

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christ is my Name but Catholic my Surname.)—St. Paclan, 4th Century.

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LONDON, SATURDAY, APR. 13, 1907.

### OPINION OF REV. MR. CAMPBELL.

We wonder why the Rev. Mr. Campbell's brand of doctrine arouses the hostility of the non-Catholic divine. We fail to see why the reverend gentleman should be denied the privilege of free thought and have his right to private judgment restricted on the principle that each sect on religion helps to protect us from some other sect. Mr. Campbell's contribution to religious anarchy should not be ignored. If sects, according to Baring-Gould, are not religions but negations, why should there be any hostility. Without any authoritative teaching power religious beliefs are mere individual opinions. Mr. Campbell's opinion may not be seemly to the eyes of his adversaries, but it, (his opinion) is valid indeed according to the claims of private judgment. It is one thing to say that this opinion is a wayward fancy, but unsupported statements are not likely to make Mr. Campbell give over his task of blazing a new trail to Paradise. Why should conventicles and men who are fallible come between Mr. Campbell and God? How can the question be settled if there be no living interpreter vested with full authority to pronounce a definitive sentence. The outbreak of Mr. London, preacher, reminds us that Prof. Peck, of Columbia University, said:

"That in these days, when doctors of divinity devote their energies to nibbling away the foundations of historic faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age; that stands unshaken on the rock of its convictions and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

### NOT CATHOLICS.

The critics who dispute the authenticity of almost every book in Holy Writ are, for the most part, Evangelical Christians. Bible Christianity is disappearing, and it has been said that there is now in the United States no man of real ability who defends any one of the Protestant sects as the true form of Christianity or even as its best form. The enemies of religion take little notice of the views of Calvin or Wesley: they concentrate their attack on the Catholic Church.

### HELPING CHRISTIANITY'S FOES.

Radicals, says the New York Evening Post, Feb. 1, are making capital of the attitude of the English Press generally and of a large portion of the American Protestant and political press. These, in their appreciation of the French Government's policy towards Catholics, seem to agree that civil supremacy means the right to dictate to members of a Church existing for centuries, a quite new internal organization, regardless of their belief.

This denial of religious liberty and the efforts to banish God from the life of the French people are designated by the Christian Guardian as "reasonable measures." Not so, however, the Protestant Senator, (U. S. A.) Beveridge, who declares "that it is time for all men who believe in the Gospel of Jesus Christ to speak out in protest." The question affects all Christian churches equally—the Methodist as much as the Catholic, etc., and speaking of the policy of the French atheists, he says, "that war has been declared against everything supernatural because behind the supernatural stands God, and because it is God they want to tear out of the heart and mind of man."

### AN ENLIGHTENED JOURNAL.

We regret that the Christian Guardian should have any illusion on this subject. The aim of Clemenceau and his supporters is not veiled with rhetoric. It is visible to all who wish to see. They do not seek justification for their policy in unctuously pious platitudes. They do not call French priests traitors. They do not accuse the religions of immorality. But the Christian editors who applaud expressions of enmity towards God as state-manlike utterances, and doign to take seriously, charges made by any scribbler, must be a source of wonder to the atheist. He may not understand how a Christian can praise those who are bent upon hunting Christ out of France and who, in their respect for law, are on their knees before the State. Obey

man rather than God. Rage against the Church. And then we are tolerant. May we ask the editor of the Christian Guardian to glance at the letter written by John Wesley, Jan. 12, 1780, which recommends the persecution of Catholics. "No Government," he holds, "non-Roman Catholic, ought to tolerate men of the Roman Catholic persuasion—they ought not to be tolerated by any government, Protestant, Mahometan or Pagan."

From an editor inspired by this letter of 1780 we may expect anything. But as Cardinal Newman said of the Church, "the only wonder is that she has to be killed so often, and the life so often to be trodden out of her, and her priests and doctors to be so often put down, and her monks and nuns to be exposed so often, and such vast sums to be subscribed by Protestants, in order thoroughly, and once for all and for the very last time, and for ever and ever, to annihilate her once more."

### FAITH IN ACTION.

The German Catholics are men who know their religion, who enter into it, who know just where they stand; who know their creed so well that they can give an account of it, who know so much of history that they can defend it. They have confidence in themselves. Their combination is effective. Individual views are not permitted to detract themselves to the detriment of the work in hand, and hence they have union that does things. Their light is not under a bushel and it is kept trimmed.

### ANCIENT FAIRY TALES.

Some of our evangelical brethren resort, when dealing with the Church, to tactics, that to put it mildly, are unintelligent and ineffective. Owing to environment, or to education, or to a closed mind, they fail to grasp the fact that the charges they bring against us are thread-bare and discredited by scholars. If they would read non-Catholic historians, we might be spared much unseemly noise. When we speak of history we do not allude to the brilliant but unreliable pages of Froide or to the collection of bogey stories entitled "Foxe's Book of Martyrs," or even to Chiniqny's works, which, exclaiming in loathsomeness the worst of yellow prints and packed with insult and calumny, are, according to our friends, good literature for the non-Catholic family. These productions have no weight to-day in any quarter save the most benighted. They are cited by preachers who are out of touch with the world, but no one can quote them as authorities and escape censure as being either ignorant or bigoted. The old stories about the Reformation have been thrown in the historical scrap-heap by the reputable historian. How often have we been told that the Reformation swept away the ignorance of the Dark Ages and yielded the richest flowering and fruitage of progress. Some reverend gentlemen exhibit even to-day this venerable show, thinking the while, that it is of the scholarship whose badge is accuracy. In reading some of their articles we often wonder at the pertinacity with which they cling to charges that are not found in reputable textbooks. Why don't they read history? Why burden their cause with fiction? Why, if they must quarrel with us, hunt for weapons in museums and graveyards? But to clamor and to ring the changes in their poor half dozen notes, to assail us with figments and to introduce into all their schemes for our betterment, the element of falsehood—all this is very childish and unbusiness-like. May we suggest to the divine who writes for the Christian Guardian and whose devotion to the Reformation exceeds his knowledge of its causes and effects, to read what Dr. James Gardner, M. A., F. Pollard, Dr. Maitland—all non-Catholics—say about it in "The Cambridge Modern History." Summing up the results of the Reformation in Germany, Mr. Pollard says:

"The Reformation began with ideas and ended in force. . . . No ideas in religion or politics could survive unless they were cast in the hard material mold of German territorialism. Henceforward Germany was not a collection of petty States whose rulers were dominated by mutual jealousies. . . . With the decay of civic life went also the ruin of municipal arts and civilization, and in its stead there was only the mainly formal culture of the petty German court. . . . An era of universal lassitude followed: intellectually, morally and politically, Germany was a desert."

The theory that the Reformation in England was for the purpose of teaching truth has been laughed out of court. Our historians have always said that it was a political movement, but by the average non-Catholic they were regarded as special pleaders. Macaulay's Essay on Hallam excoiates Henry VIII. and those who aided him in his war on Rome. The work which, he says, had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest. If they push this testimony aside as that of a "glorified journalist" they may not refuse to hear what Mr. Pollard says on the subject. The Reformation in England "originated," he writes, "in political exigencies, local and not universal in import, and was the work of kings and statesmen, whose minds were absorbed in national problems rather than of divines whose faces were set towards the purification of the Church."

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### STRANGE INDEED.

It is strange to find a would-be missionary to the French Canadians dilating in the columns of the Christian Guardian on Protestantism as the mother and guardian of civil and religious liberty. A few doses of history would clarify his intellectual vision, but why does he talk of liberty to an editor who sings poems of joys over the oppression of the French Catholics. Clemenceau, Viviani—the motley crew arrayed against Christ, are to him but men of "extreme but reasonable measures." In his time John Wesley advised Englishmen to burn down Popish chapels, to close Popish schools in the interests of the Reformed Religion, and now we have one of his followers championing the cause of the Catholics and denied them the right to worship God according to the dictates of their conscience.

### A SCOTCH MINISTER ON THE IRISH PRIESTHOOD.

Mr. John Ross, a Scotchman, writes in the Dublin Leader his impressions of the Irish people among whom he is now living, and shows how thorough familiarity with the land and its people has changed his preconceived notions. He says:

Scotland is a country fairly sympathetic towards Ireland. But unfortunately I was brought up in an atmosphere strongly prejudiced against the Irish, and, above all, the religion practiced by the majority of the Irish people. As first impressions are most lasting one must penetrate deeply, and in many directions, before they can get at the truth. Having occasion to come to Ireland some few years ago, I was, like most Scotchmen, pounced upon and fenced into the Unionist fold and duly instructed in all the villainies of nationalism, and every other "ism" that had a remote chance of helping Ireland on its way to prosperity. I attribute this as the cause why nearly all Scotchmen seem to lose their liberal ideas when they come to Ireland, and become rapidly anti-Irish.

The fearful spirit of intolerance and bigotry displayed by the Unionists soon palled on me. There was no admitting of any faults on one side, and no credit for any good on the other. There are black sheep in every flock. But, according to them, one section—which are the great majority—of the community seemed to be all black, and required a strong guard to prevent them from breaking out, and making a living by killing and robbing each other.

Another thing which aroused my suspicions of my Unionist friends was that if a Nationalist went into a Unionist's shop, that Unionist would beslobber him, and put on his Sunday smile, in his endeavors to extract the useful coin. Business, he would tell you, knew no law; but it savored strongly of hypocrisy that one would deride if that Unionist believed the Eighth Commandment.

My first Irish friend was an old schoolmaster, who had not found this life a bed of roses; and his many and bitter trials had instilled into him a sympathy and love for his fellow-men, and given him an insight into human nature in all its moods. He was a man, broad-minded and generous to a fault. The only time I have ever seen him give way to anger was when brooding over the wrongs of his country, which he loved with a fervency that would have aroused the admiration of any one. From him I learned the history of Ireland; and many of the facts which he disclosed were of a nature to make one feel surprised that Irishmen could speak of England with any degree of patience at all. Peace be with him; he rests now in the bosom of the country he adored.

From this onward I made many more Irish friends, and began to view Ireland and her troubles from an entirely different standpoint—a proceeding which made my Unionist neighbors turn from me in disgust, and look on me as one who had placed himself outside the pale of civilization altogether. The priests—as would be expected—were the foreigners' pet aversion. Standing up at all times—as they have done

for the people, and being their leaders and advisers, it follows that the major portion of the alleged sins of the rebellious Irish should be laid at their door. More falsehoods and misrepresentations have been circulated about the Irish priests to feed the credulous foreigner than any other class of people in the world. Never was anyone more unjustly belied than the priests. I was amazed at the first priest I met. Instead of the arrogant, intolerant, dominating person I had expected, I found a man, broadminded, and at ease with the world and himself; willing to crack a joke or share a pinch of snuff. I am not qualified to say anything for or against the Catholic religion; but its bitterest enemies must admit that if they ransacked the world from end to end, they could not find a purer or more moral people than the Catholics of Ireland.

### BISHOP COLTON ON AVARICE.

Avarice or the loving money for itself, is one of the worst of the vices. It hardens the heart of him who yields to it. It is the climax of selfishness in its worst form, and robs the man of all feeling of sympathy for his fellow-men. It is rapacious in its character. The more the avaricious man has, the more he wants. He is never satisfied and his increasing treasures, instead of bringing him contentment, only make him the meaner and more miserable. It is a vice that takes root quicker than any other vice, for it has the appearance of virtue at the outset. It may begin with a wise and praiseworthy economy, such as making provision in youth for an easy old age; but Satan turns what is intended to be good into an evil. His first exaggerates the provision that should be made and to insist with himself the stronger in parting with it as little as he can. Economy, the virtue, is often made the tool of avarice, the vice. By false reasoning the man deludes himself. It becomes unwisely economical, for he not only deprives himself of what is lawful, but even of what is strictly simoniacal and from severity to himself he grows severe and unsympathetic towards others. And on he goes in his course of earning on the one hand and of saving on the other till he becomes a confirmed miser, or miserable man—all through his vice of avarice.

Parimony is not necessarily a form of avarice, but avarice is always a form of parimony. It is parimony in the extreme. Many a man will be parimonious not from a love of money, but rather from a contempt for it; but the avaricious man is always parsimonious for the love he has for riches, and the disinclination he has to lessen those which he has acquired.

There are various kinds of avaricious persons. There are those who are so lost to themselves and to all their fellow-men that they never think of using their acquired wealth for any good. They are erecting a pyramid of gold to leave after them when they die intestate, as their monument, but which will fall into the public domain and be melted into the coins of the State. There are others who are filled with good intentions, but they defer carrying them out until it is too late. They will, for example, close their hearts to all doing of charity, and they will shut their ears to every appeal for help; they will close their eyes to every spectacle of distress and say their last day, or when they will make up for those omissions and will give generously to such worthy objects. "But how false the reasoning! Can they fulfil their obligations of charity to one generation by what they do, if ever they do it, for another? And even when they are disposed to leave their money in whole or in part to charity, how often they are prevented from doing so either by being carried off suddenly without making a will, or having made one and so disposing, have their will broken by grasping relatives or have its provisions defeated by defaulting executors!

It would seem that God will not take from the miser the riches he cannot from him to the grave. The avaricious man denied them to Him in time, for to give to the poor is giving to God, and so He will not let them avail for eternity. It is history repeating itself. The almost universal waste which follows the money of the avaricious—their money die or sold during their life, and it does no good generally to anybody or anything after their death.

Let all beware of the temptation of avarice. It is most insidious and one falls into it imperceptibly, little by little. While extravagance and wastefulness of the many precious material gifts which God gives us is ever to be deplored, a right and reasonable use of them is always to be commended. "In medio stat virtus"—moderation in all things, is the golden rule. In the use of material things it rises to a virtue. One will not be blamed for the use of material things, for they were meant to be used. It is only the abuse of them that is condemnable. A well-modulated Christian mind will not ever keep in mind the giver of the gifts and honor Him in the manner and the degree in which he uses them.

God expects that we share with the less favored the favors He showers upon us; especially does He expect that we give of our goods to the needy

poor. To give to the widow and the orphan is, He tells us in Holy Writ, perfect religion. This forbids avarice, which is so undue a seeking and hoarding of money as to make one callous and heartless to all needs of the poor. It is opposed, also, to the divine injunction that we are to serve God rather than Mammon and to put our treasures in heaven where the moth does not enter nor the rust consume.

There is a joy in well doing and this the sympathetic and the generous hearted well know. They receive the reward of their noble charity and their unselfish kind heartedness here as well as hereafter. They never know want themselves, who minister to the needs of their brethren, for God returns all they do. He gives the hundred-fold in this life, and best of all, everlasting life of joy and happiness in the life to come. Blessed are the poor in spirit, says Our Lord, for theirs is the kingdom of heaven. This is the promise for all; let rich and poor strive to realize it.—Buffalo Catholic Union and Times.

### JUSTICE JAMES FITZGERALD.

A LITTLE SKETCH OF THE NEW YORK JUDGE NOW SO PROMINENTLY BEFORE THE PUBLIC.

Justice James Fitzgerald, who is now presiding over the Thaw trial in New York, is one of the Irishmen, who with none of the advantages of birth have forced themselves by hard work and natural shrewdness to places of honor and responsibility. He has had little to aid him but his own determination and ability and he has throughout preserved a reputation for independence and uprightness.

He was born in Ireland in 1851, but came to this country at a very early age. Here he was educated at the public schools and the De La Salle Institute of the city of New York. Many of his rank in life would have been satisfied with what learning he could gather at these institutions, but he pressed on and attended the classes at Cooper Union. There he was noted for his oratorical powers. At a debating society in connection with the Institute he was very prominent, and was a popular speaker at the public debates, which used to be held there thirty years ago.

Justice Fitzgerald studied law in the Columbia Law School, but it seemed at first that he was likely to use his legal training for political rather than forensic life. A Democrat by virtue of his birth, he was sent to Albany to the Assembly in 1878 and to the Senate for the term of 1882-3. But even as a young man, when the ties of party must have had a most powerful influence over him, he showed that he could think and act for himself. He served upon the judiciary and insurance committees and was a strong supporter of the measure which abolished the contract labor system in the State prison. In this he was impelled by his belief that the interests of the poorer class of citizens were affected prejudicially by the competition of convict labor, and that not only would the lot of the prisoners be improved, but the community at large would be benefited. He was also responsible for the establishment of the State Labor Bureau, which collects and publishes statistics with regard to the industrial condition of New York.

However, political life did not claim Mr. Fitzgerald for long. In 1884 he became one of the deputy assistant district attorneys for the county of New York and he served in that office for several years. It was there he gained the knowledge he possesses of the criminal law of the State of New York and in several instances during the Thaw trial Mr. Jerome has been able to cite cases of which the judge has first-hand knowledge. While at the bar he was noted for the force of his addresses to the jury, and his sense of humor and quick wit added to his familiarity with all the procedure of the court made him an exceptionally able trial lawyer.

In 1889 his opportunity came for promotion to the bench. He stood as an independent candidate for a vacancy in general sessions and was elected. He has not then forty years of age, but he soon made his mark. As luck would have it, a number of important cases came his way very shortly after his election and he proved that his selection had been a wise one. Among those which are remembered are the Tobacco Trust cases and the trial of Wiernier and Barnett, the railroad ticket forgers.

His promotion to the Supreme Court bench came almost as a matter of course. He was a sound Democrat in good standing with his party and possessed a judicial record of which any one could be proud. He has the reputation of being one of those judges who are seldom reversed. He has made a general study of the criminal law and it is hard for any counsel, however acute, to blind him to the principles underlying every point which comes up.

At the same time he is prompt in his rulings and clear in his opinions. A man of real eloquence when the occasion demands and in his younger days a favorite orator upon national holidays. In his charges to the juries he understands that compactness and perspicuity rather than long periods of repetition are necessary. He is in consequence trusted by them. They feel that they can understand what he has to tell them and that he understands what they have to know. Moreover he treats them with as much consideration as the law allows, and they realize that he is doing his best for them.—Boston Transcript.]

### CATHOLIC NOTES.

The religious settlement of Mount Atlas has twenty monasteries and a population of about 8,000.

The government of the Argentine Republic is determined not to imitate France. It is sending a ship of war to Rome for the new Internuncio, Msgr. Locatelli.

The Congregation of the Holy Office has renewed the order of excommunication against Rene Villate, the impostor, who is attempting to organize the so-called French Apostolic Catholic Church.

Bishop O'Gorman of Sioux Falls has made the necessary arrangements for Mr. and Mrs. Douglas Robinson of New York to be received in audience by the Pope. Mrs. Robinson is President Roosevelt's sister.

The ordination of Rev. Henry Gray Graham recently took place at the Scots College, Rome. Father Graham was formerly a Church of Scotland minister and on entering the Catholic Church, he began his studies for the priesthood.

Bishop Guerin of Manchester, N. H., was consecrated on Tuesday of this week, the Feast of St. Joseph, in St. Joseph's Cathedral, Manchester. Archbishop Falconio, the Apostolic Delegate, was the consecrating prelate.

John N. Poland, S. J., former Socius to the Provincial of Missouri, died at Cincinnati, Mar. 4, after an illness of two months from Bright's disease. He served fifteen years as professor at St. Xavier's College.

Longfellow's exquisite poem, "The Day is Done," has been set to music by a Sister of Mercy of St. Xavier's Academy, Rhode Island, and leading critics assert that the nun's music is the most beautiful of the many settings written for this favorite poem.

The Catholic women of Cleveland have paid their Bishop a graceful compliment by naming an institution, which they are about to open for friendless women, after the prelate's mother. It is to be called the Catherine Horstman Home for Girls.

Formal announcement has been made that the New York province of the Jesuit order has purchased the former site of the Kings County Penitentiary, Brooklyn-on-Cornhill. Bishop McDonnell, in whose name the title was taken, said he will transfer the title to the order early in April.

That the despoilers of the Church of France should attend a requiem service is, indeed, amusing. Yet last week president Fallieres, Clemenceau, Michon, etc., were represented at Solemn Mass celebrated in the Madeleine for the repose of the soul of the late Princess Clementine.

It is expected that Lloyd Griscom, the new American ambassador to Italy, will shortly pay a visit to the Pope. In fact, an official intimation regarding the matter has already been received at Vatican, where the American representative will be received with all due honors.

The Lazarist Fathers have purchased sixty acres of land in the vicinity of Dunfer, upon which they propose to erect a magnificent seminary. The price paid for the ground was \$15,000, and the building will cost fully \$500,000, and will be ready for occupancy in September. The institution will be known as St. Thomas Theological Seminary.

There passed away at the Poor Clare Monastery in Evansville, Ind., last Saturday in the person of Sister Mary Joseph, a descendant of Oliver Cromwell, and a distant connection of King George IV. of England. The deceased nun was also a cousin of John Morley, the noted English statesman. She was over sixty years old, and a convert to the Church.

The oldest Archbishop in the world in point of service is the Most Rev. Daniel Murphy of the Archdiocese of Hobart, Australia, who has been a prelate for the past sixty-one years. The oldest dignity in the United States is the Most Rev. John Joseph Williams, Archbishop of Boston, who was consecrated Bishop forty-one years ago.

Very Rev. A. Lacombe, the veteran missionary of the Northwest territory, has just celebrated his eightieth birthday. He is at present in Montreal, where he went in the interest of his Indians and half breeds. Father Lacombe is the pastor of the Canadian clergy in the Northwest, and has had over fifty years' experience as a missionary between Lake Superior and the Rocky Mountains.

The death of gallant Andrew Wauchope when the Black Watch were slaughtered in the Boer trap at Magersfontein seven years ago last month, will be recalled by the news that his sister, Miss Hershey Wauchope, has just been received into the Church. At the same time the Hon. Mary Thesiger, youngest daughter of the first Lord Chelmsford, and late lady-in-waiting to her Royal Highness the Duchess of Teck, became a Catholic. The ladies have lived together for many years in London, engaged in works of charity.

Those who can hark back to the days of know-nothingism, if any such there be, remarks the Union and Times, will remember Rev. Dr. Nicholas Murray, who was one of the staunch upholders of that demoralizing vagary. Now Nicholas Murray Butler, President of Columbia University and a grandson of the before-mentioned Dr. Murray, has married an estimable Catholic woman, Miss Kate La Montagne, and the knot was securely tied by a Jesuit priest, Rev. McKinnon of New York. Sooner or later President Butler will become a Catholic. The prayers of a good wife will bring certain results.



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