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, 1907.

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quently consulted eccived particu-from the present of Hamilton, Dr. regret is that the prevents him from vening to add his he memory of his Father Funcken

rd, but the college id which, owing to . had to be three ng his lifetime, and till lives, has gone and now we are on g the laying of the w addition surpass-of its proportions The occasion is esence of dignitarch and State. His postolic Delegate, Bishops, the clergy, eral and Provincial and Provincial
syor and council of
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. Jerome's College
of Father Funcken re this evening can of St. Paul, "Ego erunt, deus antem

honor is due. This de this magnificent by the grateful nory of their bene-

have watered the who has given the

factor. True, for the alumni of his own day Father Funcken needs no monument, for his memory and his name are imprinted in undying char-

same are imprinted in browing coar-acters on the mird and the heart of more than one burdred priests whose vocations he fostered and of a multi-tude of others in the learned professions and commercial life throughout the length and breadth of America. But when the lips of the alumni shall be silent, this enduring monument

shall tell to future generations the in-spiring story of Father Louis Funcken. May the mantle of the great founder May the mantie of the great founder remain with the Fathers of St. Jerome's College and may the epoch which will open with the laying of the new cornerstone tc-morrow be a pressage of still further development: may it be promise and a pledge of the day when the picture shall receive the logical competition and the dream of Father Louis shall be realized, the day when the log built college of St. Agatha shall have developed into the University of Berlin.

INFALLIBILITY AND PRIVATE JUDGMENT, THE DIFFERENCE.

FREEMAN'S JOURNAL MAKES THOR OUGH ELUCIDATION OF MATTER FOR NON CATHOLIC CONTEMPORARIES.

The difference between the infallible ex-cathedra pronouncements of the Pope in matters of faith and morals and the

in matters of faith and morals and the private judgment of the Pope, to which no infallibility attaches, is well brought out by Father Lambert of the Freeman's Journal.

The editor of The Northwestern Christian Advocate stated that "the Roman Catholic Church is more dependent upon 'private judgment' and less on the Bible than are Protestants. In its case the 'private judgment' is the its case the 'private judgment' is the private judgment of one man—the Pope -which every Roman Catholic is required to substitute for his cwn."

on this the Freeman's Journal made some comments from which the Northwestern quotes as follows:

"Our contemporary errs eggregiously when he says," The Roman Catholic Church is more dependent on private judgment and less on the Bible than are Protestants." The Catholic Church depends on her own official judgment. depends on her own official judgment which is guaranteed by the divine commission to teach all nations in the name and by the authority and protection of Christ her Founder. That is the Cath-Christ her Founder. That is the Other colic position. But, urges the Advocate, In its (the Church's) case the private judgment is the private judgment of one man—the Pope—which every Roman Catholic is required to substitute for his own. The Advocate here misrepresents the Catholic doctrine. It is the official teaching of the Pope acting as the supreme head of the Church and voicing her teaching, that the Catholic recognizes as the authority which is ready to yield assent without further questioning. Do you not see the difference? It is a difference that our system of government in this ic position. But, urges the Advocate, that our system of government in this republic recognizes very emphatically in the private and official judgment of a Supreme Court judge. In his private capacity his judgment is valued by the esteem in which he is held. In his official capacity his judgment, delivered from the bench, or ex-cathedra, is bind ing in law, and every American cit zen must comply with it. This same difference exists with regard to the Pope But you do not seem to have discerned

To this the Advocate replied:
"We confess that we do not see the
ifference"

difference Father Lambert says: Father Lambert says:
"That is a very humble confession which confesses the lack of a faculty which most men possess. Then you see no difference between an official proclamation issued by Theodore Roosevelt as President of the United States and a statement made by him in a private statement made by him in a private letter to a friend expressing his prefer-ence for stewed oysters to baked clams. You can see no difference, because it is the same person that acts in both cases; no difference between an official utter-ance of a Supreme Court judge on the bench, and a casual remark of the same judge at dinner as to the probability of rain tomorrow. If you can see no differ-ence it is a comfort to know that most

people can.

The Pope's personal or private judgment may coincide with his official ntterances on faith and morals, as the Successor of Sairt Peter and Supreme Head of the Church of Christ, but Head of the Church of Christ, but coincidence does not constitute identity. In this official capacity his voice is the voice of the infallible Church; in his private capacity his voice is his own. The teaching Church must have an instrument of ntterance and that instrument is the head, just as it is in the individual. In the case of the Church built up by our Lord on Peter, the head is the Successor of Peter the first divinely appointed head. In his capacity as appointed head. In his capacity as head and as Successor of Peter, his voice on questions of faith and morals is the voice of the whole Church, just as the voice issuing from the head of the editor of the Advocate is the voice the editor of the Advocate is the voice of his whole personality. The living Church is one and indivisible, the head from the members, just as the living editor's self. The Church instituted and commissioned by our Lord to teach His truth for all time is infallible, for He said: "He that heareth you heareth Me," and we assume that the Advocate believes that the divine utterer of these words is

for the Church and her head are one teaching agent, whose infallibility is one; an agent of whom our Lord said "He that will not hear the Church, let him be to thee as the heathen and

the publican."
To the objection of the Advocate that there is a vast difference between the Pope and the Supreme Court,

the Pope and the supreme Court, Fa her Lambert replied:

"Yes, a very vast difference. But there is analogy between the relation of the supreme judge in the Church to her members and the relation of the Supreme Court to the American citi zens And disputes between members of the Church concerning faith and morals are ended by the decision of the Church as voiced by her supreme judge; and all disputes between American citi zens concerning law and constitutional rights are ended by the decision of the government as voiced by the Supreme Court, the mouthpiece of the govern ment on questions involving the interpretation of the fundamental laws. Be-yond the Supreme Court there is no authority in the Republic to which liti gant citizens may appeal, nothing but revolution. In like manner, beyond the decision of the Church on questions of

decision of the Church on questions of faith and morals, as voiced by the supreme judge in the Church, there is no authority to which disputing meubers may appeal, nothing but revolution in the shape of heresy or schism. Such is the analogy between the Supreme Court of the State and the supreme court of the Church. The difference between the two is found in difference between the two is found in the origin of their authority to utter the decisive word. The Supreme the origin of their authority to utter
the decisive word. The Supreme
Court of the State, like the State itself, was established by the people, and
received from the people all the authority they themselves possessed and
could give. They could not give infallibility since they did not possess it.
But in place of that and to prevent
endless discord, they made it the
Court of last resort, beyond which
there was no appeal, thus giving it a
fletitious infallibility. It was the best
they could do. Had they been able to
make the fiction a fact they would
doubtless have done so.

doubtless have done so. The origin of the Church and our supreme court is vastly different. She was established by the incarnate Son of God, to be the authoritative teacher of His revealed truth without danger of erring or misleading those whom she was commissioned to teach. He do was commissioned to teach. He de clared that the gates of hell should not prevail against her, that those who heard her not were to be considered as heathens, that he would be with her ministry to the end of the world, that those who heard her ministry heard Him, and those who despised her (that is, rejected her authority) despised Him. Her voice was His voice—he that hears you hears Me"—He is in fallible, therefore the must be; He is omnipotent, could give her infallibility, therefore He did, else her voice would

not be His infallible voice.

This is the difference between the fallible State Supreme Court to whom citizens are obliged to submit, or be as rebels, and the infallible supreme court of the Church of Christ, to which all must submit, or be considered heathens, according to the injunction of the divine Founder of the Church.

The Advocate's statement that Catholics are required to substitute the Pope's private judgment for their own is one of those erroneous conceptions which the Protestant mind seems incapable of getting rid of. Catholics prefer the official judgment of the Head of the Church to their own private judgment, the infallible to the fallible. Their private indoment distates that The Advocate's statement that Cath-Their private judgment dictates that they should hear the teaching agent to whom Christ said: "He that hears you hears Me."

Our system of Government does not Our system of Government des not tolerate the application of your Protest-ant principle of private judgment to the decisions of the supreme ceurt. It compels obedience to those decisions in compels obedience to those decisions in ntter disregard of your private judg-ment: it will have none of it, it will hear no appeal from that Court. The Supreme Court is one entity

The Supreme Court is one entity having but one authoritative voice. With the internal movements of its individual components that end in the Court's official, ex cathedra utterance, Court's official, ex cathedra utterance, we have no concern. It is the voice or utterance of that one entity called the Court that is of interest to the citizen, and this Court has no private judgment. and this Court has no private judgment, its judgment is official or it is nothing. The fact that its decision is manifested by a majority, or by an unanimous vote has no bearing on the subject. It is the decision, arrived at in either way, that counts, and from which there is no appeal. appeal.

# A CARDINAL'S MOTHER.

"My dear mother," wrote the Cardi-"My dear mother," wrote the Cardinal, "taught me my letters, my catechism, and beginning of Latin grammar.
She was, for those times, well educated
and had great facilities for all kinds of
woman's work, even to making little
shees for me! She was a great reader shoes for me! She was a great reader but not of higher subjects. She had a great taste for anything about the house, and in gardening she was very fond of flowers. I used to talk more with her than with my father, and saw more of her; but our talk was not on topics of education. The good she did me was that she urged me to work. I remember her saying a thing to me which did me a signal service. I was reading for honors at Oxford, and I reading for honors at Oxford, and I told her that I had no hope of succeedsume that the Advocate believes that the divine utterer of these words is infallible and capable of making His teaching agent, the Church, infallible also, in all those things included by him in the divine commission, "Go teach all nations all things whatsoever I have commanded you. I will be with you all days. He that hears you hears Me."

The Church of Christ is therefore infallible, and being infallible, it follows necessarily that her head that voices her teaching, [must be infallible also, in the field of her commissioned functions. As the fallibility of the Advocate editor is the fallibility of his head, so the infallibility of her head. There are not two infallibilities—that of the Church and that of her head—

The Church and that of her head—

There are not two infallibilities—that of the Church and that of her head—

The Church and that of her head—

The Church is therefore infallibility of his head, so the infallibility of his head, so the infallibility of her head. There are not two infallibilities—that of the Church and that of her head—

The Church is therefore infallibility of his head, so the infallibility of his head, so the infallibilities—that land no hope of succeedits in the that I had no hope of succeedits ing. She said very gravely, and without a sign of mere encouragement, "I never knew you to undertake anything you did not do." This came to mean strength. I was unconscious of ever having done anything, and it sent me back over my school days. She had watched me more than I knew; and there was more truth in what she said than I had ever known. I never was attinuents of others. So much dor my dearest mother, who loved me too much as the youngest; but she always told me of faults and what I ought to do. She was generous and for the poor."—London Tablet.

### CATHOLIC PROGRESS RECORDED.

By a Presbyterian Minister.

The Rev. Dr. Howie, in a return made to the Glasgow Presbytery of the United Free Church, has submitted some remarkable figures with regard to the membership of the various churches of Glasgow and the districts a compared with the population. His figures regarding the Catholic Church will be read with interest, turnishing, as they do, the estimate of a nor-Catholic strength. In the year 1901, Dr. Howie estimates the Catholic population within the Glasgow City beautiful and the population within the Glasgow City beautiful and provided in the grand to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes and provided heart; we lose our grip on holy thoughts; it is an effort to kneel, to pray, to think. Let us try the remedy, the safe-guard of spirtual reading.

And by this term we should understand something definite. Let us try the remedy, the safe-guard of spirtual reading the Catholic cleric with regard to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. The hot weather is very apt to have a certain deadening and depressing influence on the minutes a day. the safe-guard of spirtual reading.

And by this term we should understrength. In the year 1901, Dr. Howie estimates the Catholic population within the Glasgow City boundary was 137,361. In 1906 it had risen to 163, 500. Taking in the suburbs of Glasgow, the Catholic population in 1901. increase in the former period of 35 per cent., and in the latter period of over 12 per cent. The increase in population between 1891 and 1906 was a little over 25 per cent. During that period over 25 per cent. During that period the Protestant population increased 21 per cent., and the Catholic population 46 per cent. Dr. Howie's report, as summarised in the Herald, proceeds:

"The increase in the total population

between 1891 and 1906 was thus 25 7 per cent., and between 1901 and 1906, 5.70 per cent. The increase in Protestant population for the same periods was 21.7 per cent. and 2 6 per cent., and in the Roman Catholic population 46.0

per cent. and 20.8 per cent.
"From the same table it appears that the number of Roman Catholic population throughout Scotland is steadily increasing. In 1901 the estimated Roman Catholic population of Scotland was 432,000; in 1906, 514,400; in Glasgow and suburbs the number is stated at 160,387 in 1901, and 193,711 in 1906. The total number of Roman Catholic baptisms in Scotland in 1901 was 18,892; of these 6,014 were in Glasgow and suburbs. In 1906 the number of baptisms in Scotland were 20,673 of which 6,791 were in Glasgow. The Catholic section per 10 000 of the population of Scotland in 1901 was 947; in 1906, 1,099; in Glasgow and suburbs the numbers were 1,697 and 1,938 in the numbers were 1,697 and 1,938 in the respective years. The Roman Catholic baptisms per 10,000 births in Scotland numbered in 1901, 1,350; and in 1906, 1,589. If the Roman Catholic births have the same proportion to the Roman of His watchful care. And if we are well and strong, but tempted in the strong was a suburb to the same proportion to the Roman of His watchful care. And if we are well and strong, but tempted at 190,87 in 1906, and in 1906. was 432,000; in 1906, 514,400; in Glas-1,589. If the Roman Catholic births have the same proportion to the Roman we are well and strong, but tempted Catholic population that the births of the non-Catholic population have, these figures show that of every 1,000 Roman Catholic butters there were in the case of spiritual reading and catholic butters. Catholic baptisms, there were in the year 1901, 701 children of Roman Catholic parents, and 299 of non-Roman Catholic parents, respective figures in

1906 being 692 and 308. So much for the Catholic figures. So much for the Catholic figures. Now let us compare them with the figures of other bodies outside the Catholic Church. In the Free and United Presbyterian Churches combined, there was an increase of something over 15 per cent. in the number of congregations between 1891 and 1906. In the Established Church the increase was exactly the same—15.7 per cent. In the Established Church the increase was exactly the same—15.7 per cent. for the same period. The Congregational Union had an increase of rather over 16 per cent. The Episcopal Church showed a greater increase, its figures being 52.9; but in this connection it is to be noted that the number of congregations in 1801 was only 17. of congregations in 1891 was only 17 while in 1906 the return gives 26. The Baptists increased their congregations Baptists increased their congregations from 10 to 16, an increase of 60 per cent, in 15 years. Taking the total of all Protestant denominations, Dr. Howie gives the increase in the number the protection of the congression of congregations between 1891 and 1901 praise the good ones.
Some map, for insta

as 23.2 per cent., while the Catholic progress for the same period is returned at 35 per cent. The increase in the total population between 1891 and 1996 is given at 25.7 per cent. Of this, as will be seen from Dr. Howie's return, the Protestant population claims 21.7 per cent. and the Catholic population 46 per cent. 6 per cent. From every point of view then of Dr. From every point of view then of Dr. Howie's return the Catholic Church is making, and has made, steady and re-markable—and in some respects unpre-cedented and unparalleled—progress.

#### SACRED HEART ACADEMY, LON-DON, ONT.

The aim of the Religious of the Sacred Heart is to give to their pupils Sacred Heart is to give to unit prepare them an education which will prepare them to fill worthily the places for which Divine Providence destines them.

The training of character and cultities the propagate are therefore con-

vation of manners are therefore considered matters of primary importance, and the health of the put ils is the object of constant solicitude. Active physical exercise is insisted upon.

physical exercise is insisted upon.

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thorough English education; also, if
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The MOTHER SUPERIOR,

Trouble in an Anglican Church. From an Exchange.

### SPIRITUAL READING.

fail to keep up a certain amount of spiritual reading if it be only ten minutes a day. The hot weather is

750. Taking in the suburbs of Glas gow, the Catholic population in 1901 Dr. Howie estimates to have been 160,-385 Five years later he reckons it at 193, 711. Per 10,000 of the population it is Dr. Howie's estimate that in 1901 there were 1775 Catholics while in 1906 there were 2048—for every 10,000 of Glasgow's population within the city of Glasgow's population within the city we pause to dwell upon it for a longer of Glasgow's population within the city boundary. Taking city and suburbs together, the figures are, respectively, 1897 and 1939. Coming to the matter of congregations, it is found that in the year 1891 there were 20 Catholic corresponding to the matter of congregations within the city boundary. gregations within the city boundary.
Ten years later there were 24. In the year 1906 there were 27, showing an ourselves and another, or between two ourselves and another, or between two ourselves and another, or between two angry persons who were once friends. Or we may think how to make peace our own troubled and anxious souls. The very act of turning steadily aside each day for those ten minutes from the noise, or talk, or the games or walks that fill the summer hours, to read and on the summer nours, to read and ponder higher and nobler things will help to strengthen and calm our whole being. The little fretting, nagging things of life will be supernaturally pushed back into their proper place if we systematically and prayerfully

we systematically and prayerfully practise spiritual reading for a definite length of time each day. The difficulty is, as we said in the beginning, that we shall let such things be crowded out in summer heat; we shall become careless, less indifferent or possibly worse. Yet lazy, indifferent, or possibly worse. Yet God is our God, our Sovereign Master, who should be our Supreme Love, willingly and gladly served at all times and everywhere. True, that over the Christian soul may often sweep the so be found faithful wherever we are.-Sacred Heart Review.

## BEARING WITH OTHERS.

We all have our idiosyncracies, our little peculiarities: the trouble is, however, that we do not always recognize this fundamental truth, and we are only too quick to notice the foibles and faults of others and to be blind to our own. An old Quaker is reported to have said to his wife: "All this world is queer, except thee and me; and sometimes thee is a little queer." What we need to learn is, that we too are "a little queer," now and then; and thus let us begin to "take people as we find them," and to make the best of them. Everyone has his failing some. little peculiarities : the trouble is, howwe find them," and to make the best of them. Everyone has his failing somewhere; everyone of us has his scar that tells of past struggle and of possible defeat. Everyone too has his gift, his talent, his grace. Let us search for the good points, for "the angel beneath the clay"; let us strive to excuse or cover over the weak points, and to present the good points.

Some man, for instance, may appear to be very censorious, fault finding, sharp in speech, critical and unkind in his estimate of others. Ah, well, but did you not hear of the keen suffering that perhaps be went through in youth, how his trust in human nature youth, how his trust in human nature was blighted; how he was wronged and embittered? Did you hear too of that kind deed of his, not long ago; how he put himself out, in order to help a neighbor; how upright, too, he is in his own business dealings? So excuse his failings and pity his trials; dwell on the good that he does. Answer his hard, biting speeches with a genial laugh, a gentle word. Do not scold him or rebuke him for his harsh tongue but tactfully lead the conversation in to but tactfully lead the conversation in to some other channel. Tomorrow he may be less peevish, less nervous less worried and then you may be able to say something that will put the case that troubled him in a fairer light. You may even be able to bring round to the harm of finding fault or telling about other's faults—not as if your words were concerning him, but in some general way that by God's help will make him think of the right and wrong in the matter. We must pray to be guided in doing this delicate task, so that we may not raise a spirit of anger and protest where we desire to bring peace and good will. ome other channel. Tomorrow he may be

a spirit of anger and protest where we desire to bring peace and good will.

Take a person, too, who is naturally apprehensive, always looking on the dark side of things, naturally lowspirited, tiresome, dull. Do not try to force that tired heart and brain round to your standard of cheerfulness and to your standard of cheerfulness and of hope, all at once, and then be dispoint. The burden is a heavy one even though it be partially exaggerated and imaginary. Show sympathy, speak kindly, bring in sunshine to the soul,

kindly, bring in sunshine to the soul, try to speak a word of cheer, and to teach the lessons of joy and trust.

But suppose it is an indocile, unteachable, obstinate soul? Ah, that is difficult indeed; yet still, for God's love, work on, and above all, pray.

Do we realize that these trying natures "I was afraid in church this morning," said a lady to her pastor.
"Why?" he asked.
"Because," said the lady, "there was a canon at the reading desk, a big gun in the pulpit, the choir was murdering the anthem and the organist was trying to drown the choir."

difficult indeed; yet still, for God's love, work on, and above all, pray. Do we realize that these trying natures are God's means of bringing good to our own souls by teaching us patience and forbearance; and that if we refuse to learn those lessons, we ourselves then become indecile and obstinate to-

# A Proven Cure -For Indigestion

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-2nd-churns food, by juice and

food are

ly mixed

An un-

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healthy is either too weak to properly and Biliousness with which churn the food or it does not so many Dyspeptics suffer. give up enough gastric juice to make digestion complete.

Then you have Indigestion -Heartburn - Distress after Eating-Sour Stomach-

our own souls if we try to see the good

that we see it. Cheerfulness will grow in him and will grow in us; and cheer-fulness has much to do with advance in

the spiritual life, for joy is one of the fruits of God the Holy Ghost.—Sacred

As to 'News.'

The daily papers, says the Sacred Heart Review, declare that they must give the people the news. Hence the great prominence given to accounts

of crime, which, we suppose, is the form of news most popular. But the exploit-ing of criminal news is, in itself, wicked.

It suggests crime. It increases the very evil it pretends to suppress. We wish our daily papers everywhere would

Bruchesi of Montreal to the French Catholic dailies published in that city:

Let your reports of crime be brief d summary. It is neither useful nor

and summary. It is neither useful nor fitting that they should occupy the largest and best part of your space. Crime and homicide have no right to such excessive honor. Why persist in

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chronic Dyspepsia.

"Fruit-a-tives" cure Indigestion and Dyspepsia because 

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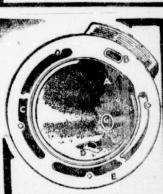


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# Beautify Your Church

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Send photographs of interiors of Churches, and colored sketches, showing different styles of decoration, will be submitted free of charge. When in the city visit our show-rooms and see our large assortment of imported wall papers, fabrics, curtains, etc.

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