

# HOME JOURNAL

## Life, Literature and Education

### IN THE WORLD OF LITERATURE AND ART.

The *London Times* has been reorganized, being now under the control of a joint stock company.

Flora Batson, the colored singer, is dead. She was known as "Black Patti," and possessed a voice remarkable for both range and quality.

A possession of which the present Duke of Wellington is very proud, is the insignia of the Golden Fleece bestowed by Spain upon the first Duke of Wellington and made hereditary. It was the identical insignia worn by Christopher Columbus.

An anniversary dinner was given by the people of Norway to Bjornson, their national poet, on the occasion of his 75th birthday which came last month. Beside his influence in the literary world, he has been one of the strongest forces in the realm of pure politics and a mighty strength to his native land.

A Winnipeg citizen has among his treasures a copy of the *Ulster County Gazette* dated January 4th, 1800. It was printed not far from New York city. In this issue is an account of the death and burial of George Washington, and news of several battles in the struggle of Europe against Napoleon.

Bishop Charles McCabe of the Methodist Episcopal Church died in New York. He was chaplain with the 122nd Ohio Infantry during the civil war and spent four months in Libby Prison after the battle of Winchester. His interest in mission work has always been intense, and in his efforts to raise money for the loved cause he has become well-known and well-loved all through the States.

"The Cattle Baron's Daughter" is the title of a new book by Harold Bindlass. The scene is laid in the Western States and the book describes the struggle made by the ranchers to retain the grazing privileges that had come through the years to be regarded as rights, and to hold the land against the in-coming farmers. The story is told in an interesting fashion; both sides of the question are presented so fairly that the reader's sympathies are pretty evenly divided.

Capernaum, Jesus Christ's "own city," where a few days after His arrival from Nazareth He began His ministry, near which he preached the Sermon on the Mount, and where He performed mighty works, has this year been brought to light after being buried and unknown for eighteen centuries. The discovery has been made by the "Orientgesellschaft," which has been exploring in the ruins at Tell Hum, a little cape projecting into the Sea of Galilee, or Gennesaret from its northern shore.

The disappearance of Capernaum has been a mystery of the ages, but the doom pronounced upon it by the Christ was literally fulfilled—though exalted to heaven in privilege it was brought down to hades; the city of stone went down to ruin with the many other towns surrounding the Sea of Galilee in the destruction and slaughter in the wars between the Romans and the Jews that followed closely after the crucifixion. For centuries they slept undisturbed in their ruins. Recently scholars have sought to solve the mystery, and now Capernaum has been found.

The ruins of the white synagogue where Jesus preached His first sermon stand on a slight elevation above the waters of the lake. Many bounds on the gentle slope behind them cover

the foundations of many houses, scattered fragments of black basalt once in their walls lying all about. The rubbish has been removed from within and without the synagogue, revealing its beauty.

The building is divided into two great halls. Its outer walls are ten feet thick. On the southern side is a wide door with elegantly sculptured lintel and jambs, and on each side of it a smaller door. The doors lead into a hall divided into five naves by four rows of massive Corinthian columns, whose bases are still standing. Portions of the columns and the beautiful capitals; the latter showing traces of the wooden beams that upheld the roof, lie about on the floor. East of this hall is a somewhat smaller one, without columns, but with the walls ornamented with pilasters. The east side of the building remains intact. A large frieze, richly ornamented, facing the sea, is still preserved. Two porticos are on this side, with a flight of stairs leading up to a gallery in the lesser hall of the synagogue. The architectural decorations found so profusely among the heaps of stones taken from the building and its surroundings are indisputable evidence of its ancient Jewish origin.—*Exchange*.

### A NOTABLE LIFE.

During the last month of the year just closed a birthday was celebrated in Toronto that was of unusual interest, not only to the immediate family, but to all Canadians. On December 14th, 1906, Mrs. Featherston Osler reached the century mark, not having passed the last years with dulled senses and in infirmity, but bright, active, and more in touch with the world around her than many people a quarter of a century younger than she. A woman of observation, she has seen many changes take place in that century—the marvels wrought by steam and by electricity were unheard and unthought of when she was a young woman. She has lived in the reigns of five British sovereigns, has seen France pass through two empires, two kingdoms and two republics, has watched the work of twenty-five American presidents, and seen Canada grow from two separated struggling settlements to the broad Dominion.

It was not the living of a life of ease, protected from care, that has lengthened the days of this remarkable woman. Born in 1806, she came at the age of thirty-one to Canada with her husband during the year of Queen Victoria's accession. Mr. Osler was a pioneer missionary, and he and his wife devoted time and means to helping the new settlers and the dispossessed Indians to greater comfort, experiencing themselves all the trials of the new life in the woods. After twenty years of this work they moved to Toronto, where Mr. Osler died in 1895.

It is a matter of common knowledge that the mother of strong character, pure soul and lofty mind lives again in her children; that the characteristics and aspirations of the mother are more apparent in the sons than those of the father, good and strong man though he may have been. The family of Mrs. Osler bears out that theory. Her children have all made good. Four, at least, of her sons have become eminent in their professions, standing high in the ranks in law, in medicine and in finance. The credit of much of their success can be attributed to their mother.

### CONCEIT.

Conceit is universal. We all have it, and none of us think we have. We thank a kindly providence that in this respect we are not as other men, and our declaration of innocence is convincing proof of our guilt.

Conceit assumes many forms—as many forms

almost as there are individuals to be possessed by it. Like its father it can assume the appearance of an angel of light in the eyes of the person visited so that what in you is conceit pure and unadulterated, in me is a desirable self-respect. Conceit is more often to blame for bad manners than is ignorance. Self-consciousness is conceit spelled in other letters. Bashfulness is only conceit in disguise, while many good people are secretly proud of their humility. And there is no more insidious form of this prevalent disease than worrying. So close is its disguise that it appears to us as in the habiliments of duty to humanity—or to the Creator. But underneath the trappings is just plain conceit—the feeling—unexpressed even to ourselves—that, owing to our peculiar fitness, the responsibility intended for others' shoulders is laid upon us and we try by being over-anxious to make up for what seems like indifference in wiser folk.

### CHURCH TROUBLE IN FRANCE.

The prolonged struggle between Church and State in France, has reached its climax. For a long time—at least twenty-five years—the extreme democratic party of France has held to the doctrine that an established church is incompatible with a democracy—particularly a church which recognizes as its Head a power outside the country. To deprive the Catholic Church of its privileges as an established church and to prevent the interference of the Vatican in matters pertaining to France is the object of the present movement.

The methods employed have been various. In 1901, the Council of State purchased all the schools of the different congregations and closed them, making it impossible for the Church to carry on private schools. Early in December, 1905, a law was passed and assented to by the President, to come in force in one year, that each congregation of every sect shall make application to the civil authorities to be constituted as an association for worship. If a Catholic congregation does this, it will be made custodian of its church property, though the ownership of the same is in the hand of the state and to the state the congregation is responsible instead of to the Vatican. The law will also permit the federation of the association of worship.

The time for the enforcement of the law has come, and even the year's notice has not sufficed to effect a peaceful separation. From those prelates who are better Frenchmen than they are Catholics submission to the law is expected. They advise their priests to apply for permission to worship as associations. But the extreme Church party, holding to the authority of the Pope and encouraged by him are defying the government officials and are being forcibly expelled from churches, convents and monasteries, and compelled to give up their property.

Owing to the strong leaning towards socialism of many supporters of dis-establishment, and also to the zeal which the idea of opposition and outside interference has developed among the democratic party, there is a danger that this body will go to an undesirable extreme and drive Christianity itself beyond the borders of the land. Some of the bitterest of the anti-clericals do not try to disguise their hatred of any form of religion. For instance, the well-known leader of the Socialists, M. Jaures, is reported to have said that if God himself appeared in palpable form it would be the duty of man to refuse Him obedience, and regard him as an equal with whom men may argue. And the minister of public worship, M. Briand, says: "The time has come to root out from the minds of French children the ancient faith and replace it with the light of free thought. We have hunted Jesus Christ out of the army, the navy and the schools; we must hunt Him out of the state. A proud boast, surely. If accomplished it would seem as if the last state of that country must be worse than the first. It is safe, however, to say that the chief aim of the bulk of the people is to secure France against the interference of an outside religious power."

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