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VOL. IX.—NO. 5.

TORONTO, THURSDAY, AUGUST 29, 1901.

PRICE FIVE CENTS

"Truth is Catholic; proclaim it ever, and God will effect the rest.—BALMEZ."

ATTACK ON THE POPE

Rome, Aug. 27.—An Associated Press cable despatch says: An Anarchist, armed with a large cavalry revolver and a dagger, was discovered lurking in the Vatican gardens as the Pope was being carried from his private apartments to a carriage for his daily drive, some days ago. The assassin was seized by a Swiss Guardsman, who had been attracted to the spot by a suspicious noise in the shrubbery, but made such fierce resistance that he was not overcome until two gardeners went to the guardsman's aid. The prisoner, far from seeking to conceal his purpose, glared in it, boasting that he wanted to "remove" the "spiritual giant who is keeping millions of men in thrall." He frankly said he had been hiding in the gardens all the morning and had expected to get near enough to the Pope to kill him. After he had been disarmed and questioned, the man was handed over to the Italian police, who are keeping his identity secret and doing their best to keep the facts connected with his arrest from becoming public. Not even the Pope himself has been informed of the danger he was in. How the Anarchist got into the garden has not been ascertained. Threatening letters, anonymous of course, had been received from time to time for some weeks by Cardinal Rampolla, the Papal Secretary of State, but no attention had been paid to them. Now extraordinary precautions have been taken to protect the Pope. The Noble Guards have strict orders to fire on any stranger approaching the Pope when he is taking his accustomed walk or drive about the Vatican gardens. It is said that the arrest has led to the discovery of an Anarchist plot to murder the Pope.

Cardinal Gibbons on Emigration and Intemperance

In an address at Westford, His Eminence Cardinal Gibbons delivered an eloquent and impressive sermon on emigration and intemperance. He said he was extremely pleased to come amongst them that day at the invitation of their esteemed pastor, Canon Doyle, and he deemed it a great privilege to be enabled to address them in a few words. It was always a pleasure to him to address an Irish congregation, and the Irish people were no strangers to him. Indeed he might say that he was not altogether a stranger in the County Westford, as some years ago he spent some days at Woodville, New Ross, the residence of his old friend, Mr. P. J. Roche; with whom at the present moment he was stopping at Rosslare. Canon Doyle had referred to Irishmen abroad and he should say he had the good fortune of knowing many eminent County Westford men in America, men who were a credit to their country and their religion. The United States, no doubt, was a country of vast resources, and of great industries, but he would like to say a word on the question of emigrating to that coun-

try to which so many thousands of their countrymen and countrywomen were yearly going. He knew under what circumstances people lived in America, and his advice to the young men and women of Ireland was to endeavor to find a livelihood in their own land. Ireland was blessed with a delightful climate, and the great extremes of heat and cold were unknown, whereas in America these extremes were very serious drawbacks. No man prospered in the United States except the man who applied himself with might and main to his work, who toiled hard, not alone with his hands, but with his brain. Unremitting industry and by the closest application to work—in this way alone was success obtained and money accumulated. But why should not the youth of Ireland exert themselves at home? Why do they not employ their best energy and enterprise in their own land? If they devoted themselves to their work and business at home with the same energy and industry that were necessary in America they never think of emigration. Any man or woman that could eke out a livelihood at home should take his advice and stay there, instead of emigrating to America to enter on the keen struggle for existence, which, under trying circumstances, was in progress there. He believed if the Irish people went to work as earnestly at home as they had to do on the other side of the Atlantic they would have no difficulty in securing a substantial livelihood. His Eminence next referred to the question of intemperance. He said he had been to all parts of Ireland—north, south, east and west—and everywhere he had heard the same story from the clergy, and that was that the great vice of the Irish people was intemperance. That was the great stain on the national character. If the Irish people could overcome that failing they would certainly become a prosperous nation. There was no need for him to point out the evil effects that followed this dreadful curse. Sunday after Sunday the evil of drink was the burden of sermons in every church throughout the country. He should admit indeed, that in America as well they were not free from that terrible evil, and it was well known that those who did not succeed there were those who were given to drink. Love of drink kept them poor and daily dragged them down lower and lower. He would give a word of warning to each of the pretty young ladies before him, and that was to seek the heart and hand of a temperate youth, of one who was not a lover of intoxicating liquor. If each of them took his advice their future home would prove bright and happy, and she would never regret the step she had taken. In the several districts he had visited in Ireland he had been astonished and pained by the undue multiplicity of public-houses, each a place of temptation. The cause of temperance in Ireland could make little progress until the number of public-houses was considerably reduced. He hoped that the Irish people would make a great effort to free themselves from the stigma on the national character, and this great stumbling block to success, temporal and spiritual.

At the conclusion of the address the choir sang "God Bless our Pope," during the singing of which, Cardinal Gibbons remained standing.

OUR PREMIUMS.

Downeyville, Aug. 26, 1901.
Editor Catholic Register:
Dear Sir—The picture you sent me was duly and thankfully received.
MRS. WM. O'BRIEN.

Kinkora, Aug. 24, 1901.
Editor Catholic Register:
The premium picture, Mater Dolorosa, received, for which accept my thanks. The picture is a very fine one. Wishing The Catholic Register much success,
ROBT. BROWN.

Peterborough, Aug. 24, 1901.
Editor Catholic Register:
Dear Sir—Received premium of Aug. 21st. Accept my sincere thanks for same.
MRS. J. DORRIS.

CENTRAL BUSINESS COLLEGE, TORONTO.

If the success of this excellent school may be measured by its annual enrollment of over 700 students, and this enrollment is any evidence of the popularity of the school, based upon thoroughness of work, it will be readily conceded that this institution occupies a foremost position among the leading schools of our Dominion. Its circulars afford interesting reading matter and are mailed free to any one writing for them. See card in this issue.

Catholics and the Former Royal Visit

In view of the approaching visit of the Duke and Duchess of York, it cannot but be of interest at this time to republish the address presented on the 22nd of August, 1860, by the Catholic Bishops of the Province of Canada to the Prince of Wales, now King Edward VII. The address, along with the Prince's reply, is found in a very rare book recording the visit of 1860 and privately printed by the Duke of Newcastle. The address and reply are as follows:

TO H. R. H. Albert Edward, Prince of Wales, etc.:
May it please Your Royal Highness—We the Catholic Bishops of the Province of Canada, assembled at Quebec to take part in the universal joy caused by the visit of Your Royal Highness to this portion of the British Empire, hasten to express, in our own names and in behalf of our Clergy, the feelings of happiness we experience in feeling in our midst the Presumptive Heir to the Crown of England, the august and dearly beloved Queen, who, by her virtues, adds a fresh lustre to the Throne of one of the most powerful Monarchies in the world.

Charged with the sacred mission of preaching to the people confided to our care—the duties as well as the dogmas of Christianity, we are ever careful to teach them that it is "by God Kings reign," and that therefore entire submission is due to the authority they have received from on High, for the happiness of their subjects. We feel convinced it is to this traditional respect for the high moral principle of legitimate authority, which constitutes the strength of all society, that Canada has long enjoyed a peace and tranquility which promises to be of uninterrupted duration.

We are happy in giving Your Royal Highness the assurance that the Catholics of this Colony partake of our sentiments of gratitude to Divine Providence for the many advantages which they possess under the protection of the British Government, especially as regards the free exercise of their religion. We have a firm conviction that the presence of Your Royal Highness amongst us will tend to develop and to strengthen still more those feelings of attachment and loyal devotion which bind them to the Mother Country.

In conclusion, we pray Your Royal Highness to accept our warmest and most ardent wishes for the prosperity of the vast Empire the destinies of which you will one day be called to rule. Happy in forming part of an Empire under which this, our own beloved country, has made such rapid progress, we shall not cease to offer up our prayers to Almighty God, to beg of Him that they who wield authority may ever be guided by the unvarying laws of Justice and Equity; that they may labor with constantly increasing success for the happiness of the people subjected to their rule; and that they may thus perpetuate before the eyes of other nations the glory of the British Crown.

I accept with the greatest satisfaction the welcome which you offer me in your name, as the Roman Catholic Bishops of the Province of Canada, and on behalf of your Clergy, and I assure you that I feel deeply the expression of your loyalty and affection for the Queen.

I rejoice to think that obedience to the laws and submission to Authority, which form the bonds of all society and the condition of all civilization, are supported and enforced by your teaching and example.

The assurance that you enjoy the free exercise of your Religion, and that you partake in the benefits and protection of the British Constitution, is a pledge that your hearts and those of your fellow-subjects, of whatever origin they may be, will ever be united in the feelings you have now expressed of attachment to the Crown of Great Britain.

I acknowledge with gratitude the earnest prayers which you offer to Almighty God in my behalf, and I trust that my future course may be such as will best promote the welfare of this great Province and of its inhabitants.

(1) To you, Gentlemen, who are engaged within the walls of this building in the education of the Youth of this Country, I also tender my thanks. I trust that your University may continue to prosper, and that in future years its sons may look back upon the days they have spent under your instruction with the same gratitude and sense of the benefits they have enjoyed, as I and others feel towards the more ancient Institutions of my own Land.

(2) The concluding Paragraph is in reply to the Address from the Laval University.

Experience Keeps a Hard School

Hard by the ancient city of Syracuse, as everyone knows, stood the temple of Vulcan, guarded by the Odora Canon Vis, to warn off unworthy visitors.

Whilst modern civilization certainly allows dogs of all breeds a very close companionship with man, nowhere, to our knowledge, is the employment invented for them by Diana retained in favor. Nor is it necessary here to allude to the queer incident which culminated in the destruction of the discerning hounds of Syracuse. That incident will quite naturally suggest itself to most persons of a classical turn in connection with the sensational experiences of a couple of Methodist ministers from Ontario in the city of Syracuse, N.Y., last week. With the essentially scandalous side of the matter and the conflicting stories told by the parties directly concerned we of course have nothing to do, and make this one harmless remark only, that if the city of Syracuse, N.Y., had but a couple of sleuths as sagacious as those that, for a space, regulated the morals of the ancient Syracusans, there would now be no need for a Methodist conference sitting at Smith's Falls in the capacity of odora canon vis. For our own part we would sincerely wish to be excused from mentioning the exploits of these Methodist ministers at all, but that by their own voluntary and most deliberate statements they have added an additional chapter to their already too startling story, a chapter that cannot be passed over by us without some comment.

The astounding excuse offered to the Canadian public by the reverend gentlemen who have come in for so much undesirable notoriety is that while peacefully and playfully engaged in passing one of them off for a Catholic priest, a whole train of tribulations befel both. They had no intention of exceeding the perfectly legitimate bounds of mere innocent

frankliness, by leading the guests at the hotel where they put up to regard one of them as an Irish Catholic priest and friend to whom any malicious person might safely offer doped candy or drugged ginger ale.

Here is the statement of Reverend Mr. McAmmond, published in The Toronto Globe of Saturday.

"During the day I had been accosted on the street by a stranger, who from my priestly appearance mistook me for a Father Lindsley, and my friend, Mr. Sanderson, was also accosted by another stranger as 'Mr. Thomson,' and so during the remainder of the day Mr. Sanderson jocularly called me 'Father Lindsley,' and I, returning the jest, referred to him as Mr. Thomson. When at the hotel I stepped up to the register, Mr. Sanderson, adopting a slight Irish brogue, said: 'Now, Father Lindsley, you register first.' I carried out the jest and wrote 'Lindsley,' substituting some common christian name for the word 'father.' The name I used was the first that came into my head, and I do not remember it now. Turning to Mr. Sanderson, otherwise 'Thomson,' I asked if I would write his name. In this joking way the names as reported were registered by me."

It may not be a very easy thing to imagine a Scotchman "adopting a slight Irish brogue," but we will suppose the Dooley dialect has now become so popular that even a Scotchman may with some effort and practice drop into it.

The opening scene in the drama as enacted at the Syracuse hotel would probably have been in the following lines, according to the published version by Rev. Mr. McAmmond:

Enter two Methodist ministers, with a rollicking air, one slightly in advance and twirling a shilaleigh.

Side stepping up to the astonished clerk, the first addresses his companion: "If ye please now, Father Lindsley, will ye put yer autograph on this beautiful book?"

"Of course an I will, Mr. Thomson, and why shouldn't I?" (Aside) Ye know me bhoy, that in our perignations around the lovely City of Syracuse this night, if we should happen at all be accident to swallow some doped candy or drugged ginger ale, it would never do to deprive ould Ireland of the credit of our coming home on a stretcher or belt locked up in the police station. Besides there's the criminal statistics of the country to be looked after and we must see that the record of the Irish does not run down."

The foregoing is something like a Scotch rendering of Dooley Irish. To the light-hearted Methodist brethren it may seem facetious in its way; but we confess it duller and more dispiriting than undistorted prose. Nor can we refrain from casting a doubt upon the probability of the masquerade having been suggested to these two Methodists abroad by the fact that a stranger did mistakenly address one of them as "Father Lindsley," because we have looked up the directories of Canada and the United States and fail to find a "Father Lindsley" in the ranks of the Catholic clergy of either country. This is a point that we think would have weight with a jury considering uncorroborated evidence. However, there is one conclusion that can be drawn from the sequel of this very sorry joke. It is dangerous for Methodist ministers to try to represent themselves as Catholic clergymen. All who have ever tried the game came to trouble after the manner of Esop's jackdaw in the borrowed plumes, who was pecked to shame and exposure by his own kind. There was in Toronto some years ago a Methodist minister who fancied wearing a Roman collar. One day an unregenerate Protestant policeman saw him standing on a street corner and picked a quarrel with him. The contretemps nearly disrupted the Methodist general conference and almost disarmed the Toronto police force. Still some people can never learn anything except through personal, and oftentimes, very bitter experience.

St Michael's Sanctuary Society

The annual excursion of the St. Michael's Sanctuary Society took place on Tuesday, the 6th inst, to Niagara-on-the-Lake. The Toronto Navigation Co.'s steamer "Niagara" has seldom, if ever, carried a happier party across the lake than is did on that day.

The officers of the society deserve great praise for the splendid success of the outing, everything on the programme passing off to the entire satisfaction of all.

Special thanks are due to Rev. Father Treacy and to the many other friends of the society who contributed either financially or otherwise to make the picnic a success.

Among those who accompanied the excursion were Rev. J. P. Treacy, D. D., Rev. H. Canning and Rev. J. J. McButter.

The following is the list of prize winners in the games of the afternoon:

- 50 yards dash, 10 and under—F. Seitz, J. Gavigan.
 - 100 yards dash, 12 and under—C. Davis, J. Hennessy.
 - 100 yards dash, 14 and under—E. Foley, J. Seitz.
 - 100 yards dash, 20 and under—G. O'Leary, F. O'Brien.
 - 220 yards race, 14 and under—J. Seitz, D. Davis.
 - 220 yards race, 20 and under—C. O'Leary, F. O'Brien.
 - Standing jump, 12 and under—C. Davis, T. O'Connor.
 - Standing jump, 15 and under—D. Davis, F. Enright.
 - Standing jump, 20 and under—F. O'Brien, N. McLean.
 - Foot and shoe race, 12 and under—T. Gallagher, J. Gavigan.
 - Tumble race, 15 and under—D. Davis, B. Boyle.
 - Throwing baseball (open)—F. O'Brien, J. Millan.
 - 400 yards race, committee—N. McLean, T. Hynes.
 - Baseball match, St. Michael's vs. Shamrocks—Score, 18-19, favor Shamrocks.
 - Batteries—G. O'Leary, W. O'Reilly; F. O'Brien, J. Millan.
- The principal features were the four home runs, two by J. Millan, one by T. Hynes, one by E. Rwing.
- A general meeting of the society will be held on Sept. 1st, for the nomination of officers for the ensuing year. The election of officers is to take place on Sept. 3rd.

C. M. B. A. CONVENTION

Great Progress Shown By Reports of Grand Officers.

Niagara Falls, Aug. 27.—The twelfth convention of the Grand Council of the C. M. B. A. of Canada was opened in the town hall here to-day. About 350 representatives are in attendance. They marched in a body to St. Patrick's Church, where high mass was chanted, and on returning to the hall addresses of welcome were delivered by Mayor Slater, the president of the local lodge. The Grand President, Hon. M. F. Hackett of Stanstead, Que., replied.

At the afternoon session the Grand President read his report of the progress of the association since the last grand convention was held in 1898. Nearly five thousand new members have been enrolled in the association, the present membership being nearly 16,000. During the same period over fifty new branches have been organized. The association has paid to the beneficiaries of deceased members the sum of \$576,540.91. The reserve fund amounts to \$117,480.52.

The successful management of the association certainly speaks well for itself. In its present condition the percentage for management is only about 1-2 per cent. of the total receipts, whereas in the very lowest of other similar organizations it is at least 7-1-2 per cent.

During the afternoon and evening sessions the convention considered the proposed amendments to the constitution, but very few changes were made.

A resolution of condolence on the death of Judge Rouleau of Calgary of the Superior Court of the N. W. T. was adopted.

Telegrams of fraternal greeting were received from the Chief Ranger and officers of the Provincial Court of Ontario and the Catholic Order of Foresters and the Canadian Fraternal Association.

An exchange of cablegrams with His Holiness Pope Leo XIII. was made, in which the Holy Father bestowed upon the convention his apostolic blessing.

THE REGISTER LEADS.

A veteran newspaper man and expert in making up front pages, is Mr. Herbert Burrows, who has written us the following complimentary note:
Toronto, Aug. 16, 1901.
My Dear Cronin—I saw a copy of The Catholic Register to-day and I must congratulate you upon its appearance. I see you are printing your paper in nice clear type and with first class taste as to arrangement. You ought to be well paid for turning out such a creditable and neat looking paper. It is the best looking sheet that I see these days.
Yours sincerely,
H. BURROWS.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.



Visitors and Diamonds

During the holiday season our Diamond trade is much larger than at any other period.

This is due to the fact that visitors realize the big saving in prices offered by us as well as the larger range of selection.

Ryrie Bros.,
Corner Yonge and Adelaide Streets,
Toronto.

DINEEN'S
BIG FALL OPENING

We have just started the biggest Fall Opening in Paris in all our history. It has been our yearly effort to have our showrooms completely stocked with winter novelties by the first day of the Fall, so that visitors may have the full benefit of an early purchase. This year we have a bigger and better display than ever—a complete assortment of popular fashion accessories—Collarlets—in all accessible and beautiful styles.

Every garment used on the premises is a few Jacket prices—

- Alaska Seal Jacket, \$150 to \$250.
- Perlan Lamb Jacket, \$15 to \$175.
- Perlan Lamb Jacket, with mink, stone mink fur, Alaska Seal trimmings, \$110 to \$125.
- Electric Seal Jacket, \$50 to \$60.

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The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

IRELAND GOUGANE BARRA.

Through the efforts of the popular pastor of Inchigeela a suitable oratory has now been erected at far-famed Gougane Barra, where St. Finbarr labored in the great cause of religion.

THE BEAUTY OF IRELAND.

A correspondent of The New York Sun writes of Ireland and its beauty as follows: "Indeed, I know of no country that it would pay our Americans to become acquainted with better than Ireland."

were better known to the American people. It would be well for all of them I know of no place equal to the Golden Vale for the invalid suffering from wasting diseases or that large class of urban people who are overwrought, and I firmly believe it will eventually compel attention.

FRANCE

There is every reason to believe that the French deeply regret the death of the Empress Frederick, and that those who were responsible for her bad reception in 1891 are sorry, now that it is so clearly brought out that the deceased Empress did her best to influence her husband in favor of the French in 1870.

The outlook for the Religious Orders in France is becoming more and more gloomy. This is brought out not only by the Catholic papers, which comment sorrowfully on the situation, but by Catholics in general.

in 1867, and called to the See of Anney in May, 1879.

The Rev. F. Sejourner, O.P., of the Paris Province of the Dominican Order, has been elected Prior of the Convent of St. Stephen at Jerusalem, in succession to the Rev. F. Le Vigouroux.

ENGLAND

THE KING'S BLASPHEMY-PROTEST OF PEERS.

The following protest against the Royal Declaration Bill, which was read a third time in the House of Lords on Monday last, has been handed in to be entered on the journals of the Upper Chamber.

1. Because, whatever reasons may be alleged for retaining unrepaled upon the Statute Book the provisions of the Act of King William III. and Queen Mary, it is impolitic and unwise to re-enact similar provisions by a new statute at the present time.

2. Because the declaration contained in the Bill is superfluous, the provisions of the Act of Settlement affording adequate security for the Protestant succession of the Crown.

3. Because enactments which are superfluous, and consequently useless, have a tendency to become, and often do become, mischievous and dangerous.

4. Because precautionary tests imposed on the Sovereign, though capable of defence when the Sovereign personally directed the working of the Executive Government, are out of place and unnecessary now that the Executive Acts of the Sovereign are performed only on the advice, or with the assent, of responsible ministers.

5. Because the Bill, besides removing certain objectionable words in the King's declaration, affects other alterations in it, which render the declaration proposed to be made in future a substantially different one from that hitherto in use, as will appear from the following considerations.

(a) In the declaration as hitherto made the Sovereign repudiates the adoration as well as the invocation of the Virgin Mary, two perfectly distinct and separate points of doctrine. Only one of these is mentioned in the declaration contained in the Bill.

(b) The Bill contains an addition to the declaration in the shape of a profession of faith, to be made by the Sovereign, altogether novel, and incapable of definition.

6. Because in order to render the Bill inoffensive to members of the Roman Catholic Church—the professed object of the Bill,—the declaration to be made hereafter by the Sovereign should bear an affirmative rather than a negative character.

STANMORE. LLANDAFF.

THE JESUIT OATH—AN APOLOGY

The Tablet says the following is the text of the apology published by The Chatham and Rochester News on Saturday last, which they announced last week as about to appear:

In our issue of July 6 we published a letter under the heading of "The Attack on the King," in which the writer, who signed himself "Loyal Protestant," asserted that Father Vaughan, brother of Cardinal Vaughan, had taken the "Jesuit Oath," which was quoted at length. One of the sentences ran: "I do renounce and disown my allegiance as due to any heretical king, prince, or State-named Protestant, or obedience to any of their inferior magistrates or officers, etc."

A few days after the publication of this letter Messrs. Witham, Roskell, Munster, and Weld, of Gray's Inn-square, W. C., solicitors to the Rev. Bernard Vaughan, commenced an action for libel against us.

We applied to "Loyal Protestant" to furnish us with the evidence upon which he had made such a definite and emphatic statement, and our correspondent was then obliged to admit that he could produce none. He had seen the so-called "Jesuit Oath" in print somewhere, and assumed and took it for granted that, as the Rev. Father Bernard Vaughan is a member of the Society of Jesus, "he must have taken that oath."

We then went carefully into the matter of the "Jesuit Oath" ourselves and having come to the conclusion that the statement of "Loyal Protestant" is absolutely unfounded, and that the Jesuits take no such oath as that alleged, we felt in honor bound to express our regret that we had inadvertently allowed any such fraudulent imputation upon the loyalty and good faith of the Rev. Bernard Vaughan to appear in the columns of The News.

Messrs. Witham, Roskell, Munster and Weld, on behalf of the Rev. Bernard Vaughan, have accepted this explanation and have acceded to our request to withdraw the action.

This is fortunate for "Loyal Protestant," as well as ourselves. In putting forward ridiculous inferences as positive facts our correspondent abused the hospitality of our columns, and forfeited all claim to be sheltered from the consequences of his own act.

DISOWNED

(By the Rev. A. Belanger, S.J., in Messenger of Sacred Heart.)

THE ENIGMA

(Continued from last week.)

Let us see! What is a religous? A mysterious being bound by secret oaths taken in the dark? A member of a secret society? A conspirator stealthily plotting against the state?

Not at all. Nothing is more transparent, nothing better known than his trying engagements, and thousands of books published everywhere detail, define and explain the nature and extent of his obligations. Everything is open as daylight.

A religious is a man or woman who entered into an engagement the keeping of which is a matter of conscience only. He has vowed to be poor, chaste and obedient; that is all.

These vows receive no sanction from civil society. The taking of them is merely a conscientious act and as independent of the police as is the resolution to be a vegetarian. The state knows nothing of it nor does it wish to, and if to-morrow a religious were to find his life irksome he would be free to leave his convent, amass wealth, follow his inclinations and even marry should it please him.

Therefore there is no question of restraint upon those poor creatures who, in a moment of unusual fervor, might have had the imprudence to thoughtlessly make vows. All doors are open to them, and if they remain in the cloister it is solely of their own free will. Question them. The great majority of them will tell you that they gladly remain cloistered; fettered by the love of God, and that these vows which are talked of as their bugbear, they look upon as precious jewels which they guard most jealously.

Let us go on and see how these dreadful engagements can be counter to human dignity or to the good of the state, for these are the two principal arguments against them. Take the vow of poverty. It consists in the complete abandonment of one's earthly goods, with no hope of ever acquiring any through one's labors.

The use made of these goods varies greatly from the Capuchins, Poor Clares, Minims and Trappists, whose religious wear only the coarsest garments, partake of the plainest food and observe innumerable fasts, to those less austere communities which, in exchange for the earnest labor of their member, insure them a modest livelihood. Each one must be content to follow the common rule, to use worn clothes, refrain from costly diversions, rise early and wait upon himself. Above all, and this is the essential characteristic of all religious poverty, no individual can use anything as his own personal property. He needs a special permission in order to give, lend or receive.

The religious is, as we will see later, a perfect communist who transmits integrally to the community the fruit of his labor. These are facts. Are they in any way detrimental to society or prejudicial to man's dignity?

The treatment of friars as good-for-nothing beggars, living upon alms, and the abuse of them as parasites, is an old offense. Are these insults merited?

A parasite is one who, though healthy and qualified to work, takes his ease and makes no return for the bread which his charitable neighbor provides for him.

How different it is with the religious. If they receive alms, it means just so much toward their work of mercy for the unfortunate.

The mainspring of their resources is constant labor combined with the most skillful economy.

Look at the mediant Capuchin. Does he beg in order that he may live a worthless do-nothing? No, he prays day and night, preaches, hears confessions, goes out on missions, and the day is scarcely long enough for the accomplishment of his tasks. Of course, this does not appeal very strongly to you because you make no use of his ministrations. Be it so—give him nothing. Those who help him, in turn make use of his aid, and thus he gives his services in exchange for what he receives; therefore, where, I ask, is the parasitism?

The Little Sister of the Poor solicited from door to door, shop to shop, and in halls, hotels and colleges; do you consider her a beggar? Well, voluntary beggars such as she feed, in France alone, no less than 29,000 of the abandoned aged.

Others have their houses filled with orphans, with the sick whom they alone support and who might otherwise be found floating in the river on dead in a garret.

"But what about contemplatives?" First of all, they are not numerous; many work energetically and for very

good reasons, and, secondly, if they receive alms they pay them back in prayer. You do not believe in the efficacy of prayer? Very well, then, give them nothing. Those who give to them feel that it is well indeed to contribute to the support of these generous souls who do penance and continually implore God to pardon the sins of the world. Let them pray. There is service rendered, consequently no parasitism. Do you wish positive, confirmation? Then listen to Taine:

"About 4,000 females and 1,300 males, abandon themselves, above all, to the contemplative life. Prayer, meditation and adoration are their first and principal object. But all others, that is to say, more than 28,000 men and 123,000 women are, by institution, benefactors of humanity, voluntarily bound to duty service, consecrated through choice to dangerous, repugnant and, at best, ungenial works. And what are some of these works? Missions among savages and barbarians; the care of the sick, of idiots, of the forsaken, the infirm, the incurable, the supporting of the aged poor or of foundlings, innumerable helpful and educational works, primary instructions and service in orphanages, asylums, workhouses, refuges and prisons. And all these benefits are bestowed either gratuitously or for paltry pay, and this is made possible by the minimum reduction of the physical wants and personal expenses of each male or female religious. In several communities of men and women the personal expenses of each member do not exceed 300 francs (\$1.16 per week.) Among the Trappists of Devielle this is the maximum figure.

"If we estimate at the rate of 1,000 francs a head (and this is beyond the actual figure) the value of the work done by 160,000 religious men and women in active institutes, the total will be 160 millions a year. If, then, we allow 500 francs a head for the expenses of each religious, male or female, the total will be eighty millions a year. Net profit for the public, eighty millions a year!"

Understand it well! These monks and nuns are producers of social wealth of the first order! And now let us pass on to human dignity, for which our century feigns such a fondness.

Contempt of riches and the voluntary choice of a poor, laborious life has been, from all time, considered a proof of nobility of soul. Ancient philosophy testifies to this, and even Diogenes, in driving virtue to the verge of cynicism, only emphasized its powerful reality.

Christianity has realized the dream and inspired millions of frail creatures with an absolute contempt of riches—a contempt purified, however, of cynicism and pride.

In the Middle Ages such a phenomenon was brought about by the preaching poverty of the Seraph of Assisi, in the midst of a world that had relapsed into cupidity. There occurred a mild but austere revolution during which human nature, strengthened by the light of the Gospel and inspired by the poetic words of the Saint, uplifted itself, and the slaves of lucre were enabled to burst their shackles.

Well, in this, our day, the same lesson in detachment is of imperative necessity, if society would escape a new crisis in decadence which must inevitably lead to barbarity and slavery.

God is the idol of the hour. The fact is admitted and almost proudly. But, in order to pocket this gold, how many hazardous compromises are made; how many clandestine and scandalous bargains are concluded, how many consciences sacrificed! How many rotten enterprises are rushed into at the expense of the needy little ones and the deserving poor, the politician's bank account thus being swelled and the financier's gorgeous castle paid for! And how many votes are sold! An elector's vote is worth 10 francs—a deputy's is much dearer and it costs still more to buy up a newspaper. If, on the pillory of honesty, the consciences of some men could be exposed, there would be seen so vast a traffic in immortal souls that the liveliest slave-trade would be dull in comparison. Pitiful, harrowing spectacle!

Here then is the fearful evil of actual society. On the one side, we have financial excesses for which the rest of men must pay the forfeit, on the other, a people in revolt and determined to conquer at any cost, because of being ground down to a state of mediocrity which they intend to endure no longer; and between these two extremes, a lot of practical ecieures to whom duty is a meaningless word and whose ideal is made up of all the comforts of life.

Well, then, honest people to whom I speak, is it not eminently fitting that, in face of this danger, a strong public protestation of the contrary spirit be made?

In matters of morals, the world is not instructed through the medium of books, but through that of example. Speak to it of curbing its desires and

(Continued on page 3.)

Companies THE TORONTO GENERAL TRUSTS CORPORATION Office and Safe Deposit Vaults 68 YONGE STREET, TORONTO CAPITAL - \$1,000,000 RESERVE - \$250,000 President: JOHN HOSE, K.C., LL.D. Vice-Presidents: How. S. C. Wood, W. H. BARRER, Esq. J. W. LANGMUIR, A. D. LANGMUIR, Managing Director, Asst. Manager James Davey, Secretary. Authorized to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, RECEIVER, COMMITTEE OF LUNATIC, GUARDIAN, LIQUIDATOR, ASSIGNEE, ETC.

THE EXCELSIOR LIFE INSURANCE CO. OF ONTARIO LIMITED HEAD OFFICE - TORONTO Incorporated 1899. Our Annual Report for 1899 shows as the result of the year's operations the following Substantial Increase in the important items shown below: Gross Assets..... 626,469.92 An Increase of Premium Income, \$106,628.05 \$ 18,368.49 Interest Income... 12,434.07 3,861.84 Net Assets..... 828,205.92 84,755.23 Reserve..... 273,414.25 50,665.86 Insurance in force, 8,656,913.15 472,950.00 WANTED—General District and Local Agents, EDWIN MARSHALL, DAVID FASKEN, Secretary, President.

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THE CATHOLIC REGISTER PICTURE PREMIUM To Pay-in-Advance Subscribers. The agencies of THE CATHOLIC REGISTER are authorized to offer the following famous pictures as premiums: "Mater Dolorosa"—15x20. "Leo XIII"—12x16. "The Virgin and Child"—15x20. "The Holy Family"—15x20. "Flight into Egypt"—12x16. "Immaculate Conception"—15x20. "Christ Entering Jerusalem"—12x16. Never before have pictures so expensive and beautiful been offered as newspaper premiums. In order to extend this offer to the largest possible number, we will send the picture upon receipt of money within 30 days after the subscriber's name has been placed on our list. THE CATHOLIC REGISTER PUBLISHING CO. 9 JORDAN STREET, TORONTO.

The HOME CIRCLE

CALENDAR FOR THE WEEK

- 1 St. Giles, Ab.
2 St. Stephen, K. C.
3 St. Simon, C.
4 St. Rosalie, V.
5 St. Lawrence Justinian, Pa. C.
6 St. Rega, V.
7 St. Regina, V. M.

Mother, I see you with your nursery light,
Leaving your babies all in white,
To their sweet rest;

You tremble each hour because your arms
Are weak; your heart is wrung with alarms,

You know that of yours your feeblest one
And dearest may live long years alone,

You must dread for yours the crime that sears,
Dark guilt unwashed by repentant tears,

But grief is selfish; I cannot see
Always why I should so stricken be
More than the rest;

AMUSING THE CHILDREN.
A child who is self-entertaining is
a great comfort to the mother or
caretaker, and it is not a difficult
matter to train the small minds to
plan their own amusements and in-
vent their own toys, until they some-
times develop quite a genius in this
respect.

WHERE TO GO IN TROUBLE.
How much suffering and sorrow
would be avoided if we would only
go to the Sacred Heart with our
troubles; go with childlike confidence
and ask for the help and grace we
need.

WHITE CLOVER.
O you clover, blooming clover
Where the dusty gold-wing sips,
Do you wonder why I pluck you,
Hold you closely to my lips?

A SERVANT GIRL'S UNION.
It seems that the efforts of club wo-
men along the line of domestic science
are not without their parallel on the
side of the working girl. Chicago has
a successful Servant Girls' Union,
which is about to announce a regular
scale of wages and declare for an
eight-hour day, with extra pay for
overtime and the power of deciding
the number of "afternoon off" every
week which each girl may have.

THE PHYSICIAN OF SOULS.
Jesus did not only enrapture the
multitude by His miraculous power
manifested in love and in an impulse
of the most tender, most merciful,
most delicate and most intense love,

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or, "Will thou be saved?" And again,
"If you could but believe!" He would
only act when the infirm soul had at
least endeavored to turn to the Physi-
cian. — Mgr. E. Bougaud, translated
by C. T. Currie.

AN HOUR WITH GOD.
There are many so-called Catholics
who complain they are so occupied in
the struggle for a livelihood that they
have no time for morning or evening
prayer and no time for the holy sacrifice
of the Mass on Sunday. They have
no time for God and their souls.

SIMPLE SAINTLINESS.
"I was playing with St. Anthony,
and he told the water not to harm
me. I like playing with him." The
child that prattled thus had troyed
down a dry water-course and was be-
moaned as carried away by a sudden
flood. It came back uninjured and
full of glee about its gracious play-
fellow.

CHOOSING DUTIES.
No one can choose his duties. He
may accept or reject those presented;
there is no third course. He may shut
his eyes and try to persuade himself
that some things are what is requir-
ed of him. But it will be of no use.

DISOWNED.
(Continued from page 2.)
despising riches and it will laugh in
your face. But show it men blessed
with riches or else competent to ac-
quire them, who cheerfully and volun-
tarily renounce them, choosing in-
stead a life of hardship and poverty
and, believe me, this mute eloquence
will appeal to all generous hearts.

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throughout the Dominion. It is wel-
comed by the suffering invalid every-
where with sensations of delight, be-
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almost every ill that flesh is heir
to, is valued by the sufferer as
more precious than gold. It is the
elixir of life to many a wasted frame.
To the farmer it is indispensable, and
it should be in every house.

CELTIC CONGRESS.
London, Aug. 20. — Much interest
is being taken here in the proceedings
of the Pan-Celtic gathering in Dublin,
which is regarded as a plea for the
maintenance of the ancient languages
and customs, and as an exhibition of
sympathy between long-scattered sec-

they intend to demand the same thing
of their employers. Truly, this is the
age of organization among women.

GIVE THE WIFE THE MONEY.
Many people wonder at the thrift of
foreigners who come to live amongst
us. Many of them, being common la-
borers, work for small wages, and ir-
regularly, yet their families are com-
fortably kept, and in the course of
time they have a little home of their
own, says The Syracuse Sun. The se-
cret of it is that the wife is the bank-
er, and through her superior idea of
economy and shrewdness in purchas-
ing, the scanty earnings are put where
they will do the most good; no awk-
ward debts are incurred, and at the
end of the fiscal year there is invari-
ably a surplus. English speaking peo-
ple might emulate their example with
profit, but it is too commonly the
American idea that a woman knows
nothing about business and cannot
be safely trusted with her husband's
wages. On the contrary, the money
that he does not spend for his own
gratification is doled out to her in
grudging compliance with her timid
requisitions.

WHAT A GIRL SHOULD LEARN.
To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To be self-reliant.
To respect old age.
To avoid idleness.
To darn stockings.
To take care of the baby.
To make good bread.
To keep a house tidy.
To make home happy.
To be above gossiping.
To control her temper.
To take care of the sick.
To sweep down cobwebs.
To humor a cross old man.
To marry a man for his worth.
To read the very best of books.
To keep clear of trashy literature.
To take plenty of active exercise.
To be a helpmate to her husband.
To be light-hearted and fleet-footed.
To wear shoes that won't cramp
the feet.
To be a womanly woman under all
circumstances.

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humanity of a powerful beacon.
I know full well that the personal
poverty of a religious, and his or her
unquestioned austerity are objected to
on the ground that they are compensa-
ted for by the scandalous wealth of
the community, later on we will sub-
stantiate this cynical lie to an analysis
and there will be nothing left of it.
At present, we would examine into
the two other vows constituting the
religious life.

CHASTITY.
The second bond in the religious
life is voluntary chastity, entailing
the privation of a personal family and
demanding innumerable sacrifices
which are as necessary for the pre-
servation of this delicate virtue as is
protection from wind and inclement
weather for the life of a frail plant.

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ALL HAND WORK.

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

A FALSE TEACHER. The Canadian Teacher should either teach the truth, or, confessing its ignorance, go out of the business. It is not the first time our professional contemporary has been caught by us teaching falsehood.

"Among the early Christians were many traditions regarding the virtues and graces of the mother of the Saviour, so that it was quite natural they should admiringly and prayerfully contemplate her character."

"From this contemplation grew the doctrine of her DIVINITY, and the worship of the Madonna or lady became widespread."

Our contemporary, The Northwest Review, blames the bigotry of the Winnipeg School Board for the delay that has occurred in reaching an agreement about the Catholic schools.

time had all got over it again. Winnipeg is never happy except when suffering from some Yankee distemper. We reprint the article from The Northwest Review elsewhere.

BY STANLEY'S BANKS. His Eminence Cardinal Gibbons made a brief call to Emmisworth during his Irish visit as the guest of Mr P J Roche, J P, who recently purchased Emmisworth Castle. The American Primate was much pleased with the picturesque cathedral town of the diocese of Ferns, and stayed for the evening at Borodale, on the banks of the Slaney, so named by Tom Moore.

"GOD SAVE ALL HERE." There is a prayer that's breathed alone In dear old Erin's land, 'Tis uttered on the threshold-stone, With smiles and clasping hand; And oft, perchance, 'tis murmured low With sigh and falling tear, The grandest greeting man may know— The prayer, "God save all here!"

In other lands they know not well How priceless is the lore That hedges with a sacred spell Old Ireland's cabin door. To those it is no empty sound, Who think, oft with a tear, Of long-lost memories wreathing round The prayer, "God save all here!"

THE INDUSTRIAL EXHIBITION. Sir Wilfrid Laurier on Tuesday, opened the Toronto Industrial Exhibition in beautiful weather and in the presence of a large assemblage. Sir Wilfrid made a happy speech, most suitable to the occasion and critically pleasing to all who heard him.

Mr William Pedmond, M P, contributes to The London Morning Leader an article on the attitude of the Irish members regarding the Factory Bill, just passed by the British Parliament, with special reference to the clause proposing an alteration in the law affecting certain laundries in Ireland and England.

calls, with whom the Irish members are in complete sympathy otherwise with regard to the measure. They seem to think that the exemption of the institutions referred to would be an injustice to other laundries which might be their competitors. But Mr. Redmond points out that these particular laundries are, in every sense, charitable institutions, that, as a rule, they make no profit, and that few of them would be able to carry on their work, but for the assistance of the outside Catholic public.

All those who are interested in Irish music will welcome the charming "Hymn of St Patrick," which has just been arranged by Rev. George O'Neill, S J, P R U I. It is justly described as one of the very few known examples of "the use of ancient Irish melody for celebrating our Irish Saints." Up to the present there has been a perfect dearth of good hymn tunes for use in Catholic churches, and not unrequitedly adaptations of trivial songs are heard.

Father Martin, General of the Jesuits, is in Germany, where he hopes that the members of the Society will be allowed to reside with distinguished Catholic families who have asked for them as resident professors and chaplains.

The Catholics have three representatives in the new Dutch Cabinet. As far as the Moderate Press is concerned, there is a general desire to give the Government a fair trial.

OBITUARY. An Anniversary Requiem Mass for the late John Lawrence Lawlor, Lieutenant Sixth Dragoons, who died in South Africa on 31st August, 1900, will be celebrated at St. Michael's Cathedral, Toronto, on Saturday next, 31st August, at 9 a.m. May his soul rest in Peace.

DEATH OF AN IRISH MILITARY CHAPLAIN. From London, England, comes news of the death of Father Francis Timoney at St Thomas' Home, Westminster Bridge. The deceased clergyman, who was a native of County Fermanagh, was educated at Maynooth and the Irish College, Paris, and acted for several years as professor at the College of St. Omar and at St. Cartan's Seminary, Monaghan, at the latter place he also acted for a time as secretary to the late Most Rev. Dr. Donnelly, Bishop of Clogher. Some fifteen years ago Father Timoney, at the request of the Most Rev. Dr. Carr, became attached to the Archdiocese of Sydney, where he labored zealously until a couple of years ago, when he volunteered as chaplain to the Corps of Australian Bushrangers, organized for service in South Africa. Father Timoney's experiences of the front were of the most exciting nature, he being several times under heavy fire while ministering to his dying charges, and on one occasion carrying a dying bushranger through a perfect hail of bullets. His exertions on the battlefield, however, sadly undermined Father Timoney's health, and he returned to England a couple of months ago to seek the assistance of a throat specialist. Father Timoney breathed his last in the presence of Fathers Mason and Cox, of St. George's Cathedral, who had been constant in their attendance upon him.

DEATH OF MRS. FLEMING. The Paris Star Transcript of August 21 says: On Friday morning, the 9th inst., after a lingering illness extending over many months, Mrs. Pierce Fleming, of Dundas street, was called away to her last home. The deceased was one of the oldest residents of the town and had witnessed many changes, both among the people and in the place, during her life here. The mother of a large family, she gave each of them the best opportunities in her power, in the way of education and other advantages, and she had the happiness of seeing them all doing well in the world.

Mrs. Fleming, from the kindness and unselfishness of her life, had friends wherever she was known, and her death, while a happy release from her sufferings, will be a much felt loss to her friends. Mr. John Fleming, Mrs. John's sons, Mrs. Graham and Mrs. John Flahiff are children of the deceased. The bereaved family have the sincere sympathy of all in their trouble.

THE LATE PATRICK GALLAGHER. All Winnipeggers and especially all Catholics in this city, says The Northwest Review, most sincerely mourn the loss of Mr. Patrick Gallagher, who died last Tuesday, at the age of 74. Born in the County Donegal, Ireland, he came to Canada as a lad and first resided at St. John, N. B., for 36 years, conducting there a wholesale butcher trade. Removing to Winnipeg in 1880, he at once became one of the leading cattle and meat merchants of the city. His geniality and shrewdness, while ensuring his success, made him a host of friends who will now pray that he may soon enter into eternal rest. He leaves a wife and family of six sons and four daughters. The sons are James and T. P., members of the firm of which deceased was senior partner; John, an

engineer on the C. P. R., Mike, a doctor at Rock Island, Ill.; P. E., a butcher in Seattle, and Cornelius, a butcher at Edmonton. The funeral, which took place on Friday afternoon, was largely attended, the cortege being one of the most imposing ever seen in the city. There were special reasons which made the choice of the afternoon instead of the morning, imperative, but the next morning, Saturday at 8, the family of the deceased piously attended a solemn Requiem Mass, celebrated by Rev. Father Emmert, O. M. I., with Rev. Father Guillet, O. M. I., as deacon, and Rev. Father O'Dwyer, O. M. I., as sub-deacon. The Friday afternoon service was conducted by Rev. Fathers Guillet and Cherner, attended by several other priests. The pallbearers, according to their father's dying wish, were his six stalwart sons, who foregathered to honor that faithful and fervent Catholic, whose example will be a beacon light for themselves. Before the remains were laid at rest in St. Mary's Cemetery they were completely hidden by innumerable floral offerings.

DEATH OF MR JUSTICE ROULEAU. Montreal, Aug. 27 - The death of Hon. Charles B. Rouleau, judge of the Supreme Court, at Calgary, N. W. T., occurred at 3 o'clock yesterday morning at the Glegg Hospital, McGill College avenue, Montreal.

Deceased had been ill since the death of his wife, three months ago, and had come to Montreal to consult the leading physicians here. Death was due to heart disease. Charles Borromee Rouleau was born at Isle Verte, Que., December 13, 1840, and received his early education in the Laval Normal School. He held the position of Inspector of Catholic Schools of the district of Ottawa from 1861 to 1873, and was called to the Quebec Bar in 1868.

He was appointed Magistrate for the district of Ottawa in 1870, retaining this office until his appointment as a stipendiary magistrate and a member of the Executive Council for the Northwest in 1883. On a Supreme Court being formed for the Northwest Territories, in 1887, he was promoted to be judge of the Northern Alberta judicial district. He also filled the office of Interim Commissioner for the Dominion, and was formerly a legal expert with a seat in the Northwest Assen'y. He was a member of the Board of Education of the Northwest Territories from 1885 to 1893. He unsuccessfully contested Ottawa County for the Quebec Assembly in the Conservative interest at the general elections of 1875. He was also Grand Deputy of the C. M. B. A. in the Northwest.

For a number of years he assisted in the publishing of the French papers L'Ordre and La Mueve, in this city, and was the author of a pamphlet known as "Our Judiciary System." In 1877 he married Miss E. Dumouchel, daughter of Hecule Dumouchel, of St. Benoit, Que. He leaves two daughters and one son. He was a brother of Dr. E. H. Rouleau, of Calgary; of Rev. Canon Rouleau, of Sandy Bay, and Miss John E. Barry, of St. Denis street. In referring to his death Rev. P. LaCombe, the well-known missionary in the Northwest, claims that by his death, the Northwest loses one of its most eminent citizens. Assisted by his wife, he took part in all works of charity, and rendered most valuable assistance to all classes throughout the country. In them, added Father LaCombe, the Catholic mission of Calgary loses two of its greatest protectors.

THE LATE MR BOYLE. Red Lion Hotel, Toronto.—At the last regular meeting of Division No. 2, A. O. H., the following resolution was unanimously adopted:

Whereas, It has pleased Almighty God in His infinite wisdom, to remove from this earthly sphere our late beloved president, Patrick Boyle, The Ancient Order of Hibernians and the Irish race at large has sustained an irreparable loss that we view as little short of a national calamity, but whilst his death has plunged us into the deepest sorrow there is a sweet consolation to be obtained in turning to the glorious record of the brave, intrepid and self-sacrificing patriot whose fidelity, love and devotion to our land and race has never been surpassed; And be it further resolved that the best means of expressing our appreciation of his work and perpetuating his memory will be to redouble our energies in forwarding and propagating the objects that were dearest to his heart, namely, the advancement of the education and the elevation of our race until we shall reach the pinnacle occupied by our Celtic forefathers over a thousand years ago, when their intellectual brilliance illuminated the darkness of the earth. Signed on behalf of Division No. 2, A. O. H., J. W. Falvey, M. J. Lenihan, A. T. He. 12th.

A. O. H. Toronto, Aug. 23, 1901. At a regular meeting of Division No. 1, Ancient Order of Hibernians, the following resolution of condolence was unanimously passed:

Whereas, We, the officers and members of Division No. 1, Ancient Order of Hibernians, have learned with profound regret of the sudden demise of our late Brother Patrick Boyle, editor and proprietor of The Irish Canadian and, whereas, by his death the A. O. H. has lost one of its most zealous members, his family a kind and loving father, the Irish cause one of its foremost workers to promote any laudable object for its welfare, which gives place for his name to be inscribed in the heart of every true Irish patriot with those of many others of Ireland's great sons who have passed away. Resolved, That we offer our sincere condolence to the relatives of the deceased, commending them to Our Heavenly Father, Whom we pray to console them in their deep afflictions. Resolved, That a copy of this resolution be entered on the minutes of this Division, copies be read to the family of deceased, to The Irish Canadian, Catholic Register and Catholic Record for publication. W. J. Moore, John Mohan, W. Ryan, Committee.

MR. GOLDWIN SMITH. His Superficial Remarks on the subject of Relics of the Saints and an Explanation of the Catholic Doctrine.

Prof. Goldwin Smith writes the following in The Weekly Sun of Toronto: "About the heaviest weight which the Roman Catholic Church in Italy has to carry in its encounter with free thought is its periodical performance of miracles, such as the liquefaction of the blood of St. Januarius or the exudation from the bones of St. Andrew at Amalthei, of which she would probably have disencumbered herself long ago if they had not been annually demanded by the populace."

Little should we have expected that she would venture on a miracle at New York. Miracles, however, have now been wrought on children in New York by the relics of a saint. An eyewitness, evidently intelligent and not less evidently impartial, since he commends the use of relics as stimulants to devotion, sends The New York Sun an account of what he saw. He positively declares that the children alleged to have been cured were not cured at all, but remained suffering as before, and all the more when their spirits or crutches were removed, though their mothers, carried away by religious excitement imagined that they were cured. It can hardly be doubted that in cases of hysterical, though temporary, cure has been wrought by relics through the influence of imagination, but in these cases nothing, according to the narrator, was really affected except the imagination of the mothers. The Church of Rome has hitherto been very circumspect in the adaptation of her system to the meridian of New York. What is it that has emboldened her to change her policy? Is it the spread of Ritualism in the Episcopal Church, or is it the prevalence of a general spirit of reaction?"

There is very little use in opening a controversy with Prof. Smith on this subject, but as The Sun is a paper that circulates extensively among the farmers of Ontario, it is not well to let his very superficial remarks pass unnoticed. The New York Sun finds space for the Catholic presentation of this subject, and publishes the following letter rebuking critics of 1901. Smith's class. Both Goldwin Smith and The New York Sun correspondents are referring to the recent Novena held in the Church of St. Jean Baptiste, New York, in honor of St. Ann.

To the Editor of The Sun.—Sir. Instead of being disgusted by the veneration of the relic of St. Ann, I have been very much edified by the accounts of thousands who, full of faith in the power of the saint's intercession, have flocked to the Church of St. Jean Baptiste, hoping for a cure of their physical ailments.

I am not a Catholic by birth who simply accepts without question every detail of his traditional faith, but a convert who approached the Catholic Church from outside and in a thoroughly critical spirit. Born of New England Puritan ancestry and in an atmosphere of intense hostility to the Catholic Church, educated at a well-known American Protestant university and following that by a three-year course of theology in a Protestant university, no part of Catholic faith or practice was left unexamined when once I had begun a serious study of what our Protestant friends call "the claims of Rome."

Nothing appears to me more rational or well founded (admitting the premise of a supernatural foundation for Christianity) than the veneration of relics. It is a practice which has Scripture, Christian antiquity and the authority of the Catholic Church of all ages behind it, and it is the logical outcome of the Christian dogma of the Incarnation.

In both the Old and New Testaments we find instances of the cure of the sick—even the raising of the dead—by the power of relics, i.e. some material thing or things which had belonged to a saint. The dead man came to life when his body touched the bones of the prophet Elisha, and handkerchiefs which had touched the body of St. Paul were carried to the sick who were thereby cured (Acts xix, 11-12.) The early Christians continued the custom. The blood of the martyrs, their bones and even clothes were carefully gathered up and preserved whenever possible, and the veneration of such relics and the record of genuine miracles wrought in connection with them have been continuous in the Catholic Church up to the present day.

But they certainly are not magic charms. They do not work of themselves, but the power is all from God in response to faith and purity of heart. The veneration of relics is a logical outcome of the Incarnation of Jesus Christ. Matter is not an evil thing itself, since Christ took a human body as well as a human soul, and joined it forever to His divinity. As through the body of Christ and through other material means (water in baptism, bread and wine in the Holy Eucharist), both spiritual benefits and healing of the body come to us, so through the bodies and other relics of the saints (who are in a mysterious, yet real way members or parts of Christ's glorious body) God may and often does vouchsafe to convey gifts of healing.

All this is very clear to any well-instructed Catholic and leads on naturally to ask, What can be the grounds of your correspondent's complaint? He does not define his objections with perfect distinctness, but a careful reading of his letter gives suggestions of three which seem to influence him. His first (by the phrase "humbags of Protestantism") makes a suggestion of imposture in connection with these relics at the Church of St. Jean Baptiste. But there he is entirely mistaken. If any promise were held out that every person who touched the relic should be cured, then one might cry "humbag," for obviously it is made. All that is held out to all are not cured. But no such promise is made. All that is held out to the sick through the handkerchiefs which had touched the body of St. Paul and as he has healed others through this relic. Humbly purify your hearts and come in faith and you may receive the reward you desire. It is no humbug

to tell people that they may be cured through this relic unless the account in the Acts regarding St. Paul; is a humbug and Christianity itself an imposture. As to the reality of any supposed cure, that is wholly and entirely a matter of human evidence and subject to the ordinary tests by which other occurrence is proved or disproved.

Another objection seems to lurk in the adjective "doubtful" which your correspondent applies to the relic. The authenticity of this or any other relic is not a matter of faith, i.e. in the sense that belief in its genuineness is required of Catholics. The early Christians preserved with such minutiae and guarded so sacredly every relic of great saints that many have come down to us. But even if the tradition in any one instance were unreliable, after all, it is faith and purity of heart which deserve the reward and God can give it in response to faith through any means, even through a relic which might not have the historical genuineness it was believed to have.

Your correspondent asks why the sacraments of penance, holy eucharist and anointing are not sufficient, seeming thereby to suppose that these sacraments are neglected and the use of the relic substituted in their place. But here again he is quite mistaken. It would, of course, be a mistake to neglect the greater for the lesser means of grace, but those who come to venerate the relic are told distinctly to use first the usual means of grace, penance, the reception of Christ's body and blood and then—and not until then—can they hope for help from the extraordinary means.

Why, then, should your correspondent feel as he does? He might be an ill-instructed Catholic or he might be influenced by the skeptical atmosphere around him, but a simpler explanation seems at hand. He is apparently not a Catholic at all in the usual meaning of that word, i.e. not a Roman Catholic. The use of certain "brassology" (i.e. "a great historic Church" an Anglican term often employed) seems to indicate that he is an extreme High Church member of the Protestant Episcopal Church, one who likes to call himself "An American Catholic," but who shares the usual Protestant repugnance to the nearness of the supernatural. Such people can persuade themselves to believe in relics and miracles that are far removed in the dim distance of Scriptural times, but recoil when any evidence of God's manifestation of His miraculous power at the present day is brought close to them.

It seems scarcely ingenious for your correspondent, if he be an Anglican, to sign himself simply "An American Catholic," since the majority of your readers will accept the term in the usual sense and suppose the letter to have been written by a disloyal Roman Catholic instead of by a member of the Protestant Episcopal Church.

CATHOLIC ROMANUS. Martha's Vineyard, July 26.

The Two Scourges. ALCOHOL AND MORPHINE. An Antidote Discovered.

A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless and absolutely free from narcotics. It leaves no evil after effects and can be carried in the pocket and taken in absolute privacy, thus dispensing with the publicity, loss of time and expense of an institute treatment.

The medicine has been tested and is vouchsafed for by "The Vicar of St. Michael's," Rev. Father Quinlan, Rev. Father Strubbe, Rev. Father Fitzgerald, Rev. Father Egger, Rev. Father Gault, Rev. Father Coventry, Rev. Father McCullen, Rev. Father Gaughren, Sister Augustine Sister William, S.S. H. Sister Ethelburga, and many others. Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox Street, Toronto, Canada.

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Canadian News

STRATFORD'S NEW CATHOLIC HALL.

The Stratford Beacon of Aug. 21 says: A long-felt want will be supplied at the completion of the new Catholic hall on Ontario street.

In appearance, and in reality, the hall is a substantial one, built of red brick and three stories in height.

Leading to the first flat is a spacious stairway connected directly with the street. At the head of this is a hall, from which open off several rooms.

The third floor has been divided into three parts, two ante rooms and a large hall where all the Catholic societies will meet.

It is expected that the hall will be completed in the course of another month, although the formal opening will not likely take place until late in the fall.

DANIEL GORMAN, AGED 105.

The Globe, of Saturday, gave a sketch of Daniel Gorman, of Port Stanley, who is 105 years of age. The early settlers of Port Stanley came principally from Ireland and Scotland.



PIANO-BUYERS, YOUR ATTENTION PLEASE!

The Piano of the Canadian People at the Canadian People's Great Fall Fair.

The "Art Bell" Piano of 1901 is strongly in evidence at the Toronto Industrial Exhibition.

No matter how far you may have made up your mind as to your choice of instruments do not close any transaction without having seen what we desire to show you in modern, high-grade pianos.

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THE DUKE'S PAVILION.

Ottawa, Aug. 22—The pavilion which is to be erected on Versty Oval for the accommodation of the Duke of York on the occasion of the lacrosse match for the Minto Cup between the Capitals and Cornwallis, on September 20th, will be of handsome design and will be quite pretty.

THE WINNIPEG SCHOOL BOARD Northwest Review. After the oft-repeated protestations of good will on the part of the Protestant majority of Winnipeg in particular to meet the reasonable demands of their Catholic fellow-citizens with all possible deference and courtesy, we must confess that the action lately taken by the Winnipeg School Board came to us as a surprise and a sad disappointment.

The Catholics, notwithstanding the repeated charge of political bias and religious bigotry, and, it must be admitted, done all that could possibly be expected from them to smooth the path to the restoration of a most desirable peace and harmony.

Public Schools of Winnipeg alone the religious garb becomes so offensive? Is the public school atmosphere permeated so contaminated that it cannot even bear the presence of a religious costume?

Neither are we disposed to part with our devoted Brothers as teachers of our boys. For although the system of appointing female teachers, etc., may have revealed in Winnipeg, still this method cannot be enforced in virtue of the School Acts of either 1890 or 1894.

HUNDREDS OF OPINIONS agree upon the fact that Pain-Killer has alleviated more pain than any one medicine. Unequalled for diarrhoea and dysentery. Avoid substitutes, there is but one Pain-Killer, Perry Davis' 25c and 50c.

Teachers Wanted.

CATHOLIC TEACHERS—WITH Normal certificates—immediately for the Northwest; at five-forty. W. McTaggart, Bank of Commerce building, Toronto.

WANTED—CATHOLIC TEACHER—One capable of teaching French preferred, for No. 3, Tilbury North; to begin September 3, salary \$300. Applications, stating qualifications, received till August 29. D. Cheney, I. P. S., Windsor, Ont.

TEACHER WANTED—HOLDING A second class certificate; male or female, for school section No. 2, Medonte; duties to commence at once; state experience and salary expected. John P. Fitzgerald, V. S., Sec., Mount St. Louis P. O.

TEACHER WANTED—FOR SEPARATE SCHOOL SECTION No. 1, Township of Papineau; a female teacher, holding a third-class certificate; duties to commence at once. Applicants will please state experience, salary, etc., to James Gilligan, Chairman Separate School Board, No. 1, Papineau, Mattawa, Ont.

WANTED—CATHOLIC TEACHER—One capable of teaching French preferred; for No. 3, Tilbury North; to begin September 3, salary \$300. Applications, stating qualifications, received till Aug. 29. D. Cheney, I. P. S., Windsor, Ont.

WANTED—ASSISTANT TEACHER—Qualified in the French and English languages, for No. 1 Roman Catholic Separate School, in the Village of Stony Point, Essex County. Apply to E. Desmarais, John B. Renaud, H. R. Marion, trustees.

WANTED—A PRINCIPAL FOR THE boys' department of the Peterboro' Separate Schools; duties to begin September 1st next; applications received up to the 31st inst. John Corkery, Secretary Sep. Sch. Bd., Peterboro', July 22, 1901.

TEACHER WANTED—FOR THE Roman Catholic Separate School, Chapstow, Ont.; male or female; as principal; holding first or second-class certificate; capable of teaching the German language, duties to begin October 1st, 1901, send recommendations, if any; state salary from Oct. 1st to Dec. 24; applications will be received to Sept. 20th next. Address M. M. Schurter, Secretary, Chapstow, Ontario.

Island Navigation

The Niagara, St. Catharines & Toronto Navigation Co., Limited. Steamers Garden City and Lakeside. Change of Time.

Commencing Wednesday, June 12th, steamers leave Toronto daily at 8 a.m., 11 a.m., 2 p.m., 5 p.m., making connections at Port Dalhousie with the Niagara St. Catharines & Toronto Railway for St. Catharines, Niaga Falls, and Buffalo.

Pan-American Exposition. For information apply to Niagara St. Catharines & Toronto Railway Co., St. Catharines, or to H. G. Luke, General Agent, Yonge St. wharf, Toronto.

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Commencing first week in June. For Whitby-Oshawa, every Tuesday and Friday 5 p.m. For Bowmanville-Newcastle every Tuesday and Friday 5 p.m. For Port Hope-Cobourg every Thursday 5 p.m.

Niagara River Line Five Trips Daily.

CHIPPEWA—CHICORA—CORONA On and off MONDAY, JUNE 17th, steamers will leave Yonge Street wharf (east side) at 7 a.m., 9 a.m., 11 a.m., 2 p.m., and 4.45 p.m.

THE WABASH RAILROAD

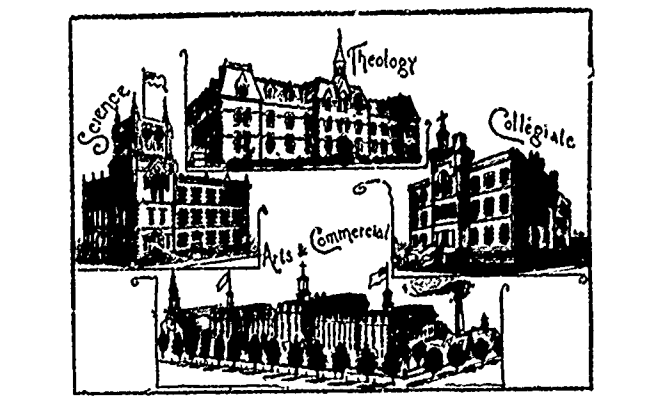
On the short and true route to the Great Pan-American Exposition, to be held at Buffalo, May 1st to October 31st. The only wide-gauge railroads daily. It is acknowledged by travelers to be the best line passing through Canada.

THE NEW ARTIFICIAL EYE

Within the past year or two a notable improvement has been made in the shape of the artificial eye; the new form is hollow, more or less full, with a closed back. It has no sharp edges or corners, and in the best quality is beautifully finished and rounded.

We continue, as for many years past, to sell the highest grade of old form shell eyes. In these our stock is probably the finest in quality, if not the largest in number in Canada.

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Land Surveyors C. J. MURPHY, H. L. ESTEN UNWIN, MURPHY, & ESTEN, ONTARIO LAND SURVEYORS, &c. Survey, Plans and Descriptions of Properties.

Printers E. J. DAVIS, Co.-printer Crown Lands. Department of Crown Lands, Toronto, June 1, 1901.

AUCTION SALE OF TIMBER BERTHS PUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White Pine Berths in the following townships in the DISTRICT OF ALGOMA, namely:—The Townships of GRAHAM (part), HARTY, CARTER, LEVACK, JARVIS, ANSONIA, CHURCH, GILMAN, WITTAN, CURRIE, and RUTHERFORD (part), and certain areas between the Pigeon River and the Arrow River.

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E. J. LANNON, ARCHITECT. Office: Rooms 2, 3 and 10, S. W. Cor. King and York Sts. Residence: 257 Sherbourne St. Office Phone: Main 1109. Residence Phone: North 092.

EARLY MORNING IN SUMMER.

Hark, there comes the stir of waking
Through the gloom of parting night,
For in the distant eastern heaven
Gleams a streak of purple light.
In its bright increasing splendor
Moon and stars are growing dim,
But clearer seems the rugged outline
Of you distant mountain's rim.
Wrapped in gloom are yet the hedges
Round the fields of corn and rye,
But nature breathes of hopeful waiting
At the brightening eastern sky.
There's a stir upon the treetop,
And a bird begins his lay,
His notes are clear and sweetly ringing
For he greets the break of day.
Now the hills are steeped in purple
And the vales are bright awake,
And rosy clouds are full reflected
In the depths of pond and lake.
Flowers open wide their petals,
And the bees begin to hum,
And the bird is sweeter singing,
For he sees the rising sun.
From the leaves and grass are pend-
ing
Countless drops of glittering dew
That reflect the morning's sunlight
In the rainbow's various hue.
Life about is quickly stirring,
Morning is the youth of day,
There is beauty now and color,
Where the night's deep shadows lay.
Happy morning, softly glowing,
More I love the rosy hue
Than the light that shines at mid-day
Though it be more clear and true.
—Pacific Monthly

A Matter of Theory

Miss Bellingham had a queer little habit of lifting one eyebrow and drawing down the opposite corner of her mouth in a way that made her face look somewhat like a sprawling question mark. If you were wise, however, you did not attempt to answer the question.

Among men Mr. Higbee was accounted very wise. He had a sagacious faculty for investing money and an agile adroitness in getting out of legal difficulties. But though he had doubled her surplus income with un-falling success, he was not wise in the ways of Miss Bellingham. So he smiled indulgently.

"My dear Miss Bellingham, it's quite out of the question."

"My dear Mr. Higbee, there's no question about it."

The interrogation point grew more pronounced. Mr. Higbee surveyed it thoughtfully for a moment or two. Then he bowed. Miss Bellingham smoothed out her face into a most engaging smile.

"As far as you are concerned—certainly. If I can't prevail upon you to give up your — er — quixotic project, of course I have nothing more to say. Only I must decline to act as your agent in the matter. You can afford to be eccentric, Miss Bellingham."

Much is smiled at when a rich and charming woman chooses to be original. But for me to help you to make yourself — well, ridiculous, Miss Bellingham! — would be to express my approval and —

"And incidentally to bear a part of the ridicule. I understand, Mr. Higbee. You are afraid of what people will say."

"Only on your account, Miss Bellingham. Do me the justice to believe that."

"On my account? But — I — I — I shall have nothing to do with it!"

"Oh!" Mr. Higbee did not whistle, but he came as near it as his dignity and his surroundings would permit.

"Don't you see? I shall merely be the power that makes things happen. I set the machine in motion. Then I do nothing but fold my hands and watch the progress of the experiment. I have the most unconcerned manner in the world. I am surprised at the right time. I clasp my hands with the rest. Who's to suspect that I pull the string?"

"And the — the puppet?"

"He least of all. I hoped that you would know how to manage that. That is why I've asked your help and advice."

gazed on a picture of Miss Bellingham's Revolutionary grandfather on the opposite wall. Argument was easily disposed of, but this unexpected tone of appeal — he cleared his throat again.

"She was quick to see her advantage. 'It's very simple, really,' she said. 'I have \$100,000 that I wish to invest. Instead of asking you to put it into stocks or bonds or real estate or mortgages, I choose to invest it in — a man. It's a little daring, perhaps, but it has possibilities, Mr. Higbee.'"

"I — I'm not used to speculating in men," he ventured.

"Oh, you're so cold-blooded!" she cried. "I thought it would strike you at once, as a novel business proposition at least."

"Will you pardon me, Miss Bellingham, but that is what I don't exactly understand. Is it purely a business proposition?"

"If it were not, it would be unpardonable, Mr. Higbee."

"Then I understand still less."

"I should not have expected you would," returned Miss Bellingham, with some asperity. "I don't mean business proposition in the sense that I expect to get any money value out of my investment. But my money is usually spent in an effort to buy pleasure, and I see no reason why I should not get it in one way as well as another. I simply meant to put this money power to the test. All my life I've been hearing of the sale and barter in American politics. They say money can do anything, from making a man to making an office to fit him. And I want to see — I want to see how far it will go towards making a man! I happen to be able to afford the experiment, and I feel that it will be the best and most satisfactory investment I ever made. This, of course, so far as it concerns myself."

Mr. Higbee permitted himself to smile.

"Don't interrupt, please," said Miss Bellingham, raising her eyebrow.

"Certainly not," said Mr. Higbee, lowering his.

"I take the most unpromising man I know," she continued, frowning.

"He has no money, no appreciable brains, no friends, no magnetism. He has a most unprepossessing exterior and he can't talk. In short, he's altogether hopeless."

"Isn't that a bit unfair to the experiment?" Mr. Higbee suggested.

"Of course not! It merely makes the test consistent. If he goes into politics and succeeds at all, it will be entirely by the power of money. He has absolutely nothing else to make him succeed."

"You have no other interest?"

"Your good intentions would be impertinence in any other man, Mr. Higbee. And you do not flatter me. What possible interest, except as a psychological study in stupidity could I have in a man like Mr. Griggs? And Simon, too! Simon Griggs! The name is enough to make him impossible. He says 'ma'am,' and he stares, and he twirls his hands, such great red hands! Were ever such perfect conditions for such an experiment?"

"I suppose you haven't thought of his possible point of view? He might object to being played with for your amusement."

"He hasn't any point of view! Anyway, how should he ever know? You can think of a thousand ways to make it seem as a matter of course that he should get the money. Perhaps some quite unknown relative has died and left him a hundred thousand dollars, provided he goes into politics, does something for his country. His unknown uncle must have been a patriotic old person. Oh, I don't care how he gets the money; I'm simply trying the theory. You are at perfect liberty."

"To lie as much as I please? Thank you."

"How brutally you put things, Mr. Higbee! You give me no credit at all for my idea, and you put every possible obstacle in the way of working it out. It's a golden opportunity, and it isn't the fault of the opportunity if the man does not profit by it. It is not every man on whom a hundred thousand dollars descends mysteriously from heaven, only on condition that he go into politics."

rather surprisingly, because Mr. Higbee and I don't often agree — that it's pretty safe to be politically ambitious. Any man, notwithstanding his deserts, is likely to draw a prize in the lottery I suppose you, along with the rest of us, have had your dreams of political glory?"

She turned to him as she asked the question, giving him a sudden straight look.

"Well — er — Miss Bellingham — I never thought about it."

The voice was a kind of nervous drawl, without a shade of modulation. It did not drop at the end of a sentence, but trailed off aimlessly into silence.

Miss Bellingham leaned back in her chair. Mr. Higbee glanced at her, glanced at the man opposite, and obediently took up the burden of conversation. He kept it up, almost in monologue, for half an hour. When he was appealed to, the newcomer answered with a surprised monosyllable, but he hazarded no remark on his own account. He simply pulled destructively at the alternate buttons of his coat, and stared at Miss Bellingham.

When he rose to go he made a jerky, inclusive bow and shambled out into the hall without a word.

Miss Bellingham had risen as she murmured her adieu, and when she heard the street door close behind her visitor, she turned to her companion with a smile on her lips.

Mr. Higbee shrugged his shoulders.

"Your friend certainly came to see," he remarked.

Miss Bellingham laughed out merrily.

"And to conquer!" she cried. "The means to fame and fortune are at his feet! And you going to help me. I see relenting in your eye."

"It's because of the hopelessness in my heart," was the answer. "When a woman like you takes sufficient interest in a man like that to endow him with a fair-sized fortune, I confess I'm disarmed. Do you really mean to do this preposterous thing?"

"I do," she said, with an unmistakable inflection. "I have my heart set on your helping me, but if you don't — you force me to seek some other means."

Mr. Higbee rose and walked toward the door. Half way across the room he turned.

"You wouldn't like me to do that?" added Miss Bellingham, demurely.

"I don't exactly relish having your peculiarities discussed," he returned, dryly.

"Then you will —"

"Yes, I suppose I will. I've never done a more foolish thing in my life, and I hope you'll appreciate how unwillingly I do this. I shan't be responsible for the consequences. At least I understand you will leave me quite free as to the means by which Mr. Simon Griggs is suddenly begilded and thrust in to politics?"

She nodded her head.

"Then I shall let you know before the end of the week. Good afternoon, Miss Bellingham."

She came forward quickly.

to a rather noisy conversation in front of her.

"Yes, that's the young man from Indiana," said a girl to an older woman who was with her. "Ugly but interesting. It's the day for his maiden speech in the Senate. That's the reason there are so many people in the gallery. You know, momsey, he was in Congress a couple of sessions, and we dined with him once last winter at the Harts. Don't you remember how he stepped on Mrs. Mason's train and asked her if she couldn't have it fixed?"

"Yes, I remember," assented the other. "Absent-minded, but a compelling sort of talker. Very young to be in the Senate."

"One of the youngest ever," said the girl, laconically. "Pops says he's sure to get on, though. Such an everlasting grind. Was hardly heard of two or three years ago. Say, momsey, there's Senator Graves! Isn't he a darling?"

Miss Bellingham turned rather suddenly to her companion.

"I beg your pardon," she said, hastily.

"I merely remarked some time ago that the play is getting on. Your hero does the part very well — too well to leave you anything but an exploded theory, Miss Bellingham. It's pretty hard to pay so dearly for putting oneself in the wrong."

"It depends on the point of view, Mr. Higbee — and one's vanity. To accomplish anything is a satisfaction. It isn't so much the downfall of one's theory that is disappointing. It's the discovery that there isn't such a thing as the consistent working out of any theory."

"Then you are willing to admit that your own theory is wrong for the sake of believing that any theory is right?"

"Or that life is not built of theories?" she laughed. "And what is that but another theory? My dear Mr. Higbee, when a woman begins to generalize, she admits everything — and nothing."

Mr. Higbee sighed. "Generalizing or otherwise, I never heard one make a straight admission yet."

"You have a way of hearing only with your ears, Mr. Higbee."

"You forget that the drama is not quite so interesting to me as to you," he apologized. "The waits try a man's patience."

"You ought not to complain on that score," said Miss Bellingham. "Think of a man rising from a positive impossibility to a promising Senator in five years!"

She leaned forward slightly and looked down upon the floor. "I really don't see how he did it. Three years out in Indiana — law and municipal politics. Two years in Congress. Now, the Senate. I don't understand."

"But he — hasn't he ever explained?" asked Mr. Higbee, with intention.

She turned on him sharply.

"You know very well that I've never had ten minutes' personal conversation with him since the day he came to say good-bye to me, more than five years ago. Of course I've met him occasionally at dinners and receptions. But he goes out very little and he has never called."

Mr. Higbee smiled.

"Oh, I'm not pretending to get any intimate satisfaction out of the experiment, if that's what you mean!" she observed.

He smiled again. "Well, you can hardly expect to have an exclusive psychological exhibition — at any price, Miss Bellingham." She caught the expression of his face.

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"What does it mean? Not a dozen members of the Senate have been sufficiently interested to listen to the reading of the bill. Not half a dozen will know why they voted for or against it. I admit it is a small thing to take before the consideration of this honorable body. Only a little matter which concerns the rights of a million or two of the citizens of these United States. We are just now taken up with weightier questions. We are merely waiting to shelve this measure before we discuss a knotty point in our foreign policy. We have not time for the consideration of domestic problems. The Senatorial mind is too big for trivialities. In the present complications it must look to the standing of the nation abroad. It cannot concern itself with the picturesque details of small business at home."

"Bill 628 may be in itself a small matter. That is not the question. Let me take it merely as the nearest outgrowth of a condition. Let it be this bill or any other bill that has come up before the Senate since the opening of the present session. The important matter is that it is not the only measure to meet with no interest and no consideration from the members of this body. The apathy of the Senate is the alarming thing, gentlemen; the indifference and ignorance with which we pass on measures for the well-being or the undoing of millions of our citizens with whose power we are invested, with whose rights we are intrusted. If its representatives are apathetic, well may the heart of the nation beat in apathy. And national apathy? There is no need to draw the lesson. Apathy is a sleep with a fearful spell, gentlemen. It is a sleep not unlike death."

The doorways of the Senate Chamber were filling quietly. There was a growing silence as the speaker went on. The people in the galleries leaned over eagerly. The older Senators smiled a little, but they listened with close attention. There was something compelling in the penetrating voice, neither raised nor lowered, in the suggestive pose of the ugly, powerful head, in the arraignment eyes. The sentences grew more terse as he continued, the significance more direct, the plea more powerfully personal. Whether or not his thoughts held anything of worth, there was no escape from it. The audience was held by the force of the man rather than by the force of the speech.

When, with abrupt unexpectedness, he slid his long frame back behind his desk there was a moment of silence. The Senators shook themselves free as from a physical grip, and then there was a murmur in the crowded gallery.

Miss Bellingham sat motionless. "Think of his daring to call the whole Senate to task in his first speech!" giggled the irresistible young lady in front of her. "Wasn't it rich? Did you notice the disgusted expression on Senator Hart's face? Griggs used to be his secretary, you know, and not an over brilliant one, either. He's certainly stirred 'em up a bit, anyway. I'm awfully glad we didn't go to the matinee!"

Miss Bellingham drew up her eyebrow. But the expression in her eyes when she turned to her companion was jubilant.

"That's what I've been trying to explain to you for years, Miss Bellingham," he answered.

"But seriously," she went on, hastily, "I wish you would help me to some reasonable solution of this problem. What is it? The man isn't changed. Really, he has only strengthened the very characteristics that made him so impossible five years ago — and — and — they are rather attractive. I think he's going to be a power. And he's so sure of himself! He's not brilliant, but he's strenuous, he's unconventional, he's indomitable!"

"Yes?" put in Mr. Higbee, languidly.

"Oh!" she exclaimed, tapping her foot angrily on the floor.

Mr. Higbee looked up at the ceiling and said nothing.

"Do make an effort to appear interested, Mr. Higbee."

"I'm trying — to make the effort," he said, humbly.

"Well, why can't you offer some explanation? I can understand that money will give a man friends, larger opportunities, self-confidence, perhaps. But it can't give him character and force."

Mr. Higbee paused before he answered.

"No," he said, slowly, "money can't make character. But it can give a man belief in himself and enough confidence to use his force where it will tell. However, that's not so much the question with Griggs. I think, Miss Bellingham, you were a bit mistaken in your marionette. The money may have been merely the touchstone."

"It's a tissue of 'maybes,'" she said, a little wearily. "Anyway, I should like to congratulate Senator Griggs! Can't you send word to have him come up here?"

He looked at her quickly, with a surprised question in his eyes.

She flushed under his look. "Don't be impertinent, Mr. Higbee!"

He bowed and left her, returning in a few minutes with the great form of the new Senator towering behind him.

Miss Bellingham held out her hand. "I feared I should not have another opportunity to congratulate you upon your heroic entrance among the great bears of the Senate. You have proved you can bite with the best of them."

"That's the first thing we learn, Miss Bellingham," drawled Senator Griggs, all animation gone out of his face. "To show our teeth is the beginning of wisdom."

"With some of you it's both the beginning and the end," she laughed. "Now, five years ago I should not have believed in you."

"The wisdom of the teeth?" he asked, indifferently, looking beyond her at a couple of disputatious Senators on the floor. "For both, Miss Bellingham, there's a great deal in having the edge sharpened."

"I'm sorry you've never given me a chance to have a hand in the sharpening," she complained, in the same tone of languid banter.

He did not answer, but looked into her face with an absent-minded directness that she felt was not absent-mindedness. She drew uncomfortable under the insistence of his glance and found herself, singularly, quite at a loss for something to say to break the spell.

After a moment he drew up his loose-hung shoulders. "Excuse me," he said, abruptly. "I see Senator Hammond looking around for me. I promised to go over some amendments

with him this afternoon," and without giving her time to reply, he bowed shortly and turned away. She was red with mortification when she turned back to Mr. Higbee. "Let us go," she commanded. Five years had taught Mr. Higbee wisdom, and he prudently refrained from speaking as they walked down the broad stairs and he handed her into her carriage. "You won't misunderstand my pre-occupation?" she asked, with a little nervous laugh. "The — the truth is," she continued, with unexpected solicitude, "I'm a little worried about the B. and P. Bank. I had a letter this morning from the directors, and they seem a bit nervous, in their cautiously conservative way, about the panic. Everything I have invested there, except a few thousands in railroad stock, you know," smiling. "I'm not exactly fitted for genteel poverty."

III.

Miss Bellingham had not dreamed of worrying over the affairs of the B. and P. Bank, except to meet the implication she read in Mr. Higbee's eyes. She did not give it another thought until one morning a week later, when she took up the paper from her breakfast table to find its failure blazoned out in unescapable headlines across the front page. She stared at the words with wide, unbelieving eyes, then gazed stupidly at the familiar objects in her dining-room to draw some reassurance from their familiarity. Finally, she read the newspaper account from beginning to end, carefully and dispassionately. There was no mistaking it. The B. and P. Bank had failed. She rose from the table and walked over to the window, pressing her face against the cool glass. In all her life she had thought little of money. It had always poured into her hands and out again, unconsidered. It was her birthright, and she had taken it as naturally as she took her good looks, her friends, her position, the circumstances of her life. She had never imagined herself without any of these things. They seemed something in the nature of personal accomplishments.

It was not easy now to consider herself apart from them. But she did, facing the situation with strange calmness. She took a kind of grim satisfaction in slowly stripping from life the dress clothes it had always worn for her. Its nudity was not attractive. She turned it round and round in her mind like a cloakmaker's model, looking at all its ugly outlines and bare unloveliness. It broke upon her inner vision with the shock of discovery. She wondered if other people saw with the eyes with which she saw now.

Her thought went back to the bank. Her father had organized it years and years ago. It bore his name. It had always stood for conservatism and solidity. "As safe as the B. and P. Bank" had been a byword for security. She idly began to imagine how her father would feel if he had lived to see its failure — her father, with his stiff-necked pride in its probity, his worship of tradition, his —

The window pane was blurred with mist. She rubbed her hand across it and looked out. The little grass plot was brown and cheerless. A solitary sparrow shaking with cold hopped about forlornly, peering for a crumb. "Poor little hungry thing!" she said.

She did not know how long she stood there before a maid came up timidly behind her to say that Senator Griggs was in the drawing-room and wished to know if he might see her.

"No," she answered, and then, as the girl turned to the door, "Wait — I will go to him," she added, hastily. She found him standing awkwardly in the middle of the room, his face drawn in a frown. He was too much preoccupied to notice the maid and she extended, and he remained standing after she had motioned him to a chair. "Miss Birmingham," he said, after a few minutes' silence, "I was sorry to learn this morning of your ill fortune. I understand that you are the chief stockholder and loser in the B. and P. Bank failure. I beg your pardon, but am I right?"

"Perfectly right, Senator Griggs," answered Miss Bellingham, drawing herself up a little haughtily. "If all is gone, I shall have to depend on nothing but a little income, something less than a thousand a year."

The Senator was plainly agitated. He was still frowning and his eyes held a smouldering which Miss Bellingham had never seen there before. "I have called," he said, finally, in a dry, even voice, "to return to you, with interest, of course, the one hundred thousand dollars you lent me five years ago."

Miss Bellingham felt the room awaying under her. She seemed confronted with a shameful something, but no words came to her. His eyes

were upon her face, challenging and accusing her.

"There's no use pretending I'm grateful," he went on, presently. "I'm not. I never have been. Perhaps I am used to drive it home at such a time, but not more cruel than you were to me. Have you never thought what a disgraceful thing it was to use a man for a puppet, to make him go through his tricks like a performing monkey, for a whim, a caprice, a spectacle?"

"No, no!" she cried. "You wrong me. It was not that!"

"Then it was for something worse. It was to test your power — yours and your money's."

His voice and his look were pitiless. She did not attempt to defend herself against them. She did not think of making a denial. When she looked up her eyes were full of baffled questioning.

"I suspected it from the first," he said, answering her look. "I could not help hearing your last words the day I came in upon you and Mr. Higbee five years ago. The money coming through him to me only a few days later, and without any probable explanation, brought the incident back to my mind, and it rankled there, growing from a suspicion to a certainty. Perhaps I was not such an utter fool as I looked, Miss Bellingham. At any rate," he added, with grim emphasis, "it did not require a very wise man to divine what your purpose might be in hitting upon me as the subject for your experiment."

He turned away, walking the length of the room before he faced her again. "You'll wonder why I did not at once return your money, why I acted out the part. Well, I'll tell you. I determined that you should have the play, if you wished, at the same time learning that money can't bare the workings of a soul. "I determined you should know it was a dangerous and uncertain game to play with men for pawns, and that it was a game that might be checked. So I waited my time, secure in its coming. It came, not in the way that I had expected, this morning. You will bear in mind that all this was merely a moral certainty. I had no proofs. But when I read of the bank failure this morning I knew that not only chance, but duty demanded that I should know for a surety. I went to Mr. Higbee and told him what I have told you. I demanded that he let me know the truth."

Miss Bellingham interrupted him. "Mr. Higbee had no right to divulge my secret!" she cried.

"So he thought," said Senator Griggs, calmly. "I had some difficulty in persuading him that I had some rights in the matter. That is the side of the question you both seem to have overlooked. But sometimes the puppets refuse to dance, you know."

She bit her lips angrily. He stood between her and the light, holding her unwilling eyes with his.

"I have not told you all my reasons, Miss Bellingham. There is still another. Shall I tell you now?" She shrank away, afraid. "I — I think you have told enough, Senator Griggs," she faltered.

"What I have told you is nothing!" he answered. "The greatest reason remains. It was that I loved you." There was a pause, a breathless moment. Then he went on: "Your theories didn't take, that into account, I suppose, but there you have the key to it all! That's why I worked without rest. I vowed you should know me for a man and not for a toy, that some day you should come to me, that you —"

"Stop!" she cried, her eyes blazing. "How dare you — tell me of this — now?"

"Because I love you now!" It was a defiance rather than an avowal. Miss Bellingham looked at him through a sudden mist. Then she sank into a chair and shielded her face with her hands.

"There you have the whole of it!" he resumed. "It's the one thing that I've not been able to conquer. But I shall let it be only a little longer business than politics."

Miss Bellingham's face was still hidden. "Will you?" she asked, very faintly.

Senator Griggs stood suddenly still and looked down upon her.

TOLD BY PRIESTS' NAMES.

Racial Indications Given by the American Catholic Hierarchy.

(From The New York Sun.) When the Very Rev. John J. O'Connor was consecrated Bishop of Newark, N. J., on July 25th the Maes and the O's in the Catholic hierarchy of the United States were placed on an even footing. There will be six of each among the eighty-two bishops who will wear mitres when Mgr Garvey comes into the new see of Altoona, Pa.

For the first time in a number of years, every see in now filled. There's even a surplus, for Chicago, by a curious train of circumstances has three prelates. When two years ago Archbishop Feehan found that he needed an assistant, Rome, at his request, promoted for him the Rt. Rev. Dr. Alexander J. McGavick, a young priest of promise. But almost as soon as he was consecrated Bishop McGavick fell into decline and the result is that another worker had to be found, the choice falling on Father Muldoon, who was elevated to the Episcopacy on July 25th.

Up to this time the Maes and the O's in the hierarchy have been as 6 to 5. This seems to be about the same proportion that they hold among the 11,987 members of the priesthood, parochial and regular, the members being, according to a glance at the latest issue (1901) of the official Catholic Directory, 639 Maes — not including the Rev. Ignatius Maciejewski of Shamokin, Pa., perhaps the Polish descendant of some wandering Celt — and 517 O's. The rule that excludes the Shamokin pastor must also be held to bar the Rev. F. W. Oberbrockling of Luxemburg, Ia., in any attempt to swell the list of O's.

There is neither a Mac nor an O among the Archbishops, and the late Cardinal McCloskey was their only representative who has, as yet, reached the Metropolitan dignity. The Maes among the Bishops are McCloskey, Louisville; McDonnell, Brooklyn; McPaul, Trenton; McGavick, Chicago; McGolrick, Duluth, and McQuaid, Rochester. The O's are, O'Dea, Vancouver; O'Donohue, Indianapolis; O'Gorman, Sioux Falls; O'Reilly, Peoria; O'Connell, Portland, and O'Connor, Newark.

The social indications of these names are evident. Among the Archbishops there are two French representatives, Chapelle and Bourgade, one German, Katzer; four native Irish, Ryan, Feehan, Keane and Ireland; three Irish-Americans, Corrigan, Williams and Kane; and one pure United States, Elder, Archbishop Riordan of San Francisco was born in New Brunswick of Irish parents and Archbishop Christie of Portland, Ore., is also a British-American of Scotch ancestry.

Among the eighty-two bishops, forty-nine are of Irish or Irish-American extraction, thirteen are German, eight are French, two are Belgian, and Bishop Michael of Burlington, Vt., has a table all to himself. His father was a French-Canadian and his mother an Irishwoman.

The Catholic laity of the United States is a conglomerate body of all the Catholic nations of Europe and their native-born children, with the Irish in the lead, the German second, the Italians third and French, French-Canadians, Bohemians, Hungs, Poles, Austrians, Greeks, Syrians in various proportions. Every nationality is represented in the priesthood. Recruits are drawn from Ireland, England, France, Germany, Italy, Switzerland, Poland, Hungary, Syria, Spain and Mexico.

Once the priests were nearly all foreign born, but now, with the increase of population and the growth of seminaries, not only are native-born ecclesiastical students preferred by the bishops, but many of them, save in exceptional cases, refuse adoption to any but subjects born in their respective dioceses.

The matter of a native clergy was once the subject of a great controversy between the late Archbishop Hughes and the famous Orestes A. Brownson and his review. There was a Catholic club in this city — it was in 1856 — made up of a small number of priests and laymen whose object was stated to be the Americanizing of the Church. The late Rev. Dr. Jeremiah Cummings of St. Stephen's Church, and the Rev. Dr. Ambrose Manahan were leading spirits in the organization.

The article by Dr. Brownson in The Review on the "Mission of America" and one by Dr. Cummings on "Vocations to the Priesthood" gave rise to the controversy. In its course the filling up of the seminaries with candidates for the ministry direct from Ireland and Germany, and their management and mode of instruction were sharply criticised, without, however, the necessary allowance for time and circumstances and the want of means on the part of the authorities. The embers of this strife carried down to our time were fanned into the flame of the Heckerism and Americanism of recent memory.

The analysis of the long lists in the directory shows some curious statistics

as to individual names. The Smiths are the champion sacerdotal family, there being 112 of them in the various spellings of the name, viz.: Smith, 47; Smyth, 16; Schmid, 6; Schmidt, 20; Schmitt, 12; Schmitz, 11. Next to them came 83 Murphys, and third place goes to 82 Rileys — 63 with the O and 19 without it.

Then follow 74 Walshes, 72 Kellys, 68 Ryans, 67 O'Briens, 57 Sullivans, 56 O'Connors, 45 Fitzgeralds, 44 Quinns, 44 O'Neills, 42 Bradys, 38 Lynchs, 38 McCarthys, 37 Kennedys and 34 Burkes. This exhausts the very big families, but, of course, the others deserve minor mention. There are, for instance, 81 kinds of Vans of whom probably the Jesuit Father Harry Van Reusselaer, descendant of the old Patrons and beloved of policemen and firemen in several cities, is the best known.

The list is headed by two Aarons — the Rev. Francis P. of McKean, Pa., and the Benedictine Leo of Atchison, Kan.; but there is no Moses appearing anywhere in it. Taking all the names that have ten or more representatives, the following interesting and instructive array of figures is to be found: Barrett, 12; Barry, 27; Becker, 19; Brennan, 23; Bradley, 10; Brown, 20; Burns, 15; Butler, 12; Byrnes, 29. If the Rev. Ronald Byzewski of Pulaski, Ill., could be put in a Polish Byrnie it would make an even 30.

Then we have 11 Cahills and 12 Campbells ending with the ex-Jesuit Provincial Thomas J. who might easily, like the poor Abu Ben Adlem, lead all the rest; Carr, 14; Carroll, 29; Casey, 16; C... 10; Clark, 18; Collins, 19; Connell, Connelly and Connolly, 25; Conway, 19; Corcoran, 11; Coyle, 14; Cronin, 16; Cawley, 14; Cullen, 10; Cunningham, 11; Curren, 15.

That this section is not entirely Hibernian is indicated by the scattering about of such names as Czubek, Czelusniak, Czapnis, Czernecki and Czewski, not one of which could be located in Lenster, Ulster, Munster or Connaught.

The Ds begin with 10 Dalys, and there follow Dolerty, 12; Dougherty, 13; Dolan, 14; Donahue (ohue and dhoe), 29; Donnelly, 14; Donovan, 10; Doyle, 10; Driscoll, 12; Duffy, 20; Dunne and Dunn, 34; Dwyer, 14; Egan, 20; Farrell, 16; Farrelly, 11; Fisher, 11; Fitzpatrick, 12; Fleming, 12; Flood, 10; Flynn, 16; Foley, 20; Fox, 13; Gallagher, 26; Graham, 12; Griffin, 18; Hanley, 10; Harrigan, 12; Hayden, 11; Hayes, 13; Healy, 1; Hennessy, 17; Hickey, 26; Higgins, 16; Hoffman, 10; Hogan, 19; Hughes, 21; Hurley, 12; Jones, 10; Kane, Keane and Keen, 16; Kenny, 17; Klein, 13; Lee, 20; Lennon, 10; Leonard, 11; Lyons, 15; McCormick, 15; McDermott, 16; McDonald, 22; McGovern, 10; McGrath, 17; McGuire, 18; Maguire, 10; McKenna, 18; McLaughlin, 31; McMahon, 19; McNamara, 16; Malone, 11; Mayer, 10; Meyers, 27; Miller 17; Moore, 18; Moran, 10; Mueller, 27; Murray, 27; Nolan, 25.

The clans of the O's start with O'Callaghan, 12; O'Connell, 27; O'Donoghue, 10; O'Farrell, 10; O'Gorman, 11; O'Hara, 11; O'Keefe, 20; O'Leary, 10; O'Malley, 15; O'Pourke, 12; O'Shea, 11; O'Sullivan, 22; Phelan, 15; Power, 17; Powers, 12; Predergast, 11; Shea, 11; Sheridan, 11; Slattery, 11; Wagner, 18; Ward, 18; Weber, 16; White, 16; Whalen, Whelan, 25.

Among the last is one with the singular given name Isaac. It is worth going all the way to Bayonne to hear him tell how he got it, especially if he will add the chapter of his first experience as a curate to old Father Gessner of Elizabeth. X would be an unknown quantity in the clerical list as well as in algebra were it not for Father Henry Xavier of Yonkers, who thus has a line all to himself. There are eighty-three Zs, however, to end the roll with, such specimens as Ziegelsnaier, Zielonka, Zielonka, Zmijewski, Zwiernichowski, Zwyessig. They match a few of the B's at the beginning, such as Bachewski, Banasiewicz and Bobkiewicz.

While lump numbers of family names are not so numerous among those of evident German, Italian and Slavonic origin, the great increase of the representatives of these races in the make-up of the Catholic body is everywhere manifest.

Another notable change is the appearance of the monsignori in the various dioceses. Time was in the not very distant past when the presence of the Right Rev. Robert Seton, D. D., in his ermine cape and purple robes at an ecclesiastical function was a distinct event. Now a whole procession of monsignori can be got up on short notice. It is true they are not all prothonotaries apostolic with the privilege of pontificating, but how many of the general public understand the meaning of rank among the domestic prelates?

We have no canons yet, but they are coming and soon maybe some American "Father Dan" will sadly put away the rochet, mozzetta and biretta of the tardily offered prebendary stall in the Cathedral chapter in favor of a younger and more active incumbent.

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The Welsbach Light. For Sale at from 30c to \$1 each. Welsbach Mantles lead the world, and are superior to all others. Same As Are Used In The Street Lights Here. GASOLINE LAMPS. Suitable for churches, public halls, stores, private dwellings, etc., giving 100 candle power per light, at a cost of only 50c per month. Absolutely safe and non-explosive, and approved by association of fire underwriters. Write for prices and circulars. LONDON AUER LIGHT CO. Phone Main 3650 38 Toronto Street, Toronto

The Whole Story in a letter: Pain-Killer (PERRY DAVIS'). From Capt. F. Loye, Police Station No. 5, Montreal: "We frequently use PAIN-KILLER for pains in the stomach, rheumatism, all forms of toothache, cramps, and all ailments which befell men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand." Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.

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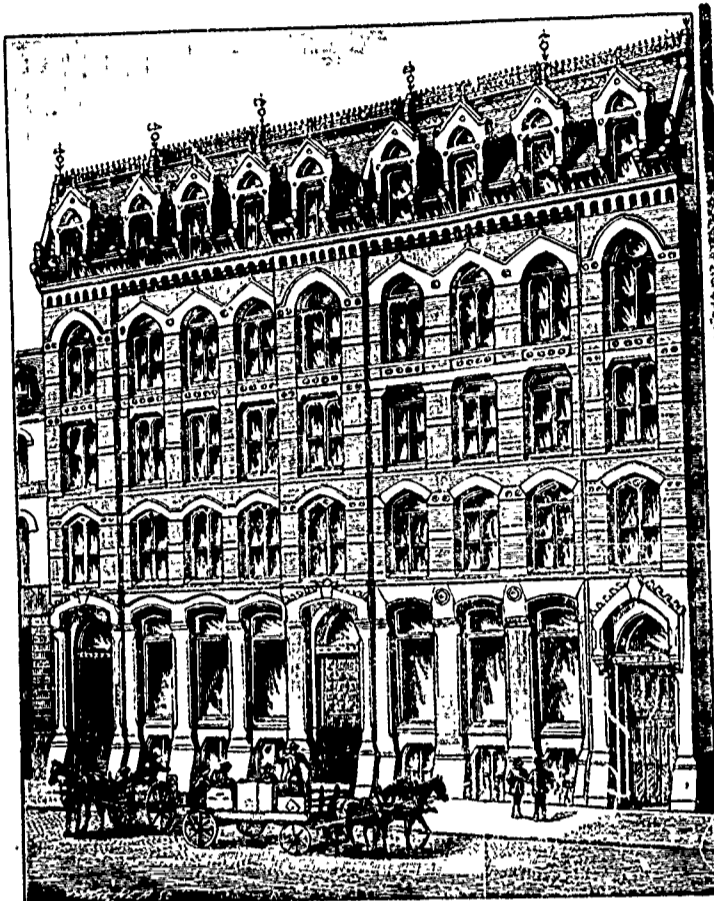
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- 4th Floor---Men's Furnishings and Haberdashery.
- 5th Floor---Carpets and House Furnishings.

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LOCAL AND DISTRICT NEWS.

A NEW SCHOOL.

The Separate School Board has taken out a permit for additions and alterations to the school near Sackville and King streets, costing \$5,200.

MR. E. J. HEARN.

Mr. E. J. Hearn, a prominent Conservative lawyer in Toronto, has been elected Provincial High Chief Ranger of the I. O. F.

SCHOOLS RE-OPEN SEPTEMBER 3

The Catholic schools of the city will re-open on Tuesday, September 3rd. The attendance, it is expected, will be materially increased in the lower form by the abolition of fees.

BIGGER BOX NEEDED

The letter box on the corner of King and Yonge streets is too small and consequently every evening about six o'clock it becomes so jammed with mail matter that some of the letters drop on the sidewalk. The collectors' attention was called to this fact and he stated that it is condition of affairs had existed for some time.

THE ALARM-SPREADING MOTORIST.

We have a by-law governing the speed of vehicles on our streets. If a driver attempts to go a little faster than a walk or a bicyclist pedals at a scorching clip, they are quickly brought before the magistrate by the policeman on the beat. However fast an automobile may be run no attention is paid to the recklessness of the motorist. The automobiles are run at too high a rate of speed for public safety.

SACRED HEART ORPHANAGE.

The Sisters in charge of the Sacred Heart Orphanage, Sunnyside, received a most agreeable surprise on Friday, the 23rd inst. when a number of little ladies from Kew Beach presented themselves at the above-named institution, being the proud and happy bearers of a share of the proceeds of an entertainment, which was lately held for charitable purposes on the grounds of Mr. Geo. Foy, Kew Beach. Sincerest thanks are due to the kind efforts of Mrs. Geo. Foy, under whose supervision the entertainment was held, and also to all the young people who so generously took part in it and helped to make it a success. The following are those who visited Sunnyside on Friday last, bringing with them the liberal sum of \$50: The Misses Laura Hughes, Mamie Foy, Florence Foy, Hilda Bouvier, Ethel Vogan, E. de Rocas, Edna Read, Marjorie Murray, Marie Eyre, Bertha Kelly, Florence Gagliardi, Edna Crone and Belle Recker.

DEATH OF A RELIGIEUSE.

The sad news has been received in Toronto of the death at San Antonio, Texas, of Sister Mary of the Incarnation, a member of the Order of the Good Shepherd, Toronto. Her name in the world was Elizabeth. Although formerly of Bowmanville, she was re-

ceived into the Order on the 8th of August, 1895, in Toronto, having lived in St. Mary's Parish, where her sister, Miss Helen O'Loughlin, still resides. Sister of the Incarnation was 26 years of age. Some time ago she was attacked by consumption and went South for a better chance of restoring the disease. The news of her early death was received in Toronto with deep sympathy. R. I. P.

GIVE THE PUBLIC ACCOMMODATION.

The Toronto Ferry Co. might, with a little care, easily avoid the crush which has frequently happened lately in the procuring of tickets for Hanlan's Point. On Civic Holiday, the occasion of the Shamrock-Toronto lacrosse match, a straggling for tickets took place which was disgraceful. Then again on Saturday last at times the crush was altogether too great. It is advisable that on such occasions another extra ticket wicket should be opened.

WEDDINGS AT ST. PETER'S.

On Wednesday of last week Rev. Father Minahan, pastor of St. Peter's, officiated at the marriage of Mr. Francis Cassidy, of the East End, to Miss Ada Boyne, 17 Garnett avenue. Mr. John Moylan being best man and Mrs. Catharine Cassidy bridesmaid. On Monday, also in St. Peter's, Mr. Henry C. Hall, of West Toronto Junction, was married to Miss Catharine R. Lowe, 576 Manning avenue. Mr. W. S. Wolfe being best man and Miss Anna Finnegan bridesmaid.

C. M. B. A. CONVENTION.

The annual convention of the Catholic Mutual Benevolent Association of Ontario, will be held at Niagara Falls this week, commencing on Tuesday morning. About 500 delegates are expected to attend from every parish in the Province. The Toronto delegates left on Monday. Dr. Ryan, of Kingston, was also in the city on his way to the Falls.

MR. FOLEY TAKES A HOLIDAY.

Edward Foley, the veteran foreman of the waterworks pipe department, has been granted two weeks leave of absence. This is his third holiday in 45 years' service with the Toronto Waterworks. He was foreman when the works were in private hands during his long term he has never missed a day by illness and has kept his harness harnessed ready for a call, day or night.

THE FLAGGING ENERGIES REVIVED.

—Constant application of business is a tax upon the energies, and if there be not relaxation, lassitude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition, Parinaud's Vegetable Pills will be found a recuperative of raw power, restoring the organs to healthy action, dispelling depression, and reviving the flagging nerves.

BRUCE LEGAL OFFICES.

Judge A. B. Klein, junior judge for Bruce County, has been appointed local master of the High Court in succession to Mr. W. A. McLean, deceased. Mr. Martin Goetz becomes local Registrar.

NEW CHURCH AT OTTAWA.

Ottawa, Aug. 26.—A new Catholic Church will soon be erected in Ottawa East. Work on the building will commence this fall or next spring. It has not been decided yet what material will be used in the construction or how much the building will cost. The edifice will be located on the road running from Maria street through the property of the Oblate fathers to the Scholasticate.

A meeting of the Catholic residents of Ottawa East was held yesterday at which the matter was discussed and the decision taken to build a new church. There was an attendance of over one hundred Catholics, and Mr. John Hughes presided. Addresses were given by Rev. Father Charlebois, Rev. Father Duvall, both of the Oblates Scholasticate, Messrs. B. Slattery and A. St. Laurent. A committee was appointed to arrange for collecting the money necessary for the church, to determine the cost, and to take all necessary steps. The committee consists of Messrs. Bernard Slattery, president; J. B. St. Laurent, vice-president; A. St. Laurent, secretary; Rev. Father Charlebois, treasurer; H. G. Roche, honorary member; J. Tighe, M. Landry, M. Beaudry, John Maher, W. Joly, Jas. Ninger, Leon Cyr, E. Laselle, C. Claude, Jas. O'Gara. There are 190 Catholic families in Ottawa East, representing about 500 people. Some money has already been subscribed towards the erection of the church.

GUERIN-KYLIE.

Peterborough, Aug. 27.—St. Peter's Cathedral was the scene of a wedding this morning. The bride was Miss Amelia Kylie, daughter of Mr. Martin Kylie, Ashburnham, and the groom, Mr. Guerin, of Ashburnham. Rev. Father Scanlon was the officiating clergyman. Miss Laura Leagy assisted the bride, and Mr. Jas. Guerin was best man.

RECEPTION AT PETERBOROUGH.

Peterborough, Aug. 26.—This morning at Mount St. Joseph two Sisters took final vows. Their names are Rev. Sister Mary Blouin and Sister St. Peter. The ceremony, which was very impressive, was conducted by His Lordship Bishop O'Connell and venerable Archdeacon Caley.

THEY DROVE PIMPLES AWAY.

A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected. The liver and the kidneys are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parinaud's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their excellence.

THE MARKET REPORTS.

Wheat is Firmer—The Toronto Live Stock Market—Cheese and Produce.

Tuesday Evening, Aug. 27. Trade during the past week in wholesale circles in Toronto has been fairly satisfactory. The dry goods houses have been receiving large quantities of foreign goods, and the millinery dealers are making large displays for the opening this week. Travelers are in the city for the Exhibition trade, as most of their customers will be the round of the wholesale houses while visiting Toronto this week and next. There has been a fair amount of general clearing up. Money is unchanged at 5 per cent for call loans and 6 to 6 1/2 per cent for mercantile discounts.

Toronto St. Lawrence Market.

Receipts of grain on the street market here today, 2,000 bushels, prices all round steady. Prices of raw wheat are grouped in table. Wheat—Four hundred bu of white fall wheat sold steady at 70c to 72c and 300 bu of good red steady at 70c to 72c and 300 bu of good red steady at 68c to 70c. Corn—One hundred bu of white sold steady at 2 1/2c dealer at 48c to 52c. Hay and Straw—Twenty-five loads of new hay sold at 10 to 12c and one load of old at \$12. Three loads of hay sold at \$10 to \$10.50 a ton. Dressed Meats—The market was quiet and unchanged. Light offerings met a weak demand at steady prices. Eggs—Moderate demand at steady prices. Poultry—A few chickens sold today at 60c to 80c. Ducks are worth about 60c to 70c and turkeys, including light and heavy, were sold at 42c to 45c. Potatoes—Bell-peppers in farmers' wagons sell at 60c to 75c a bushel. Vegetables—the market is steady all round.

Cheese Markets.

August 27.—Offerings today, 675 boxes Atlantic. No sales; 90 offered, salesmen holding for 90c. Campbelloff Cheese Company met this morning; 1,520 boxes were loaded. Sales as follows: 1,120 at 9 1/2c, 240 at 9 1/2c. Balance unsold.

Toronto Live Stock.

Trade at the Western Cattle Market today was fairly active. There was a shortage of good cattle, most of the offerings being of common to medium stock. However, one or two loads of choice were marketed at good prices. Prices of cattle all round were steady to firm. Sheep and lambs were firm, and good prices. The run wet 78 loads, 1,110 cattle, 700 hogs, 2,442 sheep and lambs and 39 calves. Common and medium cattle were sold at 4 1/2c to 5c. Report Cattle—Steady demand, and prices ran from \$1.75 to \$3.15 for best stock, and medium grades, including light and heavy, were sold at \$4.25 to \$5.00. Butchers' Cattle—Good trade for choice cattle. The best lots were sold at \$4.75 to \$5.00 and choice were steady at \$4.50. Other grades were unchanged at \$2.75 to \$3.25. Feeders and Stockers—Light offerings met only a moderate demand. Prices ranged from \$2.25 to \$3.25 for stockers and \$2.25 to \$4.50 for light to short-top feeders. Milch Cows—Prices were steady at \$30 to \$45. Sheep and Lambs—Prices for lambs were firm at \$4 to \$4.50 per cwt and \$5 to \$5.50 each. Export sheep were higher at \$3.40 to \$3.65 per cwt. Hogs—Steady, unchanged at \$2.25 per cwt for select, \$2 for common, and \$1.75 for lights.

Chicago Live Stock.

Chicago, Aug. 27.—Cattle—Receipts, 5,500; natives and Texas, good to prime steers, \$5.30 to \$6.25; poor to medium, \$2.00 to \$3.25; stockers and feeders, good except choice, \$2.25 to \$4.25; cows, \$2.25 to \$4.25; heifers, \$4.00 to \$4.25; calves, \$4.00 to \$4.25; hogs, \$4.00 to \$4.25; sheep, \$4.00 to \$4.25; western steers, \$3.75 to \$4.75; heavy, \$3.50 to \$4.50; rough heavy, \$3.25 to \$4.25; lights, \$3.00 to \$4.00; mixed, \$2.75 to \$3.75; receipts, 18,000; good to choice heavy, \$3.25 to \$4.25; fair to choice mixed, \$2.25 to \$3.40; western steers, \$3.25 to \$4.25; hogs, \$2.25 to \$4.25; western lambs, \$2.50 to \$3.25; western lambs, \$3.50 to \$5.00.

Leading Wheat Markets.

Closing	Previous day	Close-to-day
Chicago	70 1/2	70 1/2
New York	75 1/2	75 1/2
Toledo	70	70
St. Louis	70	70
Minneapolis	70	70
Winnipeg	70	70
Montreal	70	70
Quebec	70	70
St. John's	70	70

YOUR FURNACE

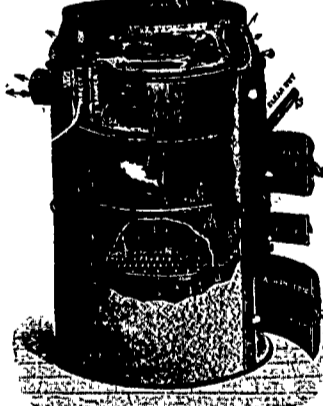
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 - 306 Queen Street East
 - 415 Spadina Avenue
 - 1552 Queen Street West
 - 678 Queen Street West
 - Esplanade East near Berkeley
 - Esplanade East near Church
 - Bathurst Street, opposite Front Street
 - 309 Pape Avenue at G.T.H. Crossing
 - 1131 Yonge Street at C.P.R. Crossing

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O'KEEFE—In Montreal, on the 21st inst., Dennis O'Keefe, a native of the County Clare, Ireland, aged 74 years, father of John and E. J. O'Keefe.

THIRD MASS IN HONOR OF ST. VINCENT.
 Gregorian Arrangement for Solo and Chorus with Organ Accompaniment, composed by Louis Tosti. Price, 40c, postpaid. The attention of the Rev. Clergy and Choir Directors is respectfully drawn to this new and beautiful Mass. BLAKE'S 602 Queen St. W., Toronto.

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