argument upon religious subjects. We know for an absolute certainty that we are right and there is nothing to be gained by entering upon a discussion. We do not wish to argue; we have nothing to gain since we possess the whole truth now. The best plan is to let arguments and discussion on religious subjects severely alone.

EDITORIAL NOTES.

The following beautiful description of "The Kaddish" or Jewish prayer for the dead taken from The Jewish Times brings us in touch with their doctrine of Purgatory. The article, which is translated from the German of Komport, speaks for itself, and says in part: "It is a singular prayer, and transmitted from generation to generation, from century to century, in the language of ancient Zion, forming an essential part of the daily religious service. Its origin is shrouded in mystery. Angels are said to have brought it down from Heaven and taught it to mankind. Around this prayer is woven the finest threads of child feeling and human recollections, for it is the prayer of the orphan. When father or mother dies, the remaining children daily, morning and evening, are to recite it in the synagogue during the entire year of mourning, and at every returning anniversary of the day of death, or as it is called in the language of the 'Gesez' at every anniversary of a very peculiar way has been found of leading from the path of the orphan, it reaches the graves and tells the dead parents that their children are still with them. The prayer stops literally before the throne of God and entreats there for the eternal release of the deceased, for love and compassion. Surely it is a noble and strong and indissoluble bond between heaven and earth together in prayer. It unites the living and the dead, and makes the mysterious connection of the two that hitherto has been unbroken. It proceeds, as a force must have developed and upon the recognition that the dead are upon the same ground of the earth. It may be said

strange. In the midst of turmoil of the worst distraction this prayer recalls such recollections in an individual of approved mind that he both thinks himself and, at least for a short time, sanctifies the memory of his deceased parents. Because this prayer is a revival of the perishable in a man in spirit, as it refutes a mere dying, as it resurrects in the mind the blossom which withers from the tree of mankind and develops it—hence it is of such sanctifying power! To know thou diest, thou loavest this never-resting, perishable covering for a mysterious beyond; but the cloud of earth which falls and rolls over thy head does not cover thee altogether. There are left persons who know that thou hast died, who wherever on earth, either in the garment of poverty or in the fashionable clothing of wealth, send after thee this prayer."

The Hon. A. G. Blair, Minister of Railways and Canals, has been pleased to confer upon Mr. D. O'Brien, of Montreal, the appointment of the superintendent of the Lachine Canal. The appointment cannot but give general satisfaction. Apart from the facts that Mr. O'Brien is a good Catholic and a patriotic Irishman, which in themselves is sufficient guarantee of his probity, energy, and ability, the Government has secured a good practical man for the Lachine. Mr. O'Brien has had an excellent training for the work that his new office will demand of him and it is practical men we need in this country. This is one of the many sensible appointments the present Government at Ottawa has made recently, and they are to be congratulated upon their exercise of good sense. While it is natural for a government to place men of its own stripe of politics in positions, yet if all appointments bore upon their face the marks of such good judgment as this last there could be no quarrel with the system. The country has secured a good servant and the Lachine a careful superintendent.

The Orange Sentinel thinks that Cardinal Vaughan "has given up in despair the attempt to convert Britain to Romanism." The Sentinel need not flatter itself, for the Catholic Church never gives up any such work in despair or for any other reason. A work of charity and duty such as the conversion of England is one which when once undertaken is never given over. England, however, is converting herself through study and discussion and all that remains for Cardinal Vaughan to do is to keep his own people in line. Good practical Catholicism in our own people will do more to convert England and Canada than all the preaching and teaching that the world can produce. Every Catholic should so live up to the commands of his Church as to reflect her teachings in his every action. There is no need for a good religious man to go about with a long cadaverous-looking face, that is forbidding. Religion does not produce any such result in the external—it rather renders one happy and buoyant. To live good Catholic lives is the best and surest means of converting England and the world, and every Catholic should so live as to let the world see what a grand and sweet heritage we have in our Holy Faith. This is Cardinal Vaughan's aim as it is that of the Church. We do not mind letting the Sentinel into the secret.

While on the one hand, Protestants are telling us that Catholic young men in particular are being weaned from the Church and are growing indifferent, on the other hand the Church authorities are looking to solve the question as to the increased devotion and attention of religious duties of this same class of their subjects. It is a well-known fact that Catholic young men as a body are increasing in their attention to the practices of their religion. They have become attached to the rules of their Faith and see nothing in them that does not stir up within them both admiration and zeal. The young Catholic who thinks at all must of necessity love his Church and practice his Faith. It is the grandest thing on earth to be a Catholic and the next greatest is to realize that fact. Our young men are coming to this second step, and the knowledge is producing not exactly a reaction in favor of a faithful practice of our Holy Faith for there was never a great falling off, but at least an increasing fervor, a general movement toward the strict observance of the rules and commands of the Church.

Education is the prime cause. Intellectuality and the Church go hand in hand: there is no quarrel between them—the one is the other, for there is nothing contained in Christ's tenets that the most intellectual cannot take delight in and find in accord with his own thought. Education is producing intellectuality and intellectuality must necessarily recognize the strict observance of religion. We are naturally a religious people here in Canada, and in no case on record, either here or elsewhere, has intellectuality grown mean anything else than the increase not only in membership to the Church but also in the growth of devotion to her tenets and in the practice of her rules and commands.

The Orange Sentinel was so overcome by a recent article that appeared in these columns on Orangism that it printed it in toto. We owe The Sentinel our hearty thanks for conveying to the "Brethren" what the whole unvarnished opinion of Catholics is with regard to them. They know precisely now what we think of them; they have become acquainted with our idea of their influence and strength. It was strong, but there was not a line in it that was not true—which is something that the Orange organs cannot in truth say about the majority of their articles on the Catholic Church. It was straight to the point, and contained no thrusts in the dark, no hints of things that could not be declared out-and-out for lack of substantiating evidence. One city Orangeman said, on reading it, that such attacks on Orangism should not be permitted in this Protestant country. It is really a pity that the order has not the power of muzzling the Catholic press, and of compelling them to abstain from declaring the truth. We desire to express again our thanks to The Sentinel for doing precisely what most suited our purpose—to convey to Orangemen our whole, sole, and unvarnished opinion of them and their methods.

The following paragraph appears in a corner of The Orange Sentinel:

"Rome has not yet forgiven the Italian patriots who secured the unity of the country, for united Italy has ceased to be Roman Catholic Italy, as in the days of disunion. The late king of Italy was one of these patriots, and he died at the hands of an assassin."

It is quite useless for The Sentinel to say that Italy is not Catholic. While there is a mob of irreligious blackguards in Rome, as there is in Paris and in every other large city, the religious condition of the country cannot, in fairness, be judged from that of the capitals. The dregs of the provinces drift into these lines and give the atmosphere a tinge of lawless irreligiousness. Italy is Catholic to the core, and the provinces were never more religious nor more devoted to the Holy See than they are at this very moment. The fact that a Free Mason Government, and, as such, an irreligious one, is ruling Italy, is but a proof of the Catholicism of the country. The people refrain from taking part in the elections at the instance of the Holy Father, and the Italian Government is representative of but that portion of Italy that professes Masonry or nothing. If The Sentinel had any desire to be fair and above board, which it never gave much indication of having, it would never have printed that last sentence, which is as untrue as it is unfair in its deductions. The Sentinel knows full well that it was not only not Catholicism that plotted the death of King Humbert, but also that the assassination was the result of teachings diametrically opposed to those of the Church. Yet it is like Orangism to stab in the dark and to throw out hints without the slightest foundation in fact. In a few years, it is quite likely that that august body will point to the murder of King Humbert as an instance of the "iniquities of Rome." Be fair and honest.

The Misses Agnes and Constance Maibon, two well-known young ladies of Toledo, have returned from a visit to the Shrine of St. Anne de Beaupre. Miss Constance is grateful for the complete restoration of her eyes, the muscles of which were contracted, causing constant and intense pain. Since making the novena at the shrine, which closed on the feast of St. Anne, the pain has disappeared entirely, her sight is clear and perfect, and the oculist declares the improvement to be most wonderful. Improvement in the health of Miss Agnes, which has been poor for several years past, is not so marked, but she still hopes for complete restoration through the intercession of the good St. Anne, the Wonder-Worker of Beaupre.

What Clever Women Can Do.

An Example of able Management and Successful Results.

Whenever we wish to look for great daring, fearless enterprise, fertility of resource, and notable achievement on the part of women we must turn to the United States, the free land of effort, of improvement and progress, and the nation whose women aspire to be co-workers with the men in matters pertaining to domestic and public life and all vital questions touching the welfare of a people. I am not, however, going to involve myself in the legitimacy or otherwise of the much discussed question of "Women's Rights"; time and patience will settle that problem.

It is of a great organization originated, managed and administered entirely by women—the Ladies Catholic Benevolent Association—that I wish to speak briefly. Although the organization is purely American in conception, operation and management, it will be of interest to Catholic Canadian ladies, who may one day aspire to have something like it in their fair Dominion. As far as I understand it the infant association, which was founded some ten years ago in Buffalo, N.Y., had its trials, its misgivings, and its initial difficulties. Its scope and the plan of its practical workings were cleverly mapped out by its promoters and founders, Mrs. Elizabeth B. McGowan, of Buffalo, N.Y., being the central figure in the movement. This able woman was elected supreme president at the start, and, having proved her fitness she has been elected again and again and worthily holds the onerous position now. She has associated with her, officers who are probably as able as herself, Mrs. I. A. Royer, of Erie, Pa., Supreme Recorder; Miss Alois Bianey, sister of the Supreme President, this young lady is clever at figures and statistics, and her compilations of the position of the society are models of clearness and information. She is one of the Supreme Trustees. It will interest Irish readers to know that Miss Bianey and Mrs. McGowan are of an old Irish stock, from which the town of Oastiblaney, in Ireland, derives its name. The supreme officers are ladies of high rank and ability but I am unable to recall all their names at this moment. Stripped of technical phrases, the organization is an insurance company pure and simple, modeled on the surest and safest plan. Fraternity is its watchword, and that in very truth is the actuating principle of love and charity. Its constitution and bye laws are based upon fairness, reason and economy, its practical working is simple, open and efficacious. It is a veritable boon to Catholic households in America, and it has been the instrument that has kept the wolf and the dark shadows of want from many fire-sides in the hour of extreme need and affliction. It is the only large organization of the kind in the world that is exclusively managed by women, and it was the first to pay women a death benefit. The L.C.B.A. has on its roll 60,000 (sixty thousand) members; it has paid out more than a million of dollars in death benefits; its verified claims being paid within 90 days, it is successfully doing business in 19 States of the Union, and has now on hand cash to the amount of \$80,000 (eighty thousand). This is a very remarkable record for an association that started only ten years ago, conceived and operated by women who were supposed to have no practical knowledge of the ways and means of insurance. In a word, when the project was first mooted the feminine conception of a venture into the troubled sea of business that only belonged to man's domain was looked at, and if the foolhardy attempt were made, failure was predicted as the inevitable outcome. The brave women who had thought out the scheme and who had confidence in their inherent abilities, were not to be daunted by the evil prophecies of men who egotistically supposed that all new business conceptions must originate in their brains and be carried to success under their direction. Subjected to this severe ordeal the lady hustlers put on full steam, but with extreme carefulness, making sure of their footing at every step. Their association was of modest dimensions at the beginning, but experience justified the venture, and the society made for itself friends and supporters wherever it did business, and so rapid and solid has been its growth in its decade of operation that veteran insurance men are constrained to confess its success and popularity. Nor is this matter for wonder, who is better qualified to estimate the provident benefits conferred by such an association than the women of the home, whose economical use of money means the peace and comfort of thousands of families? Again, women are more provident than men, and as directing heads of the expenditure of a household, they can better estimate the true value of a dollar, and are more strenuous to provide against the possible evil days of sickness and want. The Supreme President and her official associates attend meetings in different parts of their field operations, and they live stirring addresses regarding the nature and benefits of the organization and create enthusiasm in the breast of every one con-

ceded in the good work. The ability to do this publicly and forcibly constitutes the valuable services of the smart ladies at the head of the affair, for most people need to be roused to action even in matters that pertain to their own welfare. The habit of indulgence and putting off to another day is perhaps less marked in women than in men, but that it exists in the former to some extent is amply illustrated in the case of the ten foolish Virgins who left their lamps untrimmed, and thus missed the bridegroom's coming. All agents who have practical experience in the work of life insurance, complain of the habit of indifference and need less delay on the part of the people who need the protection of insurance contracts and who admit its usefulness, but cannot decide until another day. This indolence and weakness of the will arises from the belief that in each individual case death is a remote contingency. The misapprehension may appear harmless, but it works ruin to the happiness of many families, in being delayed until the danger signals are too clear to admit of relief from insurance protection.

In the brief outline given above Canadian readers may be able to form an idea of what has been done by the Catholic ladies of America in their well conducted insurance organization. And "what man has done man do," and the same of women. From this suggestion the thought might take root in the minds of progressive Canadian ladies, that what has been so successfully done by their sisters in the Republic, might be undertaken in Canada with fair prospects of success. The Catholic women of the Dominion are not familiar with platform public speaking, but their abilities, when properly applied to any business affair, will be found equal to that of their sisters across the border, and if once engaged in an enterprise like the one above mentioned very beneficial fruits might result.

In speaking however of accomplished facts we can discuss results on sure grounds, what was started in Buffalo by American Catholic ladies ten years ago, was a venture purely experimental. It could not draw its guiding light from the lamp of experience, for there were no such organization that in America nor in the whole world. At its initial stages reputable insurance men opened their eyes in wonder at the foolhardiness of the feminine projectors, and as many of them as gave it a thought, predicted a short life for the new insurance enterprise. To day the same prophets of collapse and disaster are changed into genuine admirers of the pluck and business foresight of the deserving Catholic ladies who have made of the Ladies Catholic Benevolent Association a complete success.

As the power of example is great this movement of outgrowing Catholic women will lead to other beneficent undertakings in America and other countries.

WILLIAM ELLISON

Catholic Education.

Cardinal Gibbons contributes a second article on "Catholic Education" to the Baltimore Catholic Mirror, in which he says:

It is particularly desirable that our youth should be made acquainted, in the course of their studies, with the history of our own country, with the origin and principles of its government, and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civic duties and rights, and will contribute to make them enlightened citizens and devoted patriots. Those who are succumbing to the pernicious use of the education imparted to them in youth.

But secular education is not enough, religious education is necessary. Indeed, religious knowledge is as far above human sciences as the soul is above earth and elements, and as God is above man. The little child that is familiar with the catechism is really more enlightened on truths that should come home to every rational mind than the most profane philosopher of Pagan antiquity or even the many so-called philosophers of our time. He has:

MASTERS THE GREAT PROBLEM OF LIFE.

He knows his origin, his sublime destiny and the means of attaining it—a knowledge which no human science can impart without a light of revelation. God has given us a heart to be formed to virtue as well as a head to be enlightened. By secular education we improve the mind; by religious education we direct the heart.

It is not sufficient, therefore, to know how to read and write, or to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four; we must also practically learn the great distance between them and infinity. The knowledge of bookkeeping is not sufficient unless we are also taught how to balance our accounts daily between our conscience and our God. It will profit us little to understand all about the diurnal and annual motions of the earth unless we add to this science some heavenly astronomy. We should know and feel that our future is to be beyond the stars in heaven and that if we lead virtuous lives here we will shine there for all eternity. (Dn. xl. 8.)

something of the King of Kings who created all of these kingdoms and by whose kings reign. It is not more important to study that uncreated wisdom before whom all earthly wisdom is folly and to admire the noble works of the Divine artist who paints the lily and glides the clouds, it, indeed, our soul were to die with the body.

IF WE HAD NO FUTURE EXISTENCE beyond the grave, if we had no account to render to God for our actions, we might more easily dispose with the catechism in our schools. Through even then Christian morality would be a fruitless source of temporal blessings, for as the apostle teaches: "Profit is profitable to all things having promise of the life that now is and of that which is to come." (1 Tim. iv. 8.)

But we wish cherish the hope of becoming one day citizens of heaven as well as of earth. And as the only way to be a citizen of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God.

Only by diligent religious education can we learn to love and fulfill our duties toward our Creator.

ST. RAYMOND'S CHURCH.—More than a thousand people attended the ceremony of laying the corner stone of the new Catholic church of St. Raymond, Orléans, Illa Graco Mgr. Beggs, Archbishop of Quebec, presided at the ceremony, which was attended by Speaker Tessier, M.L.A., for the county and several other notables, including Mr. Zanussi, the first curé of the parish, who, despite his 81 years, came all the way from Ottawa to be present.

WEDDED AT THE BASILICA.—Miss R. Charbonneau, daughter of the late Mr. Alexander Charbonneau, and Mr. Oscar Richard, tailor, son of Mr. Joseph Richard, of St. Andrew street, were united in marriage in the Basilica at Ottawa, Rev. Father Champ officiated, and the ceremony was performed with the honors accorded the Children of Mary, of which society Miss Charbonneau was a member.

HONOURED FATHER STRUBBE.—Mr. D. J. O'Neil, president of the St. Ann's Young Men's Society, on behalf of the society, has presented Rev. E. Strubbe, pastor of St. Ann's parish, Montreal, with a beautiful oil painting of himself, from the members of St. Ann's Young Men's Society, of which he was the founder, and has since been the spiritual director. The society was established in 1885, and for the past fifteen years Father Strubbe has always watched over the young men of his parish, and under his able direction the society has prospered since the first day it was founded. Father Strubbe made a suitable acknowledgment.

Arrangements are being completed for the annual convention of the National Union of Catholic Young Men's Societies which is to be held in the Park Theatre, Brooklyn, September 25 to 27. The president of the society, which is now the post of association in various parts of the country, is the Rev. F. H. Wall, pastor of the church of the Holy Rosary, West 119th street, Manhattan. The details of the convention are in the hands of the local Union of Catholic Societies, of which John J. Fawcett, of the Catholic club of the Church of St. John the Baptist, is president. The convention will be opened on the morning of Tuesday, September 25, with a solemn High Mass at the Pro-Cathedral. Bishop McDonnell will be the celebrant.

Rev. Ernest D'Abila, pastor of the Church of Our Lady of Society, and at Newark, N.J., has begun a suit for \$30,000 against the North Jersey Street Railway for injuries sustained through being knocked down a short time ago by one of the company's cars. At the time the Italians were celebrating the feast of Mount Carmel with a parade. A motorman attempted to run a car through the line, and Father D'Abila protested. The motorman, it is alleged, paid no attention to him, ran the car straight ahead and knocked the priest down. While some of the paraders dragged the priest from in front of the car, others boarded it and a fierce fight ensued, during which the motorman was badly beaten, and would probably have been killed had not the police reserves responded promptly.

The new Catholic church, called the Gate of Heaven, at Chelsea, a few miles from Peekskill, N.Y., was recently dedicated. This is another of a host of little churches which Father John McAvoy has built in the region. Father McAvoy was sent to the Holy Land by the Holy See in 1891, and has been building ever since, building little churches at a half a dozen places, and holding services at each. He is earnest and enthusiastic. The seven masses of the Holy Sacrifice at these churches are out of town—New York Tribune.

Gold Medalist for the World, Paris Exposition, 1900.

E. J. ROWLEY PHOTOGRAPHER, 433 Spadina Ave. (4 doors S. College St.), Toronto. Bronze Medal, Paris Exhibition, 1900.

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The Dominion Radiator Co. Limited. TORONTO, ONT.

HENRY T. LYNN. MONEY TO LOAN IN SMALL OR LARGE SUMS TO MERCHANTS, Furniture, Warehouse Receipts, etc. etc. JAMES BUILDING, 75 YORK ST., TORONTO. Please mention this paper. (Take no other.) The Yorkville Laundry, 45 ELGIN STREET. H. P. ALSHER, Proprietor. ALL HAND WORK.

The Home Circle.

DISLOCATION

Do sit in a box at the opera... He thought he was putting on airs.

He bled and he bled and he bled... Affected the whole to disprage.

He posed in a manner majestic... She wondered if tight boots or buttons.

He gracefully gazed through his organetto... And her features complacently.

He smiled as he levelled the glasses... She thought it exceedingly rude.

He murmured: "I've made an impression... By Jove! What death catastrophe is this?"

NARROW VELVET RIBBON.

Black velvet ribbon of the narrowest width is immensely used as a trimming... A new cravat consists of two great pompons.

A gown of patterned pink foulard... A pink and white cravat... A hat in pale gray felt with a ribbon band.

WARM SHADES FOR FALL.

After nearly three months of hard and continuous service, the summer hat shows unmistakable evidence that it has "seen better days."

Compare with the summer colors autumn millinery always shows a warmer and intensified tone... Gold lace will figure largely in winter millinery.

LACE SHAWLS AGAIN POPULAR.

The lace shawls of our grandmothers have been enjoying a renewed measure of favor during the past year... While there is much that is uncertain about late fall and winter millinery.

HOUSEHOLD HINTS.

Washing dark umbrellas, mottled cottons, satens, or any similar material in starch will give them the appearance of newness... Besides ostrich feathers, fancy feathers are being displayed in great profusion.

All sorts of ribbons are shown in the preparation of fall millinery... The possibilities of this decorative feature are almost unlimited.

PINK PREDOMINANT

Pink has been a favorite color from the beginning of the season... Pink blouses are frequently displayed, or else they show pink trimmings.

Nothing is more attractive in hot weather than India muslin in its finest quality... This has been introduced this year in gorgeous lace.

FALL HATS.

Those hats will be particularly stylish this fall... 1. A hat in beaver-colored felt with a deep band of corded ribbon.

WHEN FALL COMES.

Camel's hair Venetians will rival broadcloth... Some especially elegant antiques will be displayed under the name of metro miroir.

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DANGER FROM LIGHTNING.

Danger from lightning is almost nothing provided one keeps away from high places and from under trees during thunderstorms... The principle in lightning-conductors is that they must connect with the deeper moist earth.

Along the Alaskan shores is found a remarkable fish which is said to furnish food, light, heat, and medicine to the prospectors who have gone to the Klondike.

THE CANDLE FISH

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SHARP'S PEACOCK THIRONE.

Among the boundless treasures of the Shaluk of Persia... The rug on which the Shaluk reposes is edged with amethysts.

With the Children.

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SAGACIOUS DOGS.

Herr Brunner left his mountain hotel during the past winter under the guardianship of a watchman, whose only companions were a couple of dogs.

THE ARKINGTON.

Toronto's favorite hotel... The most common cause of failure in lightning rods are carelessness and neglect.

THE TREMONT HOUSE.

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THE ELLIOTT.

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THE IROQUOIS.

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THE DOMINION BREWERY CO.

Brewers and Malsters Toronto... Ales and Brown Stouts... The success attained in the short time this Ale has been before the public is unprecedented.

WHITE LABEL ALE.

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THE HOME SAVINGS AND LOAN COMPANY LIMITED.

ESTABLISHED UNDER LEGISLATIVE AUTHORITY... CAPITAL - \$2,000,000... Office, No. 78 Church Street, Toronto.

CANADIAN PACIFIC.

UPPER LAKE SERVICE... During Season of Navigation Upper Lake Steamships "Albena," "Albatross," "Albatross," etc.

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Advertisements for various local businesses including THE HOME SAVINGS AND LOAN COMPANY, J. E. SEAGRAM DISTILLER, DAVIES Brewing & Malt Co., O'KEEFE'S SPECIAL, THE ARKINGTON, THE TREMONT HOUSE, THE ELLIOTT, THE IROQUOIS, THE DOMINION BREWERY CO., and WHITE LABEL ALE.

General News.

ARCHDIOCESE OF TORONTO.

ST. PAUL'S.

A very old and respected member of our parish in the person of Mrs. Sabiner, a sister of the late John Malton of Wilton Avenue, was born on Monday last...

ST. BASIL'S.

At half past two on Monday last, the funeral took place of Harold Dwyer, a promising young boy of this parish, whose sad death was caused from the effects of sunstroke received a short time ago...

ST. MARY'S.

There passed away at his residence, 47 Donjon avenue, on Thursday last, Daniel Torrey, an old gentleman of 80 years, 60 of which was spent in Toronto...

ST. MARY'S L. AND A. A.

The weekly meetings of the St. Mary's Literary and Athletic Association were resumed on Sunday last. A large number of the members were present...

ST. PATRICK'S.

The students of the Redemptorist Order, who have been spending their holidays here, returned to the college in Erie, Pennsylvania, on Monday last...

A MIRACULOUS ESCAPE.

Joseph, the 10 year old son of Mr. A. Walsh, of 870 Queen St. East, while engaged in picking peas in the garden last week, and when at the top of the tree...

NEW SEPARATE SCHOOL.

The Separate School Board held its meeting on Monday night, the 4th inst., in the office of their secretary in the new City Building, York Street...

ful year. The schools were in good shape and well equipped, with the exception of a few desks, which would be provided in a few days.

LORETO ABBEY.

Success in Departmental Examinations. Mrs. Burke in charge of the vocal department. The schools in charge of the Ladies of Loreto opened with the usual large attendance on September 3rd...

The vocal department of music at Loreto Abbey has been placed under the direction of Mrs. Burke (Miss Susan Ryan). Mrs. Burke is a former pupil of Loreto Abbey, having studied exclusively under the Ladies of Loreto previous to pursuing her studies abroad...

FATHER LABOUREAU'S PICNIC.

Monday morning had not a very auspicious opening for a picnic day. It was dark and cloudy, and about 8 o'clock the rain came down in torrents...

Every preparation had been made by Father Laboureau and his committee for the entertainment of their friends, and though the great crowd taxed their resources pretty severely, yet the latter never went empty and the multitude departed well-filled and well contented.

Following we give a summary of the various events: DRAWINGS. The buggy donated by ex-Mayor Shanahan was the chief prize, and the ticket purchased by Mrs. John Benson, of Midland Street...

ATHLETIC EVENTS. Standing broad jump—1, W. Knox; 2, H. Gill; 3, J. E. Beck. Running broad jump—1, W. Knox; 2, H. Gill; 3, J. E. Beck.

Signs of activity are everywhere apparent around St. Mary's C. L. & A. A. rooms. With the advent of Autumn comes the annual election of officers, which promises this year to be uncommonly keen.

At the last regular meeting of Branch 85, C.M.B.A., Toronto, the following resolutions were adopted: Whereas, it has pleased Almighty God in His infinite goodness to remove from our midst the beloved father of Bro. S. A. McDonald...

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OBITUARY.

FATHER LABOUREAU.

The funeral obsequies of the late Rev. Canon J. D. Lecker, parish priest of St. Joseph, on Richmond St., Montreal, took place at that church, and nothing was omitted to make them an solemn and imposing as possible...

WILLIAM O'BRIEN.

The death occurred at Peterborough of Mr. Wm. E. O'Brien, son of Mr. Edward O'Brien, and brother of Rev. Father John O'Brien of St. Peter's cathedral. The deceased, who was twenty-one years of age, died on the 10th inst.

ELIZABETH CROWLEY.

After an illness of four months death claimed Elizabeth Crowley, daughter of the late James Crowley. The deceased, who resided with her brother-in-law, Mr. John Lynch, North Monaghan, was 72 years of age...

MISS HELEN MURPHY.

The funeral of Miss Helen Murphy, who died at her home on Bell street, took place from St. Patrick's church. Interment took place at Grange. The remains of the young girl, Messrs John Heahan, Hugh Bourke, William Shea, and B. Shea, acted as pall bearers...

Mrs. DREW BRENNAN.

A long and patient sufferer, Mrs. Frederick Brennan, of Cornwall, passed to her rest on Monday last. She was a daughter of the late Alan A. McNeil, and was highly esteemed by all who knew her...

FRANCIS DOMINICK LALTRA.

After an illness of nearly a dozen years Francis Dominick Laltra died at the residence of his mother-in-law, Mrs. M. Grimes, Marlborough street, aged 44 years. The deceased was a patient in his younger days and since his illness forced him to abandon his trade as a means of livelihood...

Mrs. PETER KIRKBY.

Mrs. Peter Kirkby died at the residence of her daughters, Marlborough street, Monday last. She was 82 years of age and was born in Cornwall 88 years ago. Her husband, the late Peter Kirkby, died suddenly during the cholera outbreak in 1864...

Resolutions of Condolence.

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Galway Picnic.

The Galway picnic proved a great success. The day being very fine, the Galway people a chance to show the importance of their attendance on such occasions. The booths held everything to good taste. The ice cream and cold refreshments were well conducted by competent hands...

A Good Appointment.

Mr. Donald O'Brien, of Montreal, has obtained the honor of being appointed superintendent of the Lachine canal. He is a man of practical experience, having superintended the construction of several sections of the canal of which he has just been appointed superintendent. These various positions, applications for the position, but while no other candidates for the position were good men, they lacked the practical knowledge which obtained the office for Mr. O'Brien...

Peterboro Catholics Picnic.

For his father's health, a bad day for the Catholics of Peterboro, Ont. was held on Sunday last at South Beach, yet it was showered all afternoon at Peterboro, and only a score or so went out from town instead of the hundreds who would have flocked to the Point for the day's outing had the weather been fair...

The Aberdeen Range.

They are giving the best satisfaction. Every range warranted. Men's single canoe race—1 S. Molloy, 2 S. Molloy. Men's double canoe race—1 Fred Fitzgerald, 2 J. McFadden. Men's double hunting canoe race—1 John Jacobs and S. Molloy.

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A Voice from Quebec.

DEAR SIR:—I read with pleasure your article last month re "Emergency Food," and allow me to state that it was the best article I had ever read on this important question, being clear cut, written in good English, yet lucid enough to the plainest mind.

The Copp Bros. Co.

After a thorough analysis of the purity, the leading physicians of Canada are recommending Cowan's Hygienic Cocoa to their patients. IT BUILDS AND STRENGTHENS THE SYSTEM. It is a perfect food as well as a drink.

The Washash Railroad Co.

It is acknowledged to be the great through air line between the East and the West. The Best Appointed and Most Up-to-Date Railroad IN AMERICA. All Washash trains have free Heating Chair Cars, and are well equipped from headlight to tail-light.



BAKING POWDER Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late Chef, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Francis Neighbour of '48. In this axiom is true, what about the journalist's pen when used trenchantly and from within the ranks. This is the time, Mr. Editor, to make our best demands, not when the night is on. To clear and the sun is on at South Beach, yet it was showered all afternoon at Peterboro, and only a score or so went out from town instead of the hundreds who would have flocked to the Point for the day's outing had the weather been fair...

Diamonds, Watches, Clocks and Jewelry. You can buy on our plan just as cheap as you buy for spot cash and give you the best guarantee with every article. CASH OR CREDIT. GOODS DELIVERED ON FIRST PAYMENT.

THE ABERDEEN RANGE. They are giving the best satisfaction. Every range warranted.

EDUCATIONAL. The Nimmo and Harrison BUSINESS AND COLLEGE SHORT-HAND. COR. YONGE AND COLLEGE STS., TORONTO.

ST. JOSEPH'S ACADEMY. R. ALDAN ST., TORONTO. The Course of Instruction in the Academy embraces every branch suitable to the Education of Young Ladies.

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 Course.

PHRENOLOGICAL. P. O'BRIEN - CANADA'S PHRENOLOGICAL and First and only Scientific Palmist in the City. Large reception rooms and private office at his residence, 401 Jarvis Street, Toronto.