

SUNLIGHT SOAP

One woman with Sunlight Soap will do better work than two will with impure soap. REDUCES EXPENSE

Ask for the Octagon Box. If your grocer cannot supply, write to LEXER BROTHERS LIMITED, Toronto, sending his name and address, and a trial sample of Sunlight Soap will be sent you free of cost.

BOOK REVIEWS.

A NEW CANADIAN JOURNAL.

The forthcoming publication is announced of a new Canadian journal, edited by Bernard Clayton, the well known newspaper editor under the pseudonym of "Clayton of Canada." The principal field of publication for this new venture will be the British and United States, and its object will be to advertise the best Canadian advantages. It will be issued with the cooperation of one of the foremost English publishing firms, and with the confidence and support of the Ontario Government.

Grand New Mass in honor of St. Patrick, Apostle of Ireland. Full solo and chorus, by Aidan Fionn, Publisher, A. D. Fitzgerald, Lanerick, Ireland.

This Mass is written by an Irishman, a beautiful composition which embodies in a marked degree the "Celtic" strain throughout. A remarkable feature is the "antiphony," which follows the "Credo," "Invent David," from "Missa Statuta." The "communion confessoria Pontificis," and consequently is the offertory of the feast. This is as it should be. During the ecclesiastical year there are over one hundred and thirty different offertories, and it would be well if composers would follow the example of this talented gentleman who has given such a splendid musical composition and written in close keeping with the rules of the church.

Writes the Rev. P. A. Sheehan, author of "Mr. N. Curate," "Luke DeMorne," etc., of Katherine E. Conway's new novel "Lalor's Maple." Bridge House, Dunstable, Ire., December 30, 1901.

Last evening I finished "Lalor's Maple" in a second sitting... going back to my boyhood when a call to tea from the beloved volume was a hardship and a grievance. It is a rare piece of American fiction... a bright, healthy, wholesome novel, with a moral—why not?—and a good one. Indeed, a delightful creation—a type, I hope, of many Irish-American girls.

SOME BOYS I'VE SEEN

One boy I have seen I would not recommend for any position whatever. He is bright and energetic, he has winning manners, but he is dishonest. What does he do? He cheats in little, mean ways—and thinks it's smart. He writes a note on the corner of a newspaper and mails it at newspaper rates; he holds his railroad trip ticket in such a way that when the conductor punches it the boy gets three cents where he should have but two, and then he boasts of "getting the better" of the railroad, he borrowed a pencil when he entered an office on trial, and the pencil went away in his pocket. He has no sense of honor, he has lost his self-respect, and, worse still, he does not know it. I saw a small boy steal a ride on the back of a street car. "Not much harm in that," well, it is cheating, that's all. "John," said a lady in the office when John was employed, "don't you live near the corner of Fifth street and West avenue?" Yes, he did. "Then will you take this parcel around there on your way home?" John did not quite dare to say "No," but he grumbled out after the lady had turned away. "There's no money in working overtime." He never knew that one listener might have recommended him for a better position, nor that his surly remark cost him the chance. "What he wants," two men were talking of a third, "is a truck that will come right up to the job and load itself." Tom was that kind of a boy. He would do his work—yes, but in a grudging sort of a way, and never in the way he was told to do it if he could possibly devise another. Unless constantly called to order, he would slip back his chair in his leisure moments, put his feet on top of the table and drum with his fingers. Tom lost his place after a very short trial, and so will every boy who takes no pains to do as he is told or to be courteous.

Then there was Jimmie. Jimmie was one freezing cold night when I was waiting on the street corner for my car. He pulled up his thin little jacket—I could see a cotton waist underneath, and stuck his hands into his pockets. That's a brave little fellow," I said to myself. "Waiting for the car?" he called. Then he danced toward me and held out a coin. "See," he cried, "I understand the car with this," and his eyes were fixed on the coin. I saw that I understood his little game, and I think he must have known that I like boys. Jimmie was a little fellow.

(Across the lake) Take you over the one cent. Just as cheap as the other. "Oh, thank you, I want to go down to the pavilion." "I'll take you down there for five cents." "That's cheaper than what I was offered for the boat," said the boy at the end of the dock.

ward seat, and watched the young man. He couldn't have been more than twelve years old. He had a frank, clear face, and he managed the car as if it were his own. The camera in his hand gave the clue for opening conversation, and I soon learned that he owned one and could use it, too. But he had discovered that "it costs a good deal to 'prop up a camera,'" and being fond of music, had agreed to a proposal by his mother to change it for a mandolin.

"Of course he rode a wheel. 'Can you swim?' I asked. "Oh, yes! Mother wouldn't let me go out with the boat if I couldn't." Our ride was all too short for the talk with the active young American who had an eye for business, who believed in his mother, and whose mother trusted him.

Coming from an office to which business occasionally calls me, I met a newsboy with the evening papers under his arm. Selecting one from the big bundle and folding it with care as he spoke, he said, "Mail and Express?" In the confident tone of one who knew what the answer would be. Smiling assent and taking out my purse, I asked, "How did you know I wanted a Mail and Express?" "Oh, you've bought it from me two or three times," he replied, quickly. "Well, you remember me better than I do you," I said.

"It's worth while to remember your customers," was his answer. One of these days that boy will be a treasure to an employer, and his customers will come again and again, to buy of him something more valuable than the daily papers.—The American Boy.

THE CRICK IN THE BACK.—"One touch of nature makes the whole world kin," sings the poet. But what about the touch of rheumatism and lumbago, which is so common now? There is no poetry in that truth, for it renders life miserable. Yet how delightful is the sense of relief when an application of Dr. Thomas' Electric Oil drives it.

CALLING ON THE SICK.

- 1. Only call at the door, unless you are sure your friend is able to see you without harm. 2. Enter and leave the house, and move about the room quietly. 3. Carry a cheerful face. Speak cheerful, pleasant words. 4. In order to cheer, you need tell no lies. 5. If your friend is very ill, do not fall into gay or careless talk on the attempt to be cheerful. 6. Don't ask questions, thus obliging your friend to talk. 7. Talk about something outside, and not about the disease and circumstances of the patient. 8. If possible, take something with you to please the eye and relieve the monotony of the sick room, a flower or even a picture which you can loan for a few days. 9. If desirable, some little delicacy to tempt the appetite will be well bestowed. 10. Stay only a moment or a few minutes at the longest, unless you can be of some help.

THE MORAL REFORMERS

To the Editor of The Register: Sir—Our Prohibition friends claim that the total suppression of the liquor business is a Christian, moral, reform movement. On the surface it seems a strange Christian teaching that the Lord's work cannot be done without ruining thousands of the people of this Province, by depriving them of their business; without ruining tens of thousands by depriving them of their means of earning their living and thus throwing them on an overstocked labor market to bring misery to many others by the competition thus created, without robbing hundreds of thousands of civil rights enjoyed by them and their ancestors for centuries.

1. as one who is not now, never has been, and never intends to be connected with the manufacture or sale of intoxicating liquors, view the efforts of these modern reformers with a great deal of suspicion. They seem to be entirely anti-Christian. Thus "Love your enemies," Matt. V. 44. No, put them out of business without compensation. "Blessed are the meek," Matt. V. 4. Nonsense, hold indignation meetings, and flood the Legislature with threatening resolutions and deputations. "Give good measure pressed down, shaken together, and running over, for the measure you mete out to others it shall be measured to you again," Luke VI. 38. No, we cannot do that or we would have to consent to a very large majority vote of those on the list, before we could have the pleasure of ruining the people we expect to reform; by that means. "And lead us not into temptation," Matt. VI. 13. No, we have a better way than that, viz. get the civil authorities to remove temptation entirely. "My house shall be called the house of prayer, but you have made it a den of thieves," Matt. XXI. 13. We hold meetings in our churches not to

rob, merely to deprive people of their business, situations, civil rights, etc. "Jesus was called a wine drinker, a friend of publicans and sinners," Matt. XI. 19. A man who took a drink of liquor occasionally would not pass a remark of that kind. It is simply the language of the prohibitionists. "And there shall arise false Christs and false Prophets—much as to deceive (if possible)—even the elect," Matt. XXIV. 24. Those prohibitionists who hold entertainments showing what Christ would do under certain circumstances, those who show Christ would run a moral newspaper, etc., are assuming divinity and are false Christs and false Prophets.

Putting the moral reformers' speeches, writings, sermons and public prayers together we arrive at this conclusion: That the moral reformers consider that our Saviour should have changed the wine that he had at the wedding feast into water—or at least to have made them a thin wine instead of a much better wine than that which they had provided for the feast, so much so that the steward of the feast protested with the bridegroom, for keeping that which was so much the best till the last (John and Chap.).

If these people can get their fall into legal working order, they will then be in a position that would make it illegal to hold or attend any social gatherings such as the marriage feast they were at in Cana of Galilee. These moral reform weaklings act on the belief that there is some merit in doing right when there is no opportunity of doing wrong, showing them opposed to the Lord, who put the tree of forbidden fruit in the Garden of Eden, if conditions were favorable the prohibitionists would cut the tree down, when the fruit was placed in the garden, the devil came as a friend and deceived our first parents and tempted them to break God's Law, for which he was compelled ever afterwards to crawl. We have moral reformers in this country who appear to be meaner than the devil (who did his own dirty work), who get over our youth to go as friends to lure certain business people to break the law, so that they can be punished for it, the real tempters in such cases are not punished but held up under the new code as great moral reformers and under prohibition we shall have plenty of the morality that is produced by lying, deceiving, perjury and hypocrisy.

The prohibitionists say that owing to the fact that they are so heavily handicapped by having to stand the enormous expense of keeping up all the religious, moral, charitable and kindred institutions of the country, that a simple majority of one in the referendum vote should be deemed sufficient to allow them to enact the trade conditions of this Province, involving millions of dollars; and they say "that while there are many good men opposed to us, still our opponents are composed of the least moral and reputable portion of the community, and that element which is utterly unscrupulous in its methods and will connive at the most fraudulent means to defeat an honest election, having the liquor dealers' unlimited capital to back them up." They speak in the plural number that they are good, pious, moral and charitable, while their opponents contain all those that are immoral, disreputable, unscrupulous and dishonest. These two classes of people are referred to in Luke XVIII. 11, 12, 13, 14, viz., by one of each class—one man is very good in his own estimation and the other is very bad in the estimation of the good one. The one that was condemned uses words for the language of these prohibitionists: "O God I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as is this Publican. I comply with religious duties and am very charitable," and the Publican (some unfortunate saloon keeper, no doubt), standing afar off would not so much as lift his eyes to heaven; but struck his breast, saying: "O God be merciful to me a sinner," and the Lord says the Publican is justified rather than these Pharisees. As bad as the Pharisee was in the text, he appears to be barely outclassed in his own line by the modern article, who not only glorify themselves but actually combine to financially ruin the publican. This was the kind of language that was used by the self-righteous Sabbatarian prohibitionists, who said Our Saviour was an associate of sinners, no respecter of the Sabbath and a drunkard, who were continually trying to get him into the clutches of the law, for even restoring health to a man's withered hand on the Sabbath, and the Pharisees going out made a consultation against Jesus, how they might destroy him. Matt. XII. 13, 14. The Pharisees now are the same as they were when our Lord was on the earth, vainly trying to worship by the aid of laws made by man, see Matt. XV. 8, 9. "This people honors me with their lips, but their heart is far from me, and in vain do they worship me, teaching doctrines and commandments of men." These moral reformers cannot speak, write, pray or preach three minutes without showing that they are perfectly satisfied with their own spiritual condition and that it is their duty to torment evil spirits as our Lord did; our Lord handled evil spirits with his word, and which He sent His Apostles to all nations to preach; but these so-called moral reformers show an entire lack of confidence in the efficacy of preaching God's word, they prefer to be changing around after Crown Attorneys, License Commissioners, Police Commissioners and Legislators, to make or

enforce laws so that they can vainly worship by the commandments of men. The fact of the matter is these moral reformers are getting thence in this city and province. They will take a three-dollar cab drive at other people's expense on Sunday, and would not offend the Lord by taking a five-cent ride on a street car, showing that the Lord knew them when He said they "were blind guides who strain at a gnat and swallow a camel," Matt. XXIII. 24.

But when the moral reformers enumerate the five-cent card dealing euphemisms of this city and leave out the stock dealing ones, we soon find the reason. Prominent and wealthy members of these institutions hold memorial and other services at prohibition churches, assisted by the pastors of these churches and we rightly come to the conclusion that these hypocrites not only swallow the camel, but are prepared to gulp down the whole menagerie, rather than give their own ox. "You cannot serve God and Mammon," Matt. VI. 24. "Thou hypocrite cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye," Matt. VII. 5.

The worst feature of the whole subject is that Christianity is being run into the ground (to use a common expression) by these people; every few months one of them will get an offer of five thousand dollars a year in the States instead of three thousand here. He tells his congregation that he has been praying continuously for a week and finally takes the five thousand. The public wins the other eye and Christianity gets another body blow from these moral reformers, if half the shrewd attention was paid to this subject that there is to the purchase of even a hundred-dollar vacant lot, these hypocrites would be soon out of business. And some of us might blush to the ears if questioned on the subject of what we had ever done with voice or pen to prevent Christianity from being held responsible for the acts and words of these modern Pharisees.

I like the Pharisees of old these modern ones have two or three hobbies, and won't learn anything else. They don't know that the majority in Ontario, small as it was in the plebiscite of '98 was bogus. It was obtained by the Conservatives voting for it to embarrass the Ross Government. A majority was obtained, as when the Government would either have to interfere with the civil rights of thousands or offend the fake moral reformers, whose rights are not interfered with in any way now. J. H.

Apply This Test To Your Nerves

If You Have These Symptoms Your Nerves Are Weak and Exhausted—You Can Get Well by Using Dr. Chase's Nerve Food

Nervous diseases are little understood. They have long been enshrouded in more or less mystery by the medical profession. Many who are fast falling victims of nervous prostration, paralysis or locomotor ataxia think that they are merely not very well, and will soon be around again—so insidious is the approach of nervous diseases and nervous collapse. Study these symptoms. They are for your guidance. You may not have them all, but if you have any of them your nervous system is not up to the mark, and a little extra expenditure of nerve force may bring the dreadful downfall.

Intolerance of motion, noise and light; twitching of the muscles of the face and eyelids; fatiguing sleep, sudden startings and jerking of the limbs; dizziness and flashes of light before the eyes; irritability and restlessness in every part of the body; headache, indigestion, feelings of weariness and depression, and loss of interest in the affairs of life. So long as the daily expenditure of nerve force is greater than the daily income, financial bankruptcy is certain to result sooner or later. Nerve force must be increased, and this can best be accomplished by the use of Dr. Chase's Nerve Food, because it contains in concentrated form the very elements of nature which go directly to form nervous energy. Nervous diseases do not right themselves. They come on gradually as nerve force becomes exhausted, and can only be cured when the nerve force is restored. No treatment for nervous diseases has ever received such universal endorsement by both physicians and people as has Dr. Chase's Nerve Food. Mrs. Crapper, 37 Salem avenue, Toronto, says: "For the last two years I have been a great sufferer from paralysis of the right side, which has confined me to the house. On recommendation of friends I began to use Dr. Chase's Nerve Food, and can say that this treatment has proven of very great benefit to me. I realize that my ailment will not disappear in a few weeks, but I have improved so much already that I believe a continuation of this medicine will entirely cure me."

In the press of Canada you will find hundreds of earnest letters telling of the wonderful benefits derived from Dr. Chase's Nerve Food; 50c a box, six boxes for \$3.00, at all dealers; or Edmanston, Bates & Co., Toronto.

PUBLIC OPINION

is strong in favor of Pain-Killer. For over sixty years the foremost household remedy for cuts, bruises, sprains, and all bowel complaints. Avoid substitutes, there is but one Pain-Killer, Perry Davis' 25c and 50c.

A CAREFULLY PREPARED PILL

—Much time and attention were expended in the experimenting with the ingredients that enter into the composition of Parmalee's Vegetable Pills before they were brought to the state in which they were first offered to the public. Whatever other pills may be, Parmalee's Vegetable Pills are the result of much expert study, and all persons suffering from dyspepsia or disordered liver and kidneys, or indigestently accept them as being what they are represented to be.

THE MARKET HEROES

Wheat is firm—live stock steady —The Latest Quotations. Tuesday Evening, Feb. 25. Toronto St. Lawrence Market. The bad roads are still restricting the receipts of grain on the street market. This morning there were only 1900 bushels of wheat, 1000 bushels of barley, 1000 bushels of oats and 100 bushels of rye, which was sold at 50c to 55c per bushel. Hay was a little stronger, in loads selling at \$13 to \$14.50 per ton for timothy and \$9 to \$10 per ton for clover.

Toronto Live Stock. There were rather heavy receipts at the Toronto Cattle Market this morning, and the demand for export cattle was not so strong as it was last week. The price fell on a little. The decline, though not general in the market, was not confined to any one class, but was felt generally by an easier feeling, which indicates a probable drop in other prices before the week is out. There was a decline in the price of live hogs also today. They fell off 12c per cwt for all grades. The market receipts were 70 loads, which included 1300 cattle, 410 sheep and lambs, 385 hogs and 67 calves.

Chicago Live Stock. Chicago, Feb. 25.—Receipts, 5,000 head of cattle, including 1,000 head of calves; 2,000 head of sheep; 1,000 head of hogs; 1,000 head of calves; 1,000 head of lambs; 1,000 head of pigs; 1,000 head of ponies; 1,000 head of mules; 1,000 head of horses; 1,000 head of goats; 1,000 head of deer; 1,000 head of elk; 1,000 head of antelope; 1,000 head of caribou; 1,000 head of reindeer; 1,000 head of moose; 1,000 head of bison; 1,000 head of buffalo; 1,000 head of wild horses; 1,000 head of wild asses; 1,000 head of wild camels; 1,000 head of wild dogs; 1,000 head of wild cats; 1,000 head of wild bears; 1,000 head of wild boars; 1,000 head of wild pigs; 1,000 head of wild deer; 1,000 head of wild antelope; 1,000 head of wild caribou; 1,000 head of wild reindeer; 1,000 head of wild moose; 1,000 head of wild bison; 1,000 head of wild buffalo; 1,000 head of wild horses; 1,000 head of wild asses; 1,000 head of wild camels; 1,000 head of wild dogs; 1,000 head of wild cats; 1,000 head of wild bears; 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