

the dirty penny. Several persons in Toronto, not long ago, were sent to prison for offering for sale immoral literature. There are many more who should be sent there to keep them company. We need scarcely tell Catholics what their duty should be when they read an advertisement of Maria Monk's book in a newspaper.

IT IS WELCOME news that Rev. Dr. Lambert, pastor of Scottsville, N. Y., and editor of the Freeman's Journal, is restored to health and once again able to enter the editorial arena. May he be yet long in the land. Were he to drop the editorial pen we would lose the greatest and noblest of the Catholic newspaper writers of the continent.

A REMNANT OF EMPIRE.

Rev. P. W. Brown.

"A few rocks, obscured by fogs, and battered by the waves, these are the only reminders of an ancient splendor in North America: St. Pierre, Miquelon, Ile aux Chiens, Grand Comble, Ile Verte, are the last remnant of a sovereignty, which still were ours, were it not for the supineness of Legislators in former years." So writes an enthusiastic Frenchman, in a recent number of a French-Colonial Magazine.

These islands have, within the last few weeks, been scenes of disorder; and the Islanders have dealt a blow to Colonial authority by raising the "Stars and Stripes," as a protest against the legislation which would deprive them of religious education for their children. "None of our Colonial possessions," continues the same writer, "has known such vicissitudes as the little archipelago of St. Pierre, conquered and reconquered so often during the past centuries by England and France in turn. Notwithstanding the pretensions of the Cabots—these islands were visited from the eleventh to the fifteenth century by Danish and Norwegian explorers. The Basques fished here in the thirteenth century; and when Jacques Cartier visited these coasts in 1535, he found here a large number of Breton sailor-fishermen from Honfleur and Dieppe, from St. Malo and St. Brieg.

But, not till Champlain laid the solid foundations of our regime in the West by founding Quebec, in 1608, did the islands assume importance as a fishing station. Then vessels from Granville, Dinan, Paimpol and other parts of the coast of Brittany came annually in ever increasing numbers; and St. Pierre became the nursery *peninsule* of our formidable navy.

St. Pierre is a busy little town, not unlike some of the Breton seaports, it is really a bit of old France transplanted to the Western Hemisphere, tho' somewhat modernized by the progressive genius of its people. The creaking ox-cart, the click of the sabot, the apple-cheeked Norman women, the quaint and picturesque costumes, are still reminders of the France of the *ancien regime*.

The Archipelago-colony is historically a replica in miniature of the oldland; it has had its Revolution, its "Reign of Terror," its "Liberty Tree," and even its "coup d'etat."

St. Pierre has had a romantic existence civilly and politically; and the recent difficulties are in keeping with its past. The history of the disaffection at present existing there must be sought in the records of the *Quai d'Orsay*; and the disaffection now so widespread is but the distant echo of Breton antagonism to the iniquitous legislation of recent years in France; it is a protest against the exclusion of religion from the Communal schools.

In former years St. Pierre was a recognized centre of learning; and numbers of young men and women from Newfoundland sought there such instruction as, in these days, they could not secure at home. Its schools had excellent teachers—religious orders of men and women who held diplomas from the best Continental schools. When the Separist Law forbade religious teaching in France, sycophantic politicians inaugurated systematic persecution against these teachers in St. Pierre; and closed their establishments, which then were handed over to seculars. There was still some religious instruction; but even this was not in accordance with the views of the *Rouges*, who sat in the higher councils of the Colony.

The *Pierrais* are a religious people; and would not "bow the knee to Baal"; hence the disorders which have been so recently recorded. Discontent has been seething for years in the little colony and this outbreak is but the culmination of the long-pent-up feelings of a down-trodden people.

St. Pierre has occupied a large place in Colonial History. After a century of peaceful progress, it witnessed, in 1702, its first assault by a British fleet; and its fort, mounting six guns was destroyed by Captain Leake's Squadron. "Beaucoup d'honneur pour six canons," remarks a French writer in a caustic strain.

By the provisions of the Treaty of Utrecht (1713) England obtained possession of Acadia, Newfoundland, and St. Pierre; and in the stipulations we read: "It shall not be lawful for the subjects of His Most Christian Majesty, the King of France, to fortify any place in the said Island of St. Pierre." This treaty," says the Abbe Raynal (whose name is familiar to Nova Scotians) "wrested from the feeble hands of Louis the portals of Canada, Acadia and Newfoundland; and from this dates the decline of the Monarchy and the oncoming of the Revolution."

St. Pierre remained in possession of the English for fifty years; and was then restored to France as "a refuge for fishermen," by the Treaty of Paris (Feb. 10th, 1763). This treaty also forbade the fortification of the Island; for it is herein stipulated—"that His Most Christian Majesty, the King of France, engages not to fortify these islands, nor to erect buildings upon them, but they are to be merely for the convenience of the fishermen; only

a guard of fifty men shall be kept upon the islands for their protection."

The enactment of this treaty by the British Parliament was the occasion of the momentous scenes in the House of Commons. Lord Chatham, who rose from a sick bed to take part in the debate on the situation, denounced the treaty as "an infamous measure." Lord Bute was openly charged with bribery, and the very sum—Three hundred thousand pounds (\$1,550,000.00) was named which had been paid him by the French. Junius, in one of his celebrated letters charged one of Bute's colleagues—the Duke of Bedford—with a similar crime; he says: "Belle Isle, Goree, Guadeloupe, St. Lucia, Martinique, The Fishery, The Havanna, are glorious monuments of your Grace's talents for negotiation. My Lord, we are too well acquainted with your pecuniary character to think it possible that so many public sacrifices should have been made without some private compensation. Your conduct carries with it an infernal evidence, beyond all the legal proofs of a Court of Justice.

After the conclusion of the treaty several Acadian refugees settled in St. Pierre, preferring the hazardous life of a fishing colony to residence elsewhere; but they do not seem to have taken kindly to the rugged life of the colony. They subsequently abandoned St. Pierre and located in the Magdalen Islands and Cape Breton. (Prowse: History of Newfoundland.) Between the years 1763 and 1776 the Colony made great forward strides owing to its trade with the New England States; and then began the contraband dealing with the other Colonies which, evidently, still continued. In 1778 St. Pierre was again taken possession of by the English; Rear Admiral Montague took possession of the Colony without any show of resistance on the part of its inhabitants. By the Treaty of Versailles (1783) was again restored to France; but this treaty, says a French writer, "did not impose upon the French colonists the humiliating conditions (les conditions humiliantes) of Utrecht. But it is declared by English authorities that it did not rescind any of the provisions of Utrecht. The Treaty of Versailles also defined "the limits of French fishing rights" on the Newfoundland Coast. Out of this arose the famous *French Shore Question* which, for so many years afforded emoluments to the legal fraternity of Newfoundland, and sundry trips to the British Isles for local politicians. This *Question* was adjusted in 1804, much to the chagrin of the French merchant and the Newfoundland jurists. One very patriotic French writer says of the conclusion of this difficulty: "L'entente britannique (*panic faith*) devait fatalement triompher la victoire." England indemnified the French for their claims on the Newfoundland coast. This is how it reads in the language of diplomacy; but in democratic phraseology, it means, that Britain paid one hundred thousand pounds and exchanged territory elsewhere for supposed "rights" on the coast of Newfoundland.

St. Pierre, like the motherland, in revolutionary days, had its General Assembly, and its Committee of Notables; and the meetings of these organizations were even held in its parish church. In 1789 the Cure of St. Pierre, M. Allain, declined to participate in these Jacobin orgies; and he refused to take the oath of allegiance. He subsequently departed from the colony to the Magdalen Islands, taking a number of his faithful parishioners with him.

During the regime of the Assembly a "Jacobin Club" existed under the title of "Le Club des Amis de la Constitution"; for a while there was a veritable "Reign of Terror," and in a riot caused by members of this club, a woman named Genevieve Larache was killed.

"The 8th of April, 1793 was a memorable day in the French Republic; a big spruce tree had been secured on the Newfoundland shore, and it was solemnly planted, with all pomp and ceremony, on the east shore of the harbor as a "Tree of Liberty." "The scene is changed," and soon all this Republican farce and playing at Parliament came to an abrupt termination; St. Pierre again became a possession of England; and its population was deported to Halifax." (Prowse: History of Newfoundland.)

The "Peace of Amiens" (1802) again transferred the territory to France; but within a year, it again became a British possession. At this period a large number of English families from the British peninsula, in Newfoundland, emigrated to St. Pierre; and some of their descendants are still found there. The Treaty of Paris (1815) transferred the Archipelago Colony to France, under whose jurisdiction it has ever since remained. The exiles returned from Halifax; and trade was resumed with the Newfoundland coast and the eastern shores of Canada. Little of a political nature transpired for many years; but in 1851 the Colony had its little *coup d'etat*. It was brought about by the Republican faction headed by a French *aux long cours* who organized the *malcontents* against the exactions of Imperialism. It was, however, of short duration; and Monsieur le Capitaine came into the clutches of the law, and he was condemned on some trivial charge to twelve months' imprisonment, and later, deported from St. Pierre. The administration of justice in the Colony seemingly left much to be desired in these days; for about this time a rich merchant of the town shot one of the *disciplinaires* (military prisoners) dead in his hall; the poor hungry prisoner was in quest of bread. The murderer was sentenced to one month's imprisonment, which he spent under surveillance in his own luxurious house."—(Op cit.)

The greatest rivalry has always existed between the French Colony and Newfoundland; and it exists to-day seemingly as formidable as when Imperial mandates were enforced at the cannon's mouth. The cause of this rivalry is—Fish.

The life of St. Pierre is codfish; and everything in the *Pierrais* colony is suggestive of the piscatorial business of its people. "Sans la morue, says a writer in La Depeche Coloniale, *Saint Pierre n'a plus sa raison d'etre*." Fish, in St. Pierre, is the source of blessings and

curse; it develops greed among the hordes, and is the cause of woes unnumbered amongst the poor." All topics of conversation revolve around "la morue." In the early days of Spring the thud of the caulking iron and mallet is heard late and early; the highways and byways are crowded with fishermen laden with bundles of oakum and canvases; and the air is redolent—of Stockholm tar and fumes of the barking-pot. The fishing fleet is being made ready for the banks; and there are daily arrivals of festive *marins* from the St. Malo, Granville, and other Breton sea-ports.

They are a hardy, energetic race these Bretons; and they are reared in a school which develops the qualities which best fit them for their future vocation—the French Navy. "Formidable men, says the French statesman, these Bretons; they are one of our glories, and the source of our national pride!"

From five to seven thousand of these fishermen come annually to St. Pierre to engage in the fishery which is so vigorously prosecuted inshore and on the banks which lie off to sea. The total value of these fisheries, which are gradually declining, owing to reasons which will be stated later, is approximately \$1,500,000. For every quintal of fish caught on the banks or inshore French fishermen receive a bounty of ten francs, if exported, and five francs, if consumed on French territory. This bounty system is the cause of the constant and persistent antagonism between Newfoundland merchants and the business community of the French Colony. This it was which brought about the enforcement of the celebrated "Bait Act" which has been the chief means of the decline of the French fisheries. This is admitted by the St. Pierre business community. In a St. Pierre newspaper, referring to the Bait Act, we find this admission: "Since the enforcement of the Bait Bill French fishermen have found their industry less productive than before."

Bait is the great requisite for bank fishermen; and now that the French are unable to catch or purchase it on the Newfoundland coast, they are obliged to seek it elsewhere; and it is found nowhere so plentifully as in Newfoundland waters.

St. Pierre exports besides codfish other fishery products such as *sounds* (noves) and *cod-roes* (rouges); the latter are used as bait for the Sardine fishery on the coast of Brittany.

Apart from fishing St. Pierre has practically no industries, excepting a small foundry and some dory-manufacturing plants, which are not extensive. The little Colony has one of the most expensive Civil Administrations to be found anywhere. Its Governor is appointed by the Home Government; and he is surrounded by an official staff capable, numerically of administering a Colony ten times its size. Its Judiciary is also complicated and expensive. It is said that St. Pierre with a population of less than six thousand has several hundred civil servants. Discontent is rife; and those who are interested in the future welfare of the "nursery for the French navy" are clamoring for a less expensive and more capable administration. "Let us have," says a recent writer, Administrators of worth (*hommes de carriere*); these were less likely to be governed by sordid motives. . . . A rigorous examination of our budget, an active surveillance over the Administration, more attention to our affairs imperatively necessary just now, if we wish to save our colony from ruin. It is being bled to death by certain individuals, it is paying subsidies which are in novise justifiable, for which we receive inefficient services; we are bound by contracts made by ourselves but against our own interests."

Socially, St. Pierre almost rivals the gay "Metropolis" of Antwerp. "Gai Paris" in its festiveness during the winter season; during the summer time everybody is too busy to attend to the social side of life. The *Pierrais* are extremely hospitable, and those who visit the little colony do not soon forget the bonhomie and rare grace of its people.

Unfortunately it is difficult to reach St. Pierre by making a voyage from Halifax or North Sydney. It will have no business connection with its near neighbor—Newfoundland, and the latter will have no commerce with St. Pierre. Time was when there was too much business (of a kind) between the western shore of the ancient colony and its rival the business known as *smuggling*. This has almost ceased, as western officials are located along the western coast, and a Government patrol-steamers is hovering always in the vicinity. What will be the outcome of the present difficulties in the French colony? It is difficult to say. Possibly by the time Newfoundland decides to enter the Dominion of Canada St. Pierre will also be disposed to join her with her old-time rival, and become a province of this great country. Herein lies the solution of the difficulties of both.

Halifax, N. S., Dec. 3, 1908.

TEMPERANCE NOTES.

Concerning the wiping out of the saloon in the South, Booker T. Washington, the negro leader, says: "The abolition of the bar-room is a blessing to the negro second only to the abolition of slavery."

That alcoholism affects the normal tone of the muscles of the heart and makes them give way to fat, was the declaration of Dr. Charles J. Nuttall, dean of Philadelphia College of Osteopathy and professor of anatomy in an address on "The Body at work." He said: "Alcohol is a stimulant that irritates the mechanism of the heart, and serves to increase its action. It has positively no curative value, and acts simply as would a whip to a tired horse."

Father Coffey of St. Louis, who has for years been prominent in Catholic temperance work, said recently: "The Catholic Church has been condemned severely, by many who are not familiar with her true history, because many of her alleged members are linked with the saloon business. But those who condemn have no idea of the vast influences the Church possesses and what she is constantly doing in behalf of temper-

ance. They do not understand how thousands of priests work in the confessional for the betterment of the people. We are ourselves to blame for some of the impressions which have got abroad. We Catholics hide our light under a bushel. How little has been heard of the total abstinence societies outside of their convention work!"

One of the most striking and at the same time most practical monuments ever erected to the cause of temperance may be seen in Temperance street, Worcester, England. A certain man who had spent much money on intoxicants suddenly awoke to his folly, and determined to save the sums he would have otherwise frittered away in this direction. With the money thus saved he erected a fine row of cottages, giving instructions to the builders for certain bricks to be so arranged as to form the words, "The blessing of God on total abstinence from all intoxicating drinks."—Quiver.

IT WAS A GREAT CONGRESS.

The most interesting event of the month past was the Great Missionary Congress at Chicago. It brought together a half hundred Bishops, a host of priests and a throng of people from all parts of the United States. It awakened a great deal of enthusiasm, and to it may be credited a very important advance in the missionary movement in this country.

It was held under the auspices of the Church Extension Society and it was managed with consummate skill. It was for its direct purpose the development of the missionary spirit, and the distinct impression that it left was that the huge organization of the Catholic Church is stirring with unwonted activity.

In so far as it is both the sign and measure of this activity it is a source of intense joy to all who are interested in missionary progress.

The Congress was a mighty evidence of the life which stirs within the Church of Christ. It was a great spectacle that Sunday morning as the procession slowly wound its way up the aisle of the Cathedral of the Holy Name. Priests and Bishops were there. The simple black robe of the self-immolating secular missionary was there. There, too, was the white biretta of St. Norbert, the white cord of St. Francis and the deeper dye of the Sons of St. Benedict. Monsignors, Bishops and Archbishops passed on into the sanctuary. And last of all the gentle, grey-clad Delegate, our honored messenger from Rome, ascended the altar, where the mighty sacrifice of our fathers was renewed. With majestic chant and 'mid curling clouds of incense, the terrible rite proceeded until the Angel of the Great Council reposed on His altar throne, while adoring priest and people knelt and knew that Christ Himself was there to declare the Congress open and to strengthen and renew all there in Himself.

Forth from the august Presence they went to spend the ensuing nights and days in voicing the needs of God's people in this land of ours. Not a class was overlooked, not a voice went unheard. The Negro from the far-off South spoke through his natural protectors. There, too, was heard the voice of the Catholic farmer, of those parts where the priest is seldom and parts where the plowshare of our greater and more needy throng who are covered with the corruption of error and the darkness of bigotry, was heard. These, with our immigrants, our poor, and our boys, all pleaded before the assembled body for their rights in the mystical body of Christ.

And even from the land of St. Austin was heard a gentle voice reminding us that the nerve and sinew of the work lay in the things that we see not, in the region of prayer and continuous intercession.

Such a Congress could not have been held ten years ago. There was not then missionary enthusiasm enough to gather a title of representatives of organizations that are now actively engaged in Church progress. When the Catholic Missionary Union started it was almost alone in its work of awakening activities on missionary lines. The first issue of the Missionary found comparatively a small public to appeal to and when it affirmed the positive duty of the stronger dioceses in helping the weaker ones it did not meet with a cordial response. The principles were nevertheless right. The Church in this country is a homogeneous body and the stronger parts must await the slower progress of the weaker ones, that all may go ahead together, and now the principles are securing more or less of universal recognition. These principles have given birth to the Church Extension Society, and with the vigor of a younger organization they have raised still higher the note of appeal and aroused a larger public sentiment in favor of the missionary helpfulness. The Chicago Missionary Congress for this reason marks an epoch. The reports that have gone out over the country of the enthusiasm of its members and the public interest, that has been awakened everywhere will impress even the dulllest that the Church is on the move like a conquering army and that nothing can resist its onward progress.—The Missionary.

MAY BECOME CATHOLIC.

KING EDWARD'S SISTER OPENLY DISAPPROVED OF PROTESTANT PETITION AGAINST CATHOLIC CONVERTS.

Princess Henry of Battenburg, when at home in the Isle of Wight, pays daily visits to the converts of French nuns of several orders who settled on the Isle after they were expelled from France. The constant association of the King's sister with the nuns has given rise to the report that she is being instructed in the Catholic faith, to which her daughter, the Queen of Spain, was converted before she married King Alfonso XIII.

Many things strengthen the rumor that the princess leans toward Catholicism. When she resided at Kensington Palace she received frequent visits from the Carmelite monks, whose monastery is within a few hundred yards of the palace. The other day when Bishop Brindley, formerly

a Catholic chaplain in the army, went to Litchfield at the palace, the princess, to the amazement of her suite, knelt and kissed his ring as any good Catholic would do.

It is said, further, that the princess was the veiled lady who occupied a seat in the Duke of Norfolk's private gallery in Westminster Cathedral during the splendid religious ceremonies connected with the recent Eucharistic Congress.

The princess openly expressed her disapproval of the great Protestant petition she had seen carted through the streets; a petition urging Parliament to pass a bill ordering an inspection of convents. The company was surprised by the fervor with which the princess declared the nuns should be free from such unwarrantable intrusion.

AN INTERESTING EVENT.

THE ERECTION OF THE FIRST CROSS IN DAYS-LAND, ALTA, ON PROVIDENCE GENERAL HOSPITAL.

Last May the Sisters of Charity, Kingston, Ont., came here to do hospital work. For some time previous, Mr. E. W. Day had petitioned the Bishop of St. Alberts for Sisters. The Bishop, seeing that Daysland, situated on the line via Metaskivik to Winnipeg, and being the centre of a vast, well-settled and fertile country, willingly gave his approval. The hospital is located on a block given by Mayor E. W. Day, and will accommodate about twenty-five patients. We have two doctors, Dr. Oensell and Dr. Sherriffs, who attend to the surrounding country, and have more work than they can attend to. The nursing staff will also be enlarged in a few weeks. The Church will be finished in December. One priest remains in Daysland and probably another will come in the near future to take charge of the missions on the line. The sermons are in English but confessions are heard in Dutch, German and other languages. Notwithstanding the great generosity of Mr. Day, town council and citizens of Daysland, who generously subscribed \$6,000, there still remains a debt of \$10,000 on the hands of the Sisters. This is a great debt when we consider the amount of charity patients cared for in the Sisters' hospital. Will the charitable public not lend a helping hand? The smallest donation will be thankfully received by the Sisters. At this season, how many could give and not miss the offering. God who leaves nothing without reward, will certainly bestow His favors on those who help this great work undertaken for the glory of God and suffering humanity.

CITIZEN OF DAYSLAND.

KIND OF FAITH THAT COUNTS.

It has been insisted in these columns time and again that the need of the times in this country is a strong, open, assertive faith. Not a faith alone which leads religiously to the Church and regularly to the sacraments. Not a faith which conceals the individual exclusively and takes not into account the individual's neighbor.

To-day there are unmistakable signs that this aggressive faith, through some cause, has been confined among American Catholics. And if it be asked wherein are the evidences, one need only point to the recent public demonstrations in New York, St. Louis and Boston, in each of which forty thousand men—Catholic men—marched for God, for Church and for Country, impressing and edifying hundreds of thousands who watched the magnificent pageants as they passed.

This is the kind of faith that counts. It counts for the hosts who participate and with the hosts who looked on. It is typical of the spirit which filled the first dispensers of the Gospel; which nourished the early Church; which animated the early Christians; which led to the discovery of the American continent; which explored its coasts and rivers, which sustained its pioneer missionaries, and which made the savage docile. The same spirit which to-day stands as the highest expression of our civilization, and the surest guarantee of our national perpetuation.

How truly, therefore, is it the kind of faith that counts. And how opportune this hour of its re-awakening when men and nations are running to their ruin. The one by their anti-Christian theories, the other by their anti-Christian practices. What man is so dull that he cannot see the power for good to city, state and nation that these marching armies are

THE FRUITS OF THE EARTH

Seem To Be Nature's Provision For Keeping Man Healthy and Warding Off Disease.

Cereals, vegetables and meat supply the elements needed for man's nourishment. Yet fruit—though it has very little food value—has proved to be absolutely necessary for perfect health.

Careful investigation has shown that all the common fruits act on the Liver, Kidneys, Bowels and Skin. These are the organs that rid the body of acids, poisons and waste products, and the fruit juices stir them up to more vigorous action, thus keeping the whole body clean and healthy. But few people eat enough fruit. Realizing this, after several years of experimenting, a prominent Canadian physician succeeded in combining the juices of apples, oranges, figs and prunes in such a way that the medicinal action is many times multiplied. Then he added valuable tonics and made the combination into tablets called "Fruit-a-tives." They are really Nature's cure for Constipation, Indigestion, Pittuitousness and Stomach Troubles. Mild as itself—but more prompt and effective. Sold by dealers at 50c. a box—6 boxes for \$2.50—trial size box 25c. Fruit-a-tives Limited, Ottawa.

capable of? If there be any who fail to understand, it is because they do not understand the Catholic Church and her doctrines. It may help them, however, to understand, if they will but bear in mind that since the days of her divine establishment, she has always and everywhere preached, Give unto God the things that are God's, and unto Caesar the things that are Caesar's. That doctrine makes men good Christians and patriotic citizens, and that's what these marching hosts profess by their public demonstrations of faith.—Church Progress.

FATHER CORCORAN'S RETURN HOME.

Rev. P. Corcoran, pastor of Seaford, Diocese of London, who has been on an extended visit to Europe and Asia, has returned to his parish. We learn from the local papers that the congregation availed itself of the opportunity of presenting him with an address of welcome and a purse of \$100. The address was signed by John Devereux, sr., Duncan McMillan, J. Shine, T. Corbett, T. Geary, D. Shanahan, C. Kennedy, J. Canning, J. Ryan, Father Corcoran returned thanks for the kind sentiments expressed toward him. He said during his absence he did not forget to offer the Holy Sacrifice for his people in Bethlehem, Calvary and the Holy Sepulchre of Our Saviour, places which will be ever dear to Christian hearts.

The Press.

From all parts of the world comes the cry: "Support the Catholic press." In an address delivered by the Rev. Dr. McCarthy at the recent Catholic Congress in Johannesburg, South Africa, the speaker dwelt upon the important part played by the Catholic papers in strengthening the hearts and lightning the minds of Catholics. It is the same story to-day wherever a voice is applied in the Catholic cause—the Catholic press is spoken of as one of the keenest and strongest weapons in the armory of truth. Yet how many of our people seem to be unmindful of this!—Sacred Heart Review.

Every man is watched. His life is an inspiring example to others if it is lived in the fear and love of God. It is a stumbling-block to others if it is an unworthy life.

DEAF 25 YEARS

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I was deaf for 25 years. I can now hear whispers with my artificial ear. I have been blind for 10 years. I can now see with my artificial eye. Write and tell me how I can be cured. New Deaf-Blind Ear Drum. Hear. Address: GEO. P. WAY, 37 Adelaide St., Detroit, Mich.

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