

The

Children's Page

THE SNAPSHOT.

"Come on; all ready! Stand right there. I'll tell you when I'm taking. Wait— I've got to focus. Now! Prepare! No, no—the camera's not straight. How far is it, do you suppose? I'm focussing at twenty feet. No, papa needn't change his clothes, and doesn't baby look too sweet!"

"Now wait a minute—I can't get you all in, somehow. Mamma, please Move close to papa—closer yet. Or sit, with baby on your knees. I'll move back, too, a little bit. Now! Wait—you're partly in the shade. I guess that mamma'll have to sit, or else she won't show, I'm afraid."

SADIE'S PRESENTS.

"Next week—that is, on next Wednesday—will be my birthday," said Sadie Moreland, reflectively. "You will be fifteen," replied Aunt Alice, looking up from her knitting—"almost a young woman."

"Father and mother don't seem to think so," sniffed Sadie. "Don't they treat you with sufficient consideration?" asked Aunt Alice, turning her head to conceal a smile. "No, they don't," answered Sadie, decidedly. "They treat me like a child, and when I ask for anything I am told that I am too young, or they laugh at me. I think it a shame."

"So you want to be a young woman. Well, now, what would you do if you had your own way?" "I would get anything I wanted," replied Sadie, quickly, "and I'm going to begin now." "Dear me," ejaculated her aunt. "You know," went on Sadie, confidentially, "Uncle Henry sent the ten dollars on my last birthday, and I feel sure he will repeat the gift. That's twenty, and I have nearly two dollars saved up. Now only this morning I asked papa what I should do with my savings, and he said I might do anything I pleased. So I am going to spend it on myself."

"For something useful, I hope," ventured Aunt Alice. "For something I want," rejoined Sadie, half defiantly. "First, I'm going to get a red silk umbrella with a Dresden ball handle. Then I'll get a morocco pocket-book—" "You have a nice one now." "I want a reefer tie and a hair-ribbon, and—and—oh, I have quite a list of things I am going to buy!" "Will you spend all your money?" "Every cent. Nobody will give me the presents I want, so I'll buy them for myself."

"This is just what you want," said Aunt Alice. Sadie was looking at a glass globe in the aisle that bore a sign—"Remember the Poor." "I don't believe I really want an umbrella," she replied, in a low voice, and Aunt Alice followed her out of the store. This experience was duplicated in several other stores. Sadie either bought nothing or contented herself with some economical trinket; so that when they returned home, the total purchases amounted to only two dollars. After supper that night Sadie drew her mother aside and put something in her hand. "For the poor," she said. "It is my birthday present."

Mrs. Moreland took five dollars from the little roll. "Give according to your means, daughter," she said, kissing her fondly. "I have watched your struggle against self, and never was a present more worthily bestowed."—Myra Percy.

THE RESTLESS BIRDS.

"What brought you here?" said the Hills to the Birds, as they settled on them. "We saw you afar off, and we thought you were made of the sky, you looked so soft and blue, and we thought we should like to have you for our home," said the Birds. "Are we as you expected to find us?" asked the Hills. "No," said the Birds. "We see now it was not you that we gazed on, but yonder larger hills in the West. We go to seek them," and they flew away, and the little Hills laughed.

"What brought you here?" asked the Hills in the West, as the Birds settled on them, weary with their flight. "We saw you from afar, and we thought you were fair as the summer sky, and we flew hither that we might dwell on you," said the Birds. "And are we what you expected to find us?" asked the Western Hills. "No," answered the Birds, with disappointment, "that you are not. You are as rugged and bare as the Hills in the East. See there, there are our hills, brighter than ever, beautiful deep blue and gold shining on their heads," and away they flew, and the Hills laughed. "What brought you here?" asked the Hills in the East, as the Birds settled on them, weary with their flight. "We saw you from afar, and we thought you were fair as the summer sky, and we flew hither that we might dwell on you," said the Birds. "And are we what you expected to find us?" asked the Eastern Hills. "No," answered the Birds, with disappointment, "that you are not. You are as rugged and bare as the Hills in the West. See there, there are our hills, brighter than ever, beautiful deep blue and gold shining on their heads," and away they flew, and the Hills laughed.

THE USEFUL KEYS.

Mother had lost the key of her trunk, and was trying to find a new one to fit the lock. Theodore stood by, watching her as she tried different keys in turn, until finally one was found which opened it like magic. Soon after, Theodore was trying to button his coat in a great hurry to go out to play. But the top button seemed hard to fasten, and though he tugged, fretted and pulled, he could not manage it. "You haven't tried the right key, Theodore," said mother. "Why, what key could work this?" exclaimed the little fellow stopping in surprise. "Suppose you try how the 'patience' key would work there," suggested mother. And sure enough, with just a little quiet patience the button was fastened.

Late in the afternoon Theodore came running in again, looking quite vexed. He hardly liked to tell mother the trouble, but at last it came out that he and some of the other boys had disagreed over what they should play. Mother was quiet for a little while, then she said thoughtfully: "I wonder how the 'unselfish' key would work there?" Theodore was puzzled for a moment and then a bright look of understanding came into his face, and with a smile he went out to play again. Before bedtime Theodore found another chance to try the magic powers of one of mother's "useful keys." It was just about his little brother Ted's sleepy time, and the wee man was inclined to be rather cross and unreasonable. But Theodore remembered what a small boy Ted was, and didn't answer him back. So, as it always "takes two to make a quarrel," of course there could not be one that time. When nurse came to carry Ted to bed, mother said softly to Theodore: "The key of 'silence' was useful that time, wasn't it, dear? You will soon have quite a bunch of keys to carry with you, and you will often find them useful."—Christian Advocate.

Have you an unpleasant taste in the mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. You do not like medicine. He that prefers sickness to medicine must suffer, but under the circumstances the wise man would procure a box of Parmelee's Vegetable Pills and speedily get himself in health, and strive to keep so.

THE CATHOLIC REGISTER SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency, on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required, residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY, Deputy of the Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

Had Weak Back

Would Lie In Bed For Days And Was Scarcely Able To Turn Liniments and Plasters Did No Good But DOAN'S KIDNEY PILLS Cured

Mrs. Arch. Schnare, Black Point, N.B., writes:—For years I was troubled with weak back. Oftentimes I have lain in bed for days, being scarcely able to turn myself, and I have also been a great sufferer while trying to perform my household duties. I had doctors attending me without avail, and have tried liniments and plasters but nothing seem to do me any good. I was about to give up in despair when my husband induced me to try Doan's Kidney Pills, and after using two boxes I am now well and able to do my work. I am positive Doan's Kidney Pills are all that you claim for them, and I would advise all kidney sufferers to give them a fair trial.

Doan's Kidney Pills will cure all kinds of Kidney Trouble from Backache to Bright's Disease, and the price is only 50 cents per box or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

Question Box

(Beniger's Magazine.) Please answer through the Question Box. Is the Apostolic succession completely broken in the Greek Church? Have the bishops and priests of this Church any valid orders which the Catholic Church recognizes? And if these are recognized, why are not orders in the Anglican Church also recognized?

The Apostolic succession in the Greek Schismatic Church has been completely broken. Apostolicity, which is a mark of the true Church, is found only in the Roman Catholic Church and none of the separate churches have any valid claim to it. The Greek Church lost its Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome. It has been proved beyond the shadow of a doubt that St. Peter lived in Rome and established his See there and it is an indisputable fact that the Bishops of Rome took over Peter's chair and Peter's office of continuing the work of Christ. To be in continuity with the Church founded by Christ, affiliation to the See of Peter is necessary, for, as a matter of history, there is no other Church linked to any other Apostolic by an unbroken chain of successors. The Greek Church embracing all the Eastern Churches involved in the schism of Photius and Michael Caelularius, and the Russian Church can lay no claim to Apostolic succession either direct or indirect, i.e., through Rome, because they are, by their own fact and will, separated from the Roman Communion.

However, the Roman Catholic Church recognizes as valid, orders in the Greek Schismatic Church. Schismatics do not lose the power of order, their priests can say Mass, their bishops confirm and ordain. But they lose all jurisdiction, so that "they can not either absolve, excommunicate or grant indulgences or the like, and if they attempt anything of the kind the act is null."

According to Catholic doctrine, it is necessary for validity that the minister of a sacrament should not only employ a proper form, but should also have a proper intention. These conditions are present in the Greek Church; they are absent in the Anglican Church.

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Anglican orders were declared "absolutely null and utterly void," on account of defect of form in the rite, and defect of intention in the minister, by the Bull "Apostolicae Sedis," in 1898. "The Church," says Pope Leo XIII., "does not judge about the mind or intention in so far as it is something by its nature internal; but, in so far as it is manifested externally, she is bound to judge concerning it. When any one has rightly and sincerely made use of the due form and the matter requisite for affecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this

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principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament. "From the Anglican rite," Pope Leo XIII. continues, "has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That form consequently can not be considered apt or sufficient for the sacrament which omits what it ought essentially to signify. . . . As the sacrament of order, and the true sacerdotium of Christ were eliminated from the Anglican rite, and hence the sacerdotium is in no wise conferred truly and validly in the episcopal consecration of the same rite; for the like reason, therefore, the episcopate can in no wise be truly and validly conferred by it; and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice."

The precise words of the canon or enacting clause in the Bull are: "We pronounce and declare that the Ordinations made according to the Anglican Ordinal have been and are absolutely null and utterly void." In commenting upon these words the Rev. H. C. Semple, S.J., in his little book, "Anglican Ordinations," says: "The Pope does not touch the question whether there may be here and there among Anglicans some true bishops or priests, or whether some Anglicans may have received valid orders from heretical or schismatical bishops according to a rite approved by Rome. His decree regards only the ordinations according to the Ed-wardine Ordinal."

Death of Francis P. O'Reilly

After a brief illness Francis P. O'Reilly, aged twenty-four years and six months, son of Mr. and Mrs. Thomas O'Reilly of Midhurst, was called to his reward at noon on Friday, June 5th. A few short weeks ago he was enjoying the best of health and being of a bright and lively disposition, little did the family and friends think about that he would be with them for many long years to come. Therefore when about one week before his death he was forced to take his bed, the shock was indeed a severe blow. But then it was not thought that his illness was of a serious nature. Although every possible care was given him and the best of medical skill procured, he gradually failed until the sad end. The funeral, which took place on Monday, June 8th, was very largely attended by friends and acquaintances to St. Mary's Church, Barrie, where High Mass was celebrated by Rev. Father Finegan, thence to St. Mary's cemetery, where his remains were interred in the family plot. The pall-bearers, all young men, intimate friends and associates of deceased, were Messrs. Jno. Shanacy, Jas. Orok, Erman Horan, Jas. Coutts, Jas. Brennan and Jno. Spence. Truly we can say that there has gone from amongst us one whose loss will not only be felt by his bereaved parents and family, but by all who knew him. He died surrounded by his dear ones, fortified by the rites of the Holy Church, which must be a great comfort to the afflicted family. He leaves behind to mourn the loss of a loving son and brother, his father and mother, his brothers and sisters, namely: Hugh J., John J., Edward D. and Thomas D., Miss Marguerite M. at home and Mrs. P. J. Barrett of Barrie. R.I.P.

Thomas Kelly, of Ballygawley, County Tyrone, Ireland, who at 107 climbed a ladder and repaired his own roof, according to the London papers, is the latest centenarian to give to the world his recipe for old age, which is made up of "plain food, early rising, hard work, a sparing use of alcohol and plenty of fresh mountain air."