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Woman Suffrage

As Viewed From the Standpoint of Christianity.

"At the back of the woman's suffrage agitation, says Father Day, is the whole question of the emancipation of the sex. This is the great problem which is disturbing the minds of the men and women of our day. Has Christianity nothing to say to it? This might seem to be so from the little reference which is ever made to its teaching in the daily discussion of the subject. Perhaps this omission on the part of Christian speakers and writers is attributable to the facts that there is no mention of the franchise in the Bible and that the word 'vote' is not to be discovered in any Concordance. But this counts for nothing. Christianity makes no pretense at dealing with the ephemeral and the shadowy things of life. Its concern is with that alone which is real and eternal. The franchise, votes, representative government—these are local institutions. They are offsprings of time. But woman—her rights and duties, and her relation to man—these are essential things. They are realities, they are eternal truths. In regard to them, Christianity is not silent. Its teachings on the rights of women and on the relation of the sexes is clear and explicit.

MAGNA CHARTA OF WOMEN'S LIBERTIES.

"And first it is a grand declaration of woman's freedom. From its commencement Christianity was the 'Magna Charta' of woman's liberties; and the Christian Church has ever since continued to be the champion of her rights. The first note of freedom was sounded by Christ. 'One is your Master—all ye are brethren.' And the great Apostle of Christian liberty was not slow to repeat it, and even to apply the fullness of its meaning to the case of woman. Writing to the Galatians, iii: 28, St. Paul boldly declared to an enslaved world: 'There can be neither bond nor free, there can be no male nor female, for ye are all one man in Christ Jesus.' Thus the new teaching announced itself from the beginning as a gospel of love and liberty which would no longer recognize artificial barriers of separation amongst men, nor admit any sources of inequality beyond those derived from the nature of things, and accordingly inalienable. This free or liberty-loving spirit of the Gospel was grandly caught up by the writers and teachers of the early Church, who immediately applied its remedy to the fallen state of women."

Father Day remarked that in defence of woman's honor England was lost to the Holy See. Had the Vicar of Him who restored matrimony and invested it with a sacramental dignity, sacrificed the rights of one woman to satisfy the unlawful desires of her royal husband, he would have sacrificed society. The attitude of Christianity towards the emancipation of woman was therefore clear. Its teaching, discipline and practice favored the setting out to woman of the fullest possible measure of freedom. But the exercise of freedom should be limited to the capacity, and nature, and end of the subject who possessed it. Continuing, the preacher said:

SHOULD WOMEN VOTE?

"Now, as regards the application of these eternal and universal principles of Christianity to the problem of female suffrage I prefer to say 'Judge in yourselves.' Individually you should use your own reason to apply them. Speaking generally, I can point out that while the social position of woman appears to be for the most part almost entirely satisfactory, yet politically her condition is not all that could be desired. Woman under the law, whether considered as wife, mother, or citizen, is the subject of a variety of disabilities which grew up under the old feudal system and appear to have no reason any longer for their continued existence. But should women receive the franchise? From the standpoint of Christian teaching I can see no reason why unmarried women who possess property should not be granted this privilege. In regard to married women the case is different. They are one with their husband, and their position is not sufficiently independent to enable them to use the privilege freely. The bestowing of the franchise on married women would mean either conferring two votes on the husband or else the bringing into existence a cause of friction between husband and wife, and of domestic disunion and bitterness. The objection is raised of the natural incapacity of women to vote. But this would seem to be an objection resting on no solid foundation. Women are admittedly not lacking in mental endowments, and in spiritual gifts, while they may not be as strong in reasoning as powerful in controversy as men. But their sympathies are just and their instincts are true. While

they would be out of place in the councils of the nation, and in the arena of stormy debate, there is nothing to prevent their using a beneficial influence at the poll, which is the register not so much of the reasoned judgment of the nation, but rather of the feeling and emotion of the people.

"But the vote and the franchise are small things. I prefer to conclude with the grand lesson of Christianity, which came to raise, dignify and exalt to the utmost the status of woman. What is the source of a woman's greatness? What is the cause of her freedom? and wherein is the real fulfillment of her being? It is in wifehood and in motherhood. The end of woman, to which all must be subordinated, is the creation and rearing of children. A woman may be a voter, but this adds nothing to her dignity. She may go to the polls as she may go to the shops in the town, but her station of pre-eminence is at the fountain of life. At the well of living waters sanctified by grace, without the turmoil of the town, Christ is prepared to meet the Christian woman of to-day, as long ago He met and conversed with the pagan woman of Samaria. Her highest destiny is to people the world with men. And by this I do not mean merely to bring children into the world, but to rear and train them. To form and perfect by love and sympathy that which is greatest in the world, the minds and hearts of men—that is the sublime prerogative of woman. Women of this generation, go to Bethlehem and learn this lesson. There is the wife, the mother, the child, the husband. And angels are singing 'glory and peace.' Yes, and the crown of blessedness above all others women are resting even now upon the brow of Mary."

Important Words of Bishop of Limerick Regarding Domestic Economy.

Of very much more than merely local or even national importance were the remarks made by the Bishop of Limerick in distributing the prizes at the Laurel Hill Convent School. In this secondary school the nuns have lately established what is, in such establishments in Ireland, something of a novelty—a well equipped kitchen for the teaching of cookery. Of this new departure the Bishop spoke with the warmest approval. "I venture to say," declared his Lordship, "you would get among the young children, to whom I had the pleasure of distributing the prizes here to-day, a number of girls in the senior classes who could go down to the kitchen and prepare a good dinner for you, and who would do that better than any equal number of girls in any school in this diocese, secondary or primary. That is a very important adjunct to the work of this school. After all, we are not all Dukes and Earls, and we don't all live upon our ancestral domains, and a great many of us are plain people, and it is a very good thing, and a very useful thing, that the children of the people who form the great mass of the whole body of the citizens of Limerick should get an infusion of common sense into their education, in addition to playing the piano and speaking French." In these wise words, lightly as the subject is touched, lies an earnest word to scholars generally, and a hint to the authorities who have the direction of such schools. The example set in the Limerick school deserves to be followed in many such establishments in the United Kingdom.

The move is, of course, due to the influence of the Department of Agriculture and Technical Instruction, of whose work the Bishop spoke in the highest commendation. At the same time he uttered a word of warning against the piling up of a multitude of subjects of which the system of National Education in Ireland is beginning to show signs. What is wanted is a careful selection of such subjects, so that there may be no waste of energy by overlapping, needless multiplication or a bewildering of the children's minds. His suggestion therefore was that one or two men of the stamp of those that advise the Department of Agriculture and Technical Instruction in relation to the secondary schools could be got on the National Board. "For my part," continued his Lordship, "I'd like to see domestic economy, cookery, and needlework taught in the schools, and for the girls in the national schools in Ireland I would assent to science—a very small amount of science—so far as bears on domestic economy proper. I'd like a woman to know something about fresh air and things of that kind, and I think if there was a programme of that kind for primary studies in the girls' schools it would do great good in the country. As for the boys, for my part I would have regard to the dominant fact in Irish life—that Ireland is an agricultural country, that agriculture supports the whole of us—it immediately maintains the farmers, and indirectly supports the shopkeepers in the towns—and for boys in the country I'd include in their studies the

Tribute to Irish Party.

Canon William White, of County Sligo, Ir., who recently spent a few days in Cincinnati, thus says of the conditions in Ireland:

"I am glad to be able to announce to the people of America that the condition of Ireland is immensely improved. Ireland being almost entirely a pastoral and agricultural country, its poverty arose from inequitable land laws made by landlords exclusively in their own interest and sustained by an alien Parliament. Up to the year 1872 the landlord, outside of Ulster, could impose any rent he liked on the tenant, and furthermore could evict him at his own sweet will. If a tenant improved his holding, the landlord could and generally did, increase his rent; whereas, if a tenant let his land deteriorate, no increase was put on—so under the land laws of those times, a penalty was placed on industry and a premium on idleness.

THE EFFECTIVE WORK OF THE LAND LEAGUE.

"In 1872 Gladstone had a law passed whereby, if a landlord arbitrarily evicted a tenant, he had to pay him four years' rent as compensation. This was the state of the law when the present truly patriotic Irish Parliamentary Party was founded by Parnell, and the Land League was started by Michael Davitt at Lishtown, County Mayo. The agitation, thus started against the land laws, and voiced by the Irish Party under Parnell in the House of Commons, changed the whole fact of the country. The bad seasons of 1877-8 gave a great edge to the agitation. Where though the population of Ireland is to-day, it would be lower still by half at times the people, driven to desperation unhappily shot an occasional landlord in the West and South of Ireland.

"So desperate did the fight become throughout the length and breadth of the land and in the House of Commons, that Gladstone had to pass a law in 1881 taking away from ever all power from the landlords to interfere with the rents and appointing an independent tribunal to adjust the rent. This tribunal reduced the rent some twenty-five per cent for fifteen years. When these fifteen years had expired a further reduction of about the same amount was granted for fifteen years more. Through the power of the agitation at home and the ability and fidelity of the Irish Party, no fewer than eight additional laws were passed for the betterment of the tenants, culminating in the Land Act of 1903, by which the House of Commons voted to buy out all the landlords of Ireland. Nearly half the landlords have already sold, and the amount the farmers have to pay for sixty-nine years is only a third of what they paid to the landlords before the land law of 1881. It can be therefore inferred how improved the condition of the people is.

IRELAND'S THANKS TO HER EXILES.

"The exiles and sons of exiles of Ireland in America may take much credit to themselves in bringing about this marvelous betterment of the condition of the people of Ireland; because it was partly through their money that the Parliamentary Party was enabled to remain in Parliament and to be faithful to Ireland.

"A spirit of self-reliance and of confidence has grown up with this improvement of their conditions. Throughout the length and breadth of the land small industries are springing up; they are of necessity small, being hand industries for the greater part. For instance, some Bishop of Elphin, Dr. Clancy, who is so well and so favorably known in this country, brought into Loughlyn parish with his hearty co-operation a community of Sisters from Belgium, and bought for them, at a cost of \$10,000 the Dillon Mansion. It had been built at the cost of some \$40,000. The estate having been sold to the tenants, it became a white elephant on the hands of the landlord and he was very glad to get such a price for it.

ENCOURAGING IRISH INDUSTRIES.

"Now between seventy and a hundred girls come there every day and are taught plain cooking, laundering, gardening, milking and butter making, lace embroidery and carpet weaving, in addition to habits of cleanliness and order. They are paid small wages from the first day they come. These good Sisters also visit the country and teach the people. In other dioceses of Ireland like industries are started.

EMIGRATION DECREASING

"Very few immigrants have come to America for the past year because of the financial depression and chiefly because the large grazing

subject of plant life and botany. I think if the National Board would confine themselves to subjects such as those, they would carry with them the judgment and goodwill of the people of the country."

ranches—frouz which their forefathers were driven to the bogs and mountains or sent off on old and rotten ships to Canada—are being split up into farms of twenty and twenty-five acres and given to the people who had up to this only six or seven of inferior quality. Consequently much more help is and will be required to work these larger farms. To give an instance, I know a grazier who had some twenty-five of these grazing ranches, averaging two hundred acres only one herd and his dog lived on each of these. Now two hundred and fifty families live on these five thousand acres, realizing Goldsmith's beautiful idea, 'A bold peasantry is a country's pride.'"

Corns and warts disappear when treated with Holloway's Corn Cure, without leaving a scar.

Methodist Paper's Opinion of Priesthood.

The Methodist organ, the Methodist Recorder, has this to say about the Catholic priesthood:

"There is no question but that the ministry of the Catholic Church is a success. This is partially due to the fact that there is no recognition by the Church of a deadline, and because of the high standard of education and preparation for the ministry which the Church exacts. But, most content with the standards which now prevail, Pope Pius X. recently, on the fiftieth anniversary of his admission to the priesthood, gave orders for a universal advance of the standards to be applied to candidates for the clergy and also advancing the age for ordination. This is in direct opposition to the idea of many of the Protestant churches, notably the Methodist Protestant, that a man must get into the active ministry as early as possible, whether educationally prepared or unprepared. Of course if a man is to be superannuated by his church at 40 years of age, under the Catholic rule he would have little time to work. But, as we have said, the Catholic Church does not superannuate her ministry at the age of 40. She rightly considers that her power and success exist in the wisdom and the experience and the age of her ministry. The decree of the Pope also raises the standard of education for the ministry of the Catholic Church. What would the Methodist Protestant candidate for the ministry think if before he could be ordained to the ministry in his church he should be required to take a four years' college course as a preparation to six years' exacting study in the higher institution, which must follow? We say exacting study, for the course includes now two years in philosophy, four years in theology, course in the Scriptures, exegesis, canon law, homiletics, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elocution and in some cases German. We say this is the course that has prevailed; but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such a power. It is not possible to accomplish a good mechanical job with dull tools, how can good ecclesiastical work be done without sharp tools? The place to sharpen the edge of the ministry is in the seminary. Jesus did not begin his ministry until He was thirty years old."

CURE FOR DYSPEPSIA

As is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed, and never bolted or swallowed in haste, stimulants must be avoided and exercise taken if possible.

A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is

BURDOCK BLOOD BITTERS

It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. Mr. Amos S. Saver, Gold River, N.S., writes: "I was greatly troubled with dyspepsia, and after trying several doctors to no effect I commenced taking Burdock Blood Bitters and I think it is the best medicine there is for that complaint."

For Sale at all Druggists and Dealers.

President Roosevelt Addresses American Irish Historical Society.

Addressing the members of the American-Irish Historical Society, which held its annual meeting at Washington on Saturday evening, President Roosevelt, who is a member of it, said in part:

"Here on this continent we are building up a great nation—a nation akin to but differing from each of the old world nations of the middle and western Europe. To this country have come men of many different origins, and they are being fused together into a new type, and it is greatly to be desired that we should have historical associations like this which shall devote attention to the study of each of the different strains in the national blood. It is a mistake to suppose, as is often assumed, that at the time of the Revolution our people were not of mixed blood. Many different strains from the beginning have contributed to make up what is now American citizenship, and from the beginning the men who themselves or whose forefathers came from Ireland have played a great and leading part in the affairs of the nation."

"Under Southern Skies," at the Academy.

There is no better known or more popular play on the stage to-day than the great American drama, "Under Southern Skies," which comes to the Academy for a week on Monday evening. This play was written by Lottie Blair Parker, author of another equally famous drama, "Way Down East," and is regarded as the best story of the romantic Southland ever written. The plot is natural and human, having for its theme the rivalry between two young southerners for the hand of a Louisiana belle, who nearly accepts the wrong one in an effort to conceal what she believes is a family secret. The secret turns out to be the invention of an unscrupulous suitor, who is punished in the end by seeing his rival win the girl for whose possession he had risked all. The action of the play has its light moments, when all is frolic and gaiety, in contrast to the deep undercurrent of the life drama being depicted. The Hallowe'en party, with its pumpkin dance, jubilee quartette, cakewalking and youthful pranks, is a scene of merriment in which the audience is sure to become heartily interested. The cast, numbering twenty-seven players, includes Miss Laura Oakman, Miss Marion Drexel, Miss Stella Congdon, Miss Anna Reader, Miss Lillian Sinclair, Miss Mabel Le Claire, Mr. John T. Burke, Mr. Harry Linsen, Mr. Floyd E. White, Mr. Austin Benedict, and other well known players. An attractive feature of the presentation will be the scenic production, an accurate portrayal of scenes in the tropical State of Louisiana, with the massive Crofton mansion and luxuriant plantation growth artistically displayed.

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THE PRIEST.

A babe on the breast of its mother
Reclines in the valley of love,
And smiles like a beautiful lily
Caressed by rays from above.

A child at the knee of its mother,
Who is counting her decades of prayer,
Discovers the cross of her chaplet,
And kisses the Sufferer there.

A boy with a rosary kneeling
Alone in the temple of God,
And begging the wonderful favor
To walk where the Crucified trod.

A student alone in his study,
With pallid and innocent face;
He raises his head from the pages
And lists to the murmur of grace.

A cleric with mortified features,
Stolid, humble and still,
In every motion a meaning,
In every action a will.

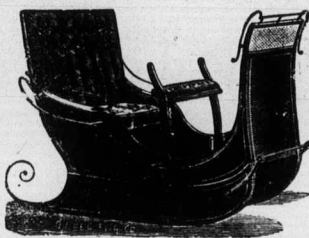
A man at the foot of the altar—
A Christ at the foot of the cross,
Where every loss is a profit,
And every gain is a loss.

A deified Man on the mountain,
His arms uplifted and spread—
With one He is raising the living,
With one He is loosing the dead.
—Irish Monthly.

Converts Enter Order of Blessed Sacrament.

Two of the four Episcopal nuns who last summer followed the Rev. Dr. William McGarvey, a Protestant Episcopal rector of Philadelphia, into the Catholic Church, have been received into the novitiate of Mother Katharine Drexel's Order of the Blessed Sacrament, at St. Elizabeth's Convent, Cornwall, Pa. They were Miss Elmira Pardee, formerly known as Mother Edith, mother general of the Episcopal community of St. Mary's, whose mother house is at Peekskill, N.Y., and Miss Elsie Montgomery, until recently Sister Eliza, of the same community. Archbishop Ryan presided at the reception, which was private, only a few relatives and friends besides the clergy being present. The sermon was delivered by the Rev. Alvah W. Dean, of the Apostolic Mission House, Washington, a former Episcopal minister. Miss Pardee's name in the order of the Blessed Sacrament will be Sister Mary Edith, and Miss Montgomery's Sister Mary of the Cenacle. Among those attending the reception were the Rev. Dr. William McGarvey and the Rev. Messrs. James Bourne, Edward Hawkes, W. E. Kenell, Sigourney Fay, Maurice L. Cowl, Edgar N. Cowan, Charles Bowles, William L. Hayward and Albert M. Ewing, all formerly of the Episcopal ministry and at present students for the Catholic priesthood in Overbrook Seminary.

The two Sisters come of well known families. Miss Montgomery, now Sister Mary of the Cenacle, is a granddaughter of Governor Phelps, of Missouri, and is well known in Philadelphia. A number of persons prominent in Philadelphia society were present at the ceremony. The period of probation prior to the novitiate in the Order of the Blessed Sacrament is usually six months, but in the present instance was shortened. The length of the novitiate, at the end of which vows are professed, is ordinarily two years.



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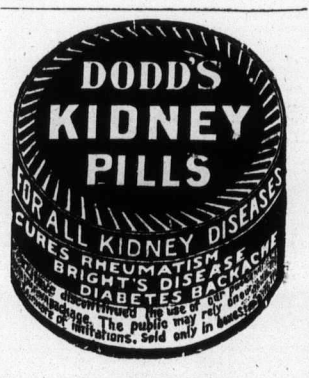
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PUBLIC NOTICE.

The Town of Maisonneuve will apply to the Legislature of the Province of Quebec, at its next session, to amend its charter and obtain the following powers: To change the name of The Town of Maisonneuve, to that of "The City of Maisonneuve"; power for the town to take away the snow from the sidewalks and to levy the cost of it by repartition; enactments relating to the construction of permanent sidewalks and concerning the vote of electors who are proprietors; to amend section 47 of 61st Victoria, ch. 57, to reduce the borrowing power of the town to 20 per cent. of the valuation of assessable properties, and for other ends; enactments to borrow on municipal debentures by-law of the Council, to execute works of a permanent character up to 20 per cent. of the assessable immovables and also to consolidate by-law of the Council, the floating debt of the Town; to ratify the by-laws to borrow money issued by the Council; power to acquire the land for a park and a post office; enactments concerning the valuation of properties, the valuation roll and the perception roll of general and special taxes and their collection; to ratify other resolutions, contracts and by-laws made since 1907; to abrogate section 29 of 61st Victoria, ch. 57; to amend section 48 of 61st Victoria, ch. 57; enactments concerning the Recorder's Court and the powers of the Recorder; power for the Town to annex outside municipalities and procedure to that end; enactments concerning the general election of the Councillors every two years, and concerning the administration and the general welfare of the Town; to organize a Board of Control.

Montreal, L. J. S. MORIN, Attorney for the Town of Maisonneuve.



Was it a Coincidence?

The Roman correspondent of the Catholic Standard and Times, Philadelphia, gives the following incident in connection with the fearful catastrophe which has lately visited the people at Messina, Italy. For some time past Messina was infested by irreligious bodies who hated everything pertaining to religion and the Church with a deep hatred. On the Sunday before the earthquake the more advanced of the gentry held a session with closed doors, in which a most violent order of the day was passed against religion. The anti-clerical organ, "Il Telefono," printed in Messina, published in its Christmas number a brutal parody of the "Novena a Gesù Bambino," and among the other lines that ran there are the following, which I translate from the original, Italian:

O dear little Child,
True man and true God,
For the love of your Cross
Let us hear your voice.
You, who know you are not unknown,
Send to all an earthquake!

The original Italian rhymes, but merely the sense of the sacrilegious doggerel is sought for. In a few hours the Almighty sent "to all an earthquake" which buried under the ruins of Messina 100,000 persons, whose corpses he yet beneath debris sprinkled with chloride of lime to prevent infection. All the members of "Il Telefono," editorial staff perished in the disaster. I draw no deduction from this. I merely remark that God bears with many sins, but He will not be mocked. This bit of information has caused a sensation in Italy.

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as they are for the Kidneys. If there is trouble in retaining urine—if you have to get up three or four times or often during the night—if the urine is hot and scalding—Gin Pills will quickly relieve the trouble. They cure the kidneys and heal the irritated bladder. 50c. a box; \$1.00 a dozen. As all dealers or sent on receipt of price.
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