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THURSDAY, OCT. 22, 1903.

CANADA AND IMPERIALISM.

(No. 2.)

When the Duke of Devonshire committed himself to the statement that under Mr. Chamberlain's imperial policy the Colonies would be called upon to make a sacrifice of their independence, he spoke advisedly. This is evident from Mr. Balfour's letter to the Duke after the latter had left the Cabinet. "I see," wrote Mr. Balfour, "no difficulty in successfully carrying out the policy which for a fortnight you were ready to accept." So that for a fortnight at least the Duke had inclined his ear to Mr. Chamberlain. In his Glasgow speech Mr. Chamberlain himself told us what the Canadian sacrifice in part should be. The Colonies would therefore be a preserved market for British goods and would not start competing industries of their own. But in the book published by Mr. C. A. Vince, M. P., General Secretary of the Imperial Tariff Committee, the preface of which was written by Mr. Chamberlain himself, we are authoritatively informed that the new issue is primarily an issue of imperial not of fiscal policy.

"Let it be laid down at the outset," says the author, "that unless we are prepared to agree to a commercial union with the Colonies, at the cost, if so be, of some economic sacrifice, we may abandon the project of federating and consolidating the empire." Then he goes on to quote the instances of Germany and the United States and also of Scotland's union with England—the identical points of argument which Mr. Balfour elaborated in his Sheffield speech, and which Mr. Chamberlain selected at Glasgow.

In face of these facts there can be no room to doubt that the Duke of Devonshire, Mr. Chamberlain and Mr. Balfour had considered thoroughly the real significance of the new issue before any of them made the public declaration, in which they one and all concurred to this extent, that the new policy was intended to modify the liberties of the self-governing Colonies.

Let us now see how the announcement of a constitutional change in the relations of Canada and Great Britain was received on behalf of the Canadian people.

Sir Wilfrid Laurier, Premier of Canada by the will of the people of the Dominion, lost no time in taking definite issue with the fathers of the new imperialism. The Congress of the Chambers of Commerce of the empire was held in Montreal in August, just after the Duke of Devonshire had made public the grand plan by which Mr. Chamberlain proposed to consolidate the empire. Nothing was left undone to force the Congress in Montreal to endorse Mr. Chamberlain, but happily every attempt in that direction failed. Sir Wilfrid addressed the delegates at their banquet and this is what he said:

"If we are to obtain from Great Britain a concession for which we would be prepared to give an equivalent, and if we are to obtain it also at the expense of the surrender of some of our political rights, for my part I would simply say let us go no further, for already we have come to the parting of the ways."

There can be no mistaking this language. The statesman who used it discerned the danger to Canada looming up and refused even for a moment to temporize with the issue. For a little while the movement felt the set-back of Sir Wilfrid Laurier's refusal to discuss it. But Mr. Chamberlain having put his hand to the plough was not to be turned back. In due time his still more outspoken declaration was made, to be followed next day by a speech from Sir Chas. Tupper, Bart., ex-Premier of Canada, but never Premier by the will of the Canadian people.

Sir Charles Tupper, presiding at a Unionist meeting in West Islington, endorsed Mr. Chamberlain's platform without qualification. In an interview with The Associated Press afterwards he said: "The movement will meet no defeat at any stage; the immense

Unionist Party is eager to go farther than Premier Balfour."

"This epoch is the dream of my life," was his concluding words. Sir Charles sailed for Canada on Oct. 15 and before embarking went the length of asserting that Canada is united in Mr. Chamberlain's support. He had been helping Mr. Chamberlain upon Unionist platforms and apparently had been taken into Mr. Chamberlain's confidence, because one of Mr. Chamberlain's organs, eulogizing him on account of his services, declared the Imperialists knew that they could look to him as the authorized representative of Canadian opinion—for had Sir Charles Tupper not been Premier of Canada? Mr. Chamberlain's press, with lofty contempt for Sir Wilfrid Laurier completely ignored the fact that Sir Charles Tupper was refused the approbation of the electorate of Canada and was defeated in his own constituency.

Two other Canadian opinions may be quoted. Mr. John Charlton, speaking from his place in the House of Commons after Mr. Chamberlain had fully defined his policy at Glasgow, said:

"This declaration savors somewhat of the good old Imperial policy of early colonial days, when colonies were reserved as a preserve for the manufacturing interests of Britain, and were not permitted to engage in the business of producing goods for their own consumption. If it is the dream of the Imperialist that Canada will surrender one iota of her autonomy, or will refrain from developing her enormous resources and extending her industrial system, and will impose effective restrictions upon her own progress, then a mistake, beyond question, has been made."

Contrast the foregoing with the statement made by Hon. George E. Foster, a member of Sir Charles Tupper's government, and like his chief defeated at the polls when the country espoused the Liberal party under the leadership of Sir Wilfrid Laurier: "He (Mr. Foster) strongly approved Mr. Chamberlain's policy, and had his own views as to what the colonies should do. These he had frequently expressed in public in Canada, and he certainly would have something to say on this branch of the policy should he speak in England."

A few days later it was announced that Mr. Foster had made arrangements to sail immediately for England to help Mr. Chamberlain in his campaign.

The Conservative party in Parliament in Ottawa has not so far gone on record. Mr. Monk, the Quebec Conservative leader, called the attention of the House to Mr. Chamberlain's words as reported by the cable, but refrained from committing himself or his party. In the meantime the full text of Mr. Chamberlain's speech had reached Canada, and his words were seen to have been a good deal more deliberate than at first represented. Here is the verbatim report:

"Now I am quite convinced—I have some reason to speak with authority upon this subject—the Colonies are prepared to meet us (cheers). In return for a very moderate preference they will give us a substantial advantage. They will give us, in the first place—I believe they will reserve to us—the trade which we already enjoy. They will arrange for tariffs in the future, in order not to start industries in competition with those which are already in existence in the mother country. They will not—and I would not urge them for a moment to do so—they will not injure those industries which have already been created. They will maintain them; they will not allow them to be destroyed or injured even by our competition; but outside that there is still a net margin—a margin which has given us this enormous increase of trade to which I have referred—that margin I believe we can permanently retain (cheers), and I ask you to think, if that is of so much importance to us, now that we have only eleven million of white fellow-citizens in these distant Colonies, what will it be when in the course of a period which is a mere moment of time in the history of States—what will it be when that population is forty millions or more? (Cheers). Is it not worth your while to consider whether the actual trade which you may retain or the enormous potential trade which you and your descendants may enjoy be not worth a sacrifice, even if sacrifice be required? But they will do a great deal more for you. This is certain."

Mr. Chamberlain professes to speak with authority. He says he is certain. Are his authority and his certainty derived from Sir Charles Tupper, who was only Premier of Canada without the mandate of the electors? How far further does he expect to have his authority and certainty carry him when backed up by the presence upon his platform of Hon. George E. Foster, Finance Minister in Sir Charles Tupper's Government, but since then twice refused a seat in

the House of Commons—by the people of his own Province and by the people of Ontario?

It will be observed how straight at the heart of our Canadian Constitutional liberties Sir Wilfrid Laurier and Mr. Charlton perceive the aim of the British Imperialists to be. It will also be noted that Sir Charles Tupper and his former Finance Minister are silent as to this one vital point, contenting themselves for the present with enthusiastic generalities and the furnishing of all the assistance in their power. Excluded from the political life of Canada themselves they may take an altered view of the importance of maintaining intact the charter of our Canadian liberties. But their party associates in the Parliament of Canada are not in the same position. They are answerable to their constituents and to the country. P. F. C.

THE SECULAR PRESS AND RELIGION.

The secular press is steadily passing beyond the influence of ignorance and fanaticism. Newspaper writers are very often better informed men than your pretentious authors. The London Spectator of Oct. 3 furnishes an illuminating example. In a review of Rev. Dr. Alexander Morrison's work on "The Roman Catholic Church in Italy," it says:

"This book may be best described as an invective against the Roman Catholic Church in Italy. The author is a Protestant minister resident in Venice, and as he has many friends among the Italians, he might have written an informing book had he not been so blinded by his hatred of the Church of Rome as to be unable to distinguish between truth and falsehood. When describing the state of matters under Pio Nono, he writes thus: 'No sick or dying person was permitted to see a physician until he had first seen a priest, and taken the Sacrament. All wills were invalidated which did not contain legacies to the Church, and once a good legacy was secured, the priest, so Italians tell me, often took care the sick person should not recover to rescind it. In administering the Viaticum, it is said, the priest would accidentally rest his elbow too heavily on the patient's heart, or press his thumb on the patient's throat.' Italy is a land of calumny, and Italians tell wonderful tales against their priests when they happen to be in ill humor with them. It is amazing, however, that a minister of religion and an educated man should repeat without a word of dissent such a monstrous allegation. There is much of the same kind in Dr. Robertson's volume, which we cannot recommend to our readers."

CANADIAN INTERESTS SACRIFICED.

An extraordinary, and in the national sense regrettable, incident is the protest of Sir Louis Jette and Mr. A. B. Aylesworth against the Alaskan award. It is extraordinary, because Canada went into the arbitration willingly, and necessarily being obliged to abide by the consequences, it seems absurd to cry aloud when the case is lost. It is regrettable, because since Confederation the Dominion has had no serious reason to suppose that British diplomacy and justice could not be relied upon. This protest is a clear arraignment of Lord Alverstone. Canadians are to understand that he gave away their territory because the United States Government was determined to stand by the claim laid against it. Now if Lord Alverstone agreed to a diplomatic hold-up, he must have acted upon the instructions of the Imperial Government, a suggestion which strikes at the very foundations of Canadian confidence in the colonial connection. But Sir Louis Jette and Mr. Aylesworth are not the men to awaken a national feeling of want of confidence lightly. The people of the Dominion will believe that they know a good deal more than they put into their protest. Therefore they will not be criticized but commended on every hand for the course they have pursued, however regrettable may be the circumstances which compelled their action.

A NEW CANADIAN POET.

From the Gorham Press, Boston, we have received a copy of Dr. William J. Fisher's first volume of songs, "Mary Queen of Scots in History." The name of this young Canadian poet is not unknown to our readers. His work has made its mark on the Catholic mind both in the United States and Canada, where his scattered poems have been appearing frequently during the past few years. Donahoe's, The Catholic World, The Rosary, The Carmelite Review, Dominicans, Men and Women and other monthly publications have carried the freshness of its fragrance into thousands of Catholic homes. The presentable volume before us is a collection of those pieces with some additions now published for the first time.

DR. CAMPBELL'S LIFE OF MARY QUEEN OF SCOTS.

We have received from Messrs. D. & J. Sadler, Montreal, a copy of "Mary Queen of Scots in History," by Rev. Dr. C. A. Campbell, of Halifax. The treatment of the subject is so interesting that a lengthened review is called for.

EDITORIAL NOTES

The Register welcomes The St. Francis de Sales Monthly of Smith's Falls. Our new contemporary is published in the interest of St. Francis de Sales Church and is edited by Rev. Thomas Kelly, the worthy pastor of Smith's Falls. The style of publication favored is that of the smaller magazine, a form which lends

itself to first class typographical appearance. The contents of the interesting and pretty monthly are in advance of any parish calendars that we have seen, and there can be no doubt that the people of Smith's Falls will appreciate their excellent magazine.

MAY.
When trees of spring are frosted o'er
With blossoms white as snow,
And robins sound their morning calls
In meadow fields below,
O heart of mine! the fonder shines
The dawning light of day
And brighter glows the world, beneath
The virgin smile of May.

NOVEMBER.
How sad the peal, that rings high
O'er the trees
And bids our thoughts be still! How
Sad the toll
That from your belfry steals! Some
Weary soul
Is gone to rest, and, soft, the morning
Sighs deeply, 'neath mournful sounds,
That steal
And fill our hearts with sorrow's
note, so sad.

These contrasted feelings occur more than once in later songs. The heart's gladness responds to the winds upon the green hills, the shadows of evening when the year is dying suggest a consciousness of the spirit dimly unsatisfied. Humanity and its fond cares are the theme of many pages. Motherhood, the sleep of children, the longing for home, the pulse of busy life, the presence of love everywhere. We would like to quote freely, but there is much to choose from that touches young life and its emotions. The indwelling thought is

*** no rest

Until life's tender song is sung,
And in the meanwhile the altar and
the consoling Christ for ever-recurring
sorrow and loneliness after joy.

Dr. Fisher is a graduate of St. Jerome's College, Berlin, and is now head house-surgeon in St. Joseph's Hospital, London. When The Register first made his acquaintance in The Bee it welcomed him as a new Canadian poet. With the appearance of "Songs by the Wayside" he takes rank with the foremost of our singers.

FIRST ENCYCLICAL OF PIUS X.

With what sad eyes Pope Pius X. looks out upon the world. He realizes that the perils threatening society are so many malignant diseases. Revolutionary and rationalistic societies preach war against the Church as the mighty and venerable rampart of social order. A pleasure-loving generation is encouraged by the avowed enemies of morality to defy the Church of God as the guardian of family life. The very instinct of religion in man is deadened by thousands of tongues in the press and in the pulpit whose utterances are shibboleths, barren of faith when not saying to ridicule it in the assumed name of science. These are truly the signs of war on God, designed to destroy the relations between man and the Divinity. Earnest, however, aye, confident, is the prayer of the Pontiff for the restoration of the human race in Christ. It is a holy message to the faithful everywhere, reaching its tenderest note of love in these words:

"May God, who is rich in mercy, benignly speed this restoration of the human race in Jesus Christ, for it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. And let us, venerable brothers, in the spirit of humility with continuous and urgent prayer ask this of Him through the merits of Jesus Christ. Let us turn, too, to the most powerful intercession of the Divine Mother—to obtain which we, addressing to you this letter of ours on the day appointed especially for commemorating the Holy Rosary, ordain and confirm all our predecessors' prescriptions with regard to the dedication of the present month to the august Virgin, by the public recitation of the Rosary in all churches; with the further exhortation that we invoke as intercessors with God the most pure Spouse of Mary, the Patron of the Catholic Church, and the holy Princes of the Apostles Peter and Paul."

St. Basil's Catholic Union
At a meeting of the St. Basil's Catholic Union the following officers were elected: Chancellor, Rev. L. Brennan; President, J. J. O'Sullivan; First Vice-President, L. Miller; Second Vice-President, J. Callaghan; Secretary-Treasurer, F. C. Foy; Executive, C. Costello.

Regulars Pillaged and Massacred

Burgas, Oct. 19.—A careful personal investigation tends to prove that the conduct of the Turkish regulars has been in no way less barbarous than that of the Bashi Bazooks and Albanians. Attacks on villages were carried out in the most systematic fashion. The villagers were usually surrounded by troops, and in many instances were massacred before the plundering and massacre began. In most cases the greater number of the inhabitants had fled and only the aged and infirm were left. The Turkish officers seem to have sometimes intervened to prevent indiscriminate slaughter.

THE POPE'S CONTRIBUTION.

The Pope has sent 4,000 francs for the relief of the fugitives, through the Catholic Archbishop of Philadelphia.

Combes and the Christian Brothers

With reference to the French Government designs on the Christian Brothers, it is stated by a high authority consulted by The Patrie that M. Combes hesitates to strike at them simply because they are indispensable, and it would be impossible to find lay teachers, or rather, non-monastic or Congregational teachers, to replace them. For the present, therefore, the Superior of the Brothers' Schools throughout France feel safe, but they do not forget that at any moment some member of the "bloc" may rise up against them in the Chamber and call for their expulsion. As affairs stand, they are profiting by the utter inability of M. Combes to carry out his programme to the letter. He had to admit at Marseilles and other places that he could not drive the Sisters out of all the hospitals, as there were no nurses to replace them. He is now unable to find teachers of his own for the 200,000 French children instructed by the Christian Brothers and by monks of other Orders.

The Hon. Alfred Lyttleton, M. P., who has succeeded Mr. Chamberlain as Secretary of State for the Colonies in Mr. Balfour's Government, told this story during the session of 1902. He was describing the schools in which the English language was being taught to the Boer children imprisoned in the concentration camps. A teacher asked a question one day for the edification of a number of English visitors, and in order to show how many of his pupils were ready with the reply he exclaimed, "Now, children, all who know the reply hands up." Instantly every little arm became rigidly pressed to the sides, the fingers pointing directly downward to the floor. The cry of "hands up" had only one meaning in the minds of the little Boer children—namely, surrender on the battlefield.

The Month of Angels
(From The New World.)
October, the month of the Rosary, is also the month of the angels. Discussing the fact long ago with a priest friend, who is also a poet, and one of the purest, noblest and most self-sacrificing of living men, he said that surely it was a poet who, in ages past, so chose the beautiful month and set it aside in honor of those holy spirits of God. If we but turn aside an hour from the harsh cries of the world and look within we shall find much to lead us to a similar belief.
For it is in October, if ever, that most we seem to feel near us the presence of God's holy messengers. It is the season of the "sere and yellow leaf," and somehow the gay exuberances of spring and restless activities of summer depart one by one and we begin to dwell in a region of golden calm. Like that fair saint of old to whom, according to legend, it was permitted to hold communion with her guardian angel; instinctively we feel drawn closer to His watchfulness and to experience a deeper sense of His love. Then we feel, indeed, that He hath given His angels charge over us and that they are leading our feet amid the fallen leaves to stillet brooks of peace.
And if we stand amidfield and note the myriad changes of autumn, the feeling is the same. The sense of nearness to God is there. In the white surprise of morning, the mellow glow of noon, the deeper rose of twilight, still we feel that His holy ones are beside us. This it is that makes solitude a holy thing. We are alone yet not alone. Indistinctly, yet certainly, voices speak to us as once voices spoke to the Shepherd Maiden of Domremy. They may not tell us to go forth and lead great armies and free great countries, but they do urge us to conquer the spirit of the world which exists within us and make our souls just kingdoms of God. If we hearken to the voices trustfully which for a century past have called upon to preach in foreign lands, it became necessary to depart from the letter of the rule of poverty in order to continue to keep close to Christ and the poor. So when they came to England the hut of twigs was no longer a possible dwelling place, and they built themselves houses. But their houses sprang up in the most poverty-stricken, unwholesome districts: "In London, York, Warwick, Oxford, Bristol, Lynn, and elsewhere their convents stood in the suburbs, and abutted on the city walls. They made choice of the low, swampy, and underdrained spots in the large towns, among the poorest and most neglected quarters. Unlike the magnificent monasteries and abbeys which excite admiration to this day, their buildings to the very last retained their primitive squat, low, and meagre proportions. Their first house at their settlement in London stood in the neighborhood of Cornhill, where they built cells, stuffing the party-walls with dried grass. Near the shambles in Newgate and close upon the city-gate of that name, on a spot appropriately called Stinking Lane, rose the chief house of the Order in England. In Oxford, the parish of St. Ebbe's; in Norwich, the waterside running close to the walls of the town—are the special and chosen spots of the Franciscan missionary." And so again in regard to the learning that Francis abominated and his disciples took up. It was the intellectualism of his day, the dialectics of the schoolmen, that Francis turned his back upon, not the spirit of real thought. The friars became lecturers at Oxford and Cambridge. Study was necessary to them. But the study to which they turned was not the empty word-splitting of mere logicians. "What is notable about the Franciscan Friars is that they generally aimed at positive organic thought, and had rather a contempt for dialectical skill, though they necessarily had to make use of the scholastic method in their disputations. But the tendency of their best thinkers, and that which is typical of the genuine Franciscan mind, is towards direct observation and positive knowledge of the facts of life. St. Bonaventure, in Theology, and

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A Franciscan on Franciscanism

The Friars, and How they Came to England: being a Translation of Thomas of Eccleston's "De Adventu F.P. Minorum in Angliam." With an Introductory Essay by Father Cuthbert, O.S.F.C. (Sands & Co. 5s.). At a moment when the Protestant world is particularly interested in the founder of the Franciscan Order, and inclined to justify the seeming inconsistency of its erratic devotion by exaggerating the differences between the developments of the disciples and the intentions of Francis of Assisi, a pronouncement from a Franciscan of our own time is welcome. Father Cuthbert, of the Order of St. Francis, Capuchin, gives us an English translation of the quaint and touching story of the first band of Friars Minor—who came to England in the thirteenth century—as it was told by Thomas of Eccleston, and adds thereto a most admirable introductory essay on the spirit of the Franciscan movement. He will not have us think of St. Francis apart from the whole movement of the Catholic evolution, nor of the later developments of the Order as disloyalties to the spirit of the founder. Abuses there were, lapses there were, and individual friars may not only have fallen short of the ideal of the Order, but have turned their backs upon its spirit. Lapses are human abuses inevitable, and there is at least one Judas in every fold. But the contention of Father Cuthbert is that the Order has, in the main, been faithful to the Franciscan spirit, though it has been compelled here and there to deviate from the letter of the rule of Francis. He would have us think first of Francis and his friars as "the legitimate offspring of two historic forces—the new social spirit which was supplanting feudalism, and the new spirit of piety which for a century past had seized hold of Mediaeval Christendom." We are to remember that underneath the "worldliness" which infected the Church of the period there was a deep and widely diffused piety of a singularly simple and virile character, which was quietly preparing a religious revolution. Of this virile and spiritual piety Francis and his first disciples were the natural spokesmen and symbols. Their devotion to poverty was the outcome of a desire to cast aside every material obstacle that might come between them and their leader, Christ. And when by and by the little group of affectionate companions developed into an Order, and the Order was called upon to preach in foreign lands, it became necessary to depart from the letter of the rule of poverty in order to continue to keep close to Christ and the poor. So when they came to England the hut of twigs was no longer a possible dwelling place, and they built themselves houses. But their houses sprang up in the most poverty-stricken, unwholesome districts: "In London, York, Warwick, Oxford, Bristol, Lynn, and elsewhere their convents stood in the suburbs, and abutted on the city walls. They made choice of the low, swampy, and underdrained spots in the large towns, among the poorest and most neglected quarters. Unlike the magnificent monasteries and abbeys which excite admiration to this day, their buildings to the very last retained their primitive squat, low, and meagre proportions. Their first house at their settlement in London stood in the neighborhood of Cornhill, where they built cells, stuffing the party-walls with dried grass. Near the shambles in Newgate and close upon the city-gate of that name, on a spot appropriately called Stinking Lane, rose the chief house of the Order in England. In Oxford, the parish of St. Ebbe's; in Norwich, the waterside running close to the walls of the town—are the special and chosen spots of the Franciscan missionary." And so again in regard to the learning that Francis abominated and his disciples took up. It was the intellectualism of his day, the dialectics of the schoolmen, that Francis turned his back upon, not the spirit of real thought. The friars became lecturers at Oxford and Cambridge. Study was necessary to them. But the study to which they turned was not the empty word-splitting of mere logicians. "What is notable about the Franciscan Friars is that they generally aimed at positive organic thought, and had rather a contempt for dialectical skill, though they necessarily had to make use of the scholastic method in their disputations. But the tendency of their best thinkers, and that which is typical of the genuine Franciscan mind, is towards direct observation and positive knowledge of the facts of life. St. Bonaventure, in Theology, and

Roger Bacon in Natural Sciences are both typical in their own way of the true Franciscan thinker. The one, rising above dialectics, looked straight into the religious consciousness of the Christian Soul; the other endeavored to know Nature as it is. Both manifested that simplicity of mind which St. Francis looked for in vain amongst the schoolmen of his day. * * * They were genuine interpreters of St. Francis' mind in circumstances beyond the direct experience of the Saint himself. And finally, we are to value the teaching of the friars for its humanity. They restored family life and domestic affection, marriage and the position of woman, to the place of respect from which the Manichaean had helped to oust them. It was by no mere chance that Shakespeare chose a friar to champion the marriage of Romeo and Juliet. In doing so he testified deliberately to the wholesome influence of the Franciscan in everyday life. This little book is altogether delightful, as well as interesting and instructive.—London Spectator.

The Lamp

Hast thou a lamp, a little lamp,
Put in that hand of thine?
And did he say, who gave it thee,
The world hath need this light should be.
Now, therefore, let it shine?
And dost thou say, with bated breath,
It is a little flame?
I'll let the lamps of broader wick
Seek out the lost and cheer the sick,
While I seek wealth and fame?
But on the shore where thy small house
Stands dark, stands dark, this night
Full many a wanderer, thither tossed,
Is driven on that rock and lost,
Where thou hast hid thy light.

Though but a candle thou didst have,
Its trimmed and glowing ray
Is infinite. With God, no light
Is great or small, but only bright,
As is His perfect day.

The world hath sorrow, nothing more,
To give or keep for thee;
Duty is in that hidden flame,
And soaring joy; then rise for shame
That thou so dark shouldst be.

Rise, trim thy lamp; the feeble part
Behind thee put and spurn.
With God it is not soon or late,
So that thy light, now flaming great,
Doth ever fiercer burn.

Fierce with its love, and flaming great
In its humility;
Shunning no soul in sinful need,
Fearing no path where He may lead,
Glowing consumingly.

Thou shalt not want for light enough.
When earthly moons grow dim,
The dawn is but begun for thee,
When thou shalt hand, so tremblingly,
Thy empty lamp to Him.
—Sarah Pratt McLean Greene.

Carnegie Waterford Freeman

Dublin, Oct. 19.—The freedom of the City of Waterford was bestowed on Andrew Carnegie to-day. In his speech of thanks, Mr. Carnegie declared he was proud to be associated on the roll of freeman with John Redmond and John Dillon, two patriots who were doing what they thought was best for their country according to their lights. Mr. Carnegie also paid a tribute to the tens of thousands of Irish persons who had been in his employ, and said a large measure of justice had recently been given Ireland, which, he trusted, was only the precursor of more to come.

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