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TORONTO, OCTOBER 26, 1905.

LIFE INSURANCE AND THE STATE.

The trustees of the big insurance companies in the United States are completely on the defensive. Indeed unless they are keeping their side of the case in strict reserve, the indications are that they will be convicted of looting the estates of their policy-holders. Investigation into the condition of life insurance must now become as widespread and thorough as possible. The further it is carried the more certain will be the result of governmental protection for the future become. It is to be hoped that nothing will prevent this consummation.

Governments are slow to act in any radical direction without extraordinary cause that has aroused public feeling to a high pitch. Civil and criminal proceedings against the trustees and managers of the big New York companies is under consideration; and once steps of that kind have been taken government interference will be assured. Our Canadian companies are not placed under the fierce light of criticism possible in the United States to-day; but whether their management has or has not been infected by American methods the Government of Canada cannot stand idly by and see the insurance business of this country conducted in the old ways whilst reforms are effected in the United States. Unless Canadian companies are kept abreast of modern public demands for full state guarantee the American companies, after the present storm subsides, will have a new era both of activity and confidence opened out before them and will appeal to the Canadian people with the advantage that up-to-date legislation will bestow upon them.

PRACTICAL INFLUENCES OF RELIGION.

Our Old Country exchanges contain exhaustive reports of the proceedings of the Catholic Truth Society's annual conference in Dublin. A list of clergy and laity, remarkable alike for distinction and large numbers, attended the sessions. To our mind the most striking feature of the business under discussion is the class and character of the subjects treated. Tree-planting, temperance, education, public libraries and agriculture formed the business of a single day's programme. The explanation may at once be found in the fact that in Ireland the social and industrial question overshadows every other. Moreover the economic and social affairs of the nation necessarily appeal to a society organized for religious interests of the Catholic laity. Here we have an answer to an oft-repeated accusation that the influence of the Catholic religion in Ireland, as in all distinctly Catholic countries, is to subjugate more and more the practical to the spiritual interests of the people. In recent times several writers and pamphleteers have essayed the task of convicting Irish Catholics of lack of business instinct by sheer force of abnormal spiritual development. But the contention is ridiculous to anyone who understands the history of Ireland during the past 100 years. It is true to-day as it always has been true that the Irish are a practical, serious people. They take their religion practically and it influences their every-day life. The Dublin Freeman's Journal in commenting upon the Truth Society's proceedings, says:

"The dignity of labor and salvation through honest hard work were always themes of the true Catholic apostolate, two of the antiseptic principles by which it healed the corruption of a decadent world. The Bishop of Ross in treating of 'the practical application of Christianity to the lives of the Irish people of to-day' found a plethora of precedent to justify his moral, that all along the line the priesthood of Ireland should throw themselves into the movement for the industrial education of the people and the industrial revival that will enable that education to find an application at home."

There is little prospect that the social and industrial salvation of Ireland can ever pull away from the religious life of the nation. The two are inseparable.

OLD-TIMER ON D'ARCY MCGEE.

In last week's issue of the Catholic Register we announced that Mr. William Halley (Old-Timer) would shortly lecture on his "Personal Recollections of Thos. D'Arcy McGee, Irish Patriot, American Editor and Canadian Statesman." Since then arrangements have been made by which Mr. Halley will speak under the auspices of St. Peter's Temperance and Literary Society in McBean's Hall on Tuesday evening, Nov. 7th. Much that is of interest is associated with this event. Fifty years ago the lecturer was himself a leading spirit amongst the enthusiastic young men of Toronto, who organized societies and brought forward lecturers for the instruction and entertainment of the public. Now after half a century of absence, he returns and is to present himself on the platform with the story of olden days. Return after a long period is always saddening; familiar faces and grasps of friendly hands are seldom experienced. This must be Mr. Halley's case. Yet the men and women of the younger generation may do much to brighten this return by gathering round the veteran speaker while he tells the story of him whom an American journal has styled "one of the most interesting characters in modern history." It will be recalled, too, that D'Arcy McGee was chosen by the late Very Rev. Rector of the Cathedral, the lamented Father Ryan, as the subject who best presented all that makes up the ideal lover of his country, when he lectured on "Priest, Poet and Patriot." McGee being placed in company with Brebeuf and Dante, in Father Ryan's presentation. Then, too, as a contributor to the Catholic Register, Mr. Halley, through his versatile and interesting recollections, has become known to thousands, many of whom may avail themselves of this opportunity to see "Old-Timer" in person. Lastly, Saint Peter's Temperance and Literary Society has attained a name for presenting only that which is the best of its kind and for drawing audiences amongst the most enthusiastic and intelligent in the city. This being so, a magnificent reception and audience may be anticipated for Mr. Halley, a reception of which both subject and lecturer are deserving, and a reception such as is wished to its contributor by the Catholic Register.

THE PREDOMINANT PARTNER.

An editorial more temperate than courageous appeared in a recent issue of the Globe upon the proselytizing methods of our Baptist friends among the French-Canadians. The Telegram bounces to the defence of the Protestant missionaries and, after calling the Globe an ass (or a polo pony, which is worse) demands to be informed why the organ has not the courage to denounce the proselytizing activity of all churches. The Telegram is certainly an "amooia little cuss," as the Globe characterizes it, and its point of order in this discussion may very well be ignored. What is chiefly criticized is the insulting and unpatriotic nature of the Baptist campaign against a gratuitously classed "heathen" people who, as the Globe testifies, have the Gospel preached to them according to the apostolic injunction. Whilst the Globe further declares that a reciprocity in this sort of business would not be tolerated in Ontario, it insists that the Catholics are entirely within their legal right. Granted. But we must concede that Ontario would not recognize the same legal right of an invading army of French-Canadian Catholic colonists. We have grown accustomed to this class of logic. "You can't coerce Ontario."

We have heard it in the school discussion. It is to see the rule of the road also in the proselytizing line. Really the sense of humor is dead in Ontario.

"MAGNIFICENT CHARITY."

Fully worthy of the above heading bestowed upon it by the "Catholic Union and Times" of Buffalo, is the work of Sister Rose of that city, who has just given the munificent sum of one million of dollars, an inheritance from her brothers, the O'Donnells of New York, to the object of building the Providence Retreat, an institution to belong to the Sisters of Charity of which Sister Rose is a member. If the wish of this humble benefactor were regarded, her magnificent gift would have a secret giver, but the Union and Times judges rightly in acting on the principle that such events should be published to serve as an incentive to others. For the same reason it is noted in our Toronto paper. One's light should not always be hidden under a bushel.

EDITORIAL NOTES

The Rev. Patrick Boylan, F.R.U.I., has been appointed to the vacant Chair of Sacred Scriptures and Oriental Languages at Maynooth.

The Pope was present at the final display of the Catholic athletic clubs in the Vatican, and gave his blessing to all their members who were gathered together for his inspection.

The Holy Father received in audience on Saturday Archbishop Bourne of Westminster, to whom he expressed

of his great satisfaction with the condition of the Catholic Church in England.

The retirement of Rev. Dr. Emery from the rectorship of the Catholic University at Ottawa is announced. Dr. Emery is at present on his holidays. He will be succeeded by Rev. Wm. Murphy.

Lord William Cecil asks—Can anything but the blindness of fanaticism explain the logic which says it is immoral to ask a Protestant to pay for Catholic teaching, but quite right to rate a Catholic to pay for Protestant teaching?

It is believed that at the next Consistory Father Thomas Esser, the eminent Dominican scholar and formerly a Professor at Maynooth, will probably be created a Cardinal, in succession to Cardinal Pierotti, who also belonged to the Dominican Order.

General pleasure will be felt in the announcement from Guelph to the effect that His Lordship Bishop Dowling, though still confined to St. Joseph's Hospital, is getting along famously and showing satisfactory indications of rapid recovery. The Bishop on Sunday last gave the benediction of the Blessed Sacrament.

The Centennial of Lord Nelson has been celebrated with pretty general enthusiasm throughout the British Empire. Nelson as a sailor and a conqueror is the unexceptionable darling of patriotic spirits, like Wolfe in the military page of Britain's history. And it would be an everlasting pity should the too zealous patriotism of a certain modern school of imperialists place a party badge on the hero of Trafalgar. But there is little doubt that the centennial celebration has been exploited in some places in the interests of ambitious politicians who style themselves Imperialists, but upon whom the popular epithet of jingoes is not undeservedly bestowed.

St. Basil's Literary and Athletic Association

St. Basil's Literary and Athletic Association held their first meeting of the season of 1905-06 on Monday evening, the 23rd inst. The programme of the evening was an address by Mr. D. A. Carey, President of St. Mary's Literary and Athletic Association. Mr. E. V. O'Sullivan was chosen as chairman and David A. Balfour as Secretary, Prentemps. Nominations for the election of officers were held. Rev. Father V. Kelly was unanimously chosen as Chancellor. The election of the other officers will be held on Monday evening, the 30th inst.

The subject of Mr. Carey's very interesting and instructive address was on Catholic literary and Athletic Associations in general, in which he called attention to the great work that is being done in the present and that will be done in the future by Associations of this kind. He also spoke of the great need of Catholic Associations.

Mr. Carey gave the members a short history of St. Mary's Literary and Athletic Association. Of the difficulties they had to contend with in forming this Club, how these difficulties were overcome, and the success that has been attained by the diligent work and perseverance of the members of this Association. He also said that what St. Mary's had done so also could St. Basil's do, if St. Mary's had worked for what they have he felt sure that St. Basil's would work for a like result, if St. Mary's had done good and was doing good, so also would St. Basil's do good, and if St. Mary's had become a great club so also would St. Basil's become a great Club. He said that St. Mary's would not be jealous to think that St. Basil's had as fine an association as their own, but that they would rejoice to think that there was another great Catholic Association in the City of Toronto, and that they would work as one in doing good.

A vote of thanks was tendered to Mr. Carey to which he suitably replied.

There will be a public meeting of St. Basil's Literary and Athletic Association on the 6th of November. "All are invited." An address will be given by Controller Ward. The new President of the Association will also give an inaugural address. There will also be two or three other items on the programme.

First Graduate of St. Michael's Hospital to Die

On Wednesday, 18th inst., there occurred in New York city the death of Mrs. J. B. Murphy, formerly Miss Frances Hughes. She was a daughter of Mr. Patrick Hughes, who died in St. Michael's Hospital shortly after his arrival in Toronto from Dublin, Ireland. Miss Frances, being left an orphan, took a course in St. Michael's Hospital and graduated as nurse in 1899. After following her chosen profession privately for some two years, she went to New York and took a post-graduate course in Memorial Hospital. She was of noble character, pleasing disposition and very successful as a nurse. On Sept. 21, 1904, she was married to Mr. J. B. Murphy of the American Assurance Co., New York, whose parents live at 420 Sackville street, this city. Shortly after their marriage Mrs. Murphy unfortunately had a serious fall from the effects of which she never fully recovered.

Yesterday morning a requiem high mass was sung in the chapel of St. Michael's Hospital by Rev. H. Murray, the chaplain. The graduates of St. Michael's and many other friends attended. This is the first case of death among the graduates of St. Michael's Hospital. The body was interred in New York. R.T.P.

D'YOUVILLE READING CIRCLE

At the fortnightly meeting of the d'Youville Reading Circle, a condensed note of His Excellency Mgr. Sbarretti's address, at the yearly reception of the 15th inst., was made by the chairman.

The study of the career and work of Don Miguel Cervantes was begun. In a few introductory remarks it was shown that Cervantes takes his place with Homer, Dante and Shakespeare. Cervantes sums up all Spain, as Dante does Italy, though it would be rather venturesome to indicate the exact place of his burial to-day.

Cervantes is not so much a dominating genius of his country as an impersonation of its nature, its humor, temperament, wisdom, folly, genial homely wit and high-down sentiment.

His character may be summed up in the following adjectives: Brave, laborious, restless, poor, lowly, Capitan gentleman, with the accent of the gentle.

Unlike Dante, he has no call to Heaven or Hell, in order to find his way on earth. But finds all he needs for his expression in the quiet rural ways, little inns and villages. Country company at fairs and weddings is enough for him.

The two tranquil figures set up against this background, Don Quixote and Sancho Panza have lost nothing in the three centuries since their creation.

The members were urged to read Frederick Ozanam's delightful little book, "The Land of the Cid," and Lockhart's "Notes on Don Quixote." The great subject selected for the year's study, "The History of Education," was preface by some comparative notes on our latest methods, and the earliest, special attention being given to the Egyptians who, seven thousand years ago, were enjoying their Augustan Age in art and science and possessed certain knowledge to which we are yet strangers. When we shall have found out the secret of the Sphinx perhaps we can better give the true note to the Egyptians.

Suffice to say, that the only thing we are sure of after all the researches of our Egyptians, is that this mysterious people had a genius wholly alien to our own; they seemed to have based their teaching on the maxim that "Life is brief; after death is the true life; be ready." Thus the cradle of civilization was a tomb.

The oldest book in the world (3580 B.C.) will be commented upon next meeting. It is at present the property of the French. It comes to us from Thebes. Old as it is, it seems to belong to an advanced period of society when education was systematic and books of instruction were employed.

Some fine carbon prints of Egyptian art were shown during the evening.

The contemporary review notes were confined to Kate Douglas Wiggin's books. A clever critique of "Rose of the River," was presented by Miss Edith Marshall. Some of the October magazines were criticised and commended.

A. McC.

October 18, 1905.

RE-OPENING ST. MICHAEL'S CHURCH

(Continued from page 1.)

sent church are much more shapely and comfortable than the ones burned last winter. Speaking to the writer, Rev. Father Twomey had nothing but words of praise for all the craftsmen who helped to rebuild St. Michael's, but he was especially enthusiastic in regard to Mr. Mat. Boyd, who constructed the splendid matched ceiling, and Mr. John Truist, who had charge of the plastering. Messrs. Quinlan & Robertson were the efficient contractors of the new edifice which has been so quickly built up by their skill and enterprise. The sub-contractors were Woodwork, Mr. Geo. Walton; slating, Mr. Joshua Lang; plastering, Mr. John Truist; lighting and heating, Mr. McPherson of Peterboro.

The cost of rebuilding St. Michael's, so far, has been fully \$40,000, and Rev. Father Twomey estimates that it will take fully \$10,000 more to finish it.

YESTERDAY MORNING'S SERVICES.

The regular 8 o'clock service was held, and at 10.10 the ceremony of blessing and dedicating the church took place. A procession came from the Presbytery, consisting of the altar boys and visiting ecclesiastics, with His Grace the Archbishop, in full canonicals, bringing up the rear. The procession halted and formed before the front door of the church, where the ceremony of blessing the church began. Then, in majestic fashion, made a circle of the sacred edifice, prayers being chanted all the time. On arriving back at the front door there was another short service, and then the doors were opened and the procession of ecclesiastics passed in. The ceremony continued inside, but it was some time before the congregation was admitted. It was nearly 11 when the morning service began, which consisted of Pontifical High Mass, sung by His Grace Archbishop Gauthier. It was a solemn and impressive scene. A canopy had been erected at the left of the altar, in which His Grace sat when he was not officiating in front of the altar. The choir was in fine strength, being assisted by an orchestra composed of Mr. E. O'Rourke, violin; Mr. R. Blain, cornet; and Mr. J. Weese, bass viol. Miss Agnes St. Charles was organist. Millard's High Mass was sung. The soloists were Mrs. James Grant, Miss Van Norman, Miss Deboe, Miss Kate Bowden, Miss McIninch, Mr. McIninch, Mr. Peppin and Mr. Jack Hayes. A quartette "Veni Creator," during the offertory was finely sung by Mrs. Grant, Miss McIninch, Mr. McIninch and Mr. Peppin.

The musical portion of the service was under the direction of Mrs. Jas. Grant, and certainly reflected much credit on that talented lady.

At the conclusion of the High Mass a sermon was preached by Rev. Father Callaghan, parish priest of St. Patrick's Church, Montreal. His text was as follows:

"This is no other than the House of God, and this is the gate of Heaven."—Gen. xxviii, 17.

"I might," said the Rev. gentleman, "begin my discourse by stating

in all honesty that I do glory in the Dominion to which you and I belong. I should like to see the other country where everything is doing better or promising to do better than in our own. Most assuredly we are privileged in being under the Dominion flag. I am not wholly unacquainted with your city, and may it not be considered a credit to the Dominion of Canada? No city in all our provinces could be mentioned where the inhabitants are entitled to a higher grade of distinction than in this city of Belleville, where a more elevated tone of social respectability, intellectual refinement or commercial prosperity prevails, where all ranks, all nationalities and creeds blend in sweeter harmony; where a superior spirit in the line of sincere Christianity is felt and manifested. Your old church is no more. I do not blame you for missing it. You could not but miss a church where for many years you worshipped with such edification, where so frequently figured parents who, when dying, if they did not bequeath you the wealth of the world, which is pursued with such feverish anxiety, particularly in our days, at least enriched you by the influence of their example, by the invaluable legacy of principle, virtue and honor, where gathered relatives, friends and neighbors who have disappeared from the busy scenes of this life and gone to reap beyond the tomb the reward due to their merit; where, a few years ago, I assisted at the Golden Jubilee of your recent pastor, a priest whose name is emblazoned in undying characters in the annals of this diocese, whose memory will long remain fresh in your minds and dear to your hearts, whose record is a most glowing tribute to the Sogarth Aroon, whose chief ambition was always to preserve intact the traditions of our national apostle and foster the tenderest and liveliest affection for the land which cradled our ancestors—the peerless little green isle nestling on the crest of the blue Atlantic wave. The old church was a thing of the past. Let not the thought of losing it sadden you. Rejoice in having it substituted by the magnificent new church to which you have flocked in such an imposing manner. Justly may you rejoice in having such a church, and earnestly should you thank God for seeing this day—the great day of its dedication. I have been invited to address you on this solemn occasion. I could not decline the invitation. I was glad to have the opportunity of meeting so many confreres, who have a most enviable standing in the community by reason of their zeal, exceptional learning and piety. How could I refuse a favor solicited by your pastor? As priests we are brothers. The priests whom you have always held in proverbial respect and confidence, who have always trusted you with their lives and reputation, constitute upon earth the noblest type of brotherhood and the concrete ideal of fraternity. The priest is in heart and mind devoted to your welfare. All his energies are at your disposal. He cannot be happy unless he knows you are happy. True happiness, temporal and eternal, is the alpha and omega of his career. Your Archbishop expressed a wish that I would appear to-day in this pulpit. I have always looked upon his wish as a command which I should not disobey. What intense lustre he reflects upon the Canadian Hierarchy by his saintliness, by his paternal goodness and consummate tact. His administration has been nothing less than a continuous stream of celestial benediction. He is deeply esteemed by all his clergy and fondly cherished by all the laity under his jurisdiction. The Rev. gentleman then went on to expound the doctrines of the Roman Catholic faith, urging his hearers to regularly attend mass and the confessional. "Come to mass," he said, "come, come, come all. It is an exhaustless treasury for all kinds of persons." In urging his hearers to go to confession, the preacher said the power of forgiveness of sins was exercised by our Lord, and He could and did communicate it to all ministers of His religion. What He said to His apostles He intended for all those who were to succeed them and perpetuate His mission of mercy. They must listen reverently and earnestly to the voice of their priest in the pulpit. "The pulpit is the cradle of divine truth. Never will you run the risk of doubting anything that may be preached, and always will you enjoy a serenity and peace of mind which nothing can disturb." In conclusion Father Callaghan said: "I would not wound the modesty of Father Twomey by attempting to describe all that he has accomplished. The results which he has already achieved speak louder, a thousand times louder, than any words. You appreciate them, and I congratulate you on appreciating them. You have the keenest recollection of the burdens which he volunteered to carry upon his shoulders under the auspices of His Grace the Archbishop. Stand loyally by his side in promoting whatever his zeal may inspire him to undertake. May he be given to see the day when St. Michael's Church will be consecrated, and may he be spared many years in which to preside over the destinies of this parish. Follow his counsels. His duty, and his duty alone, will always dictate the best course you should pursue. Life is a battle, and the greatest of all battles—a battle upon which depend the issues of an eternity. Bravely fight this battle, and may you be justified in your last moments in repeating with the Apostle of the Gentiles—the most illustrious of all warriors: 'I have fought a good fight, I have kept the faith; for the rest there is laid up for me a crown of justice which the Lord, the just God, will render to me at that day.'

THE EVENING SERVICE.

There was, in spite of the rain, a large congregation present at the evening service. The regular evening vespers were sung, with solo, "O Salutaris" by Rev. Father Macdonald of Kingston, and the choir gave an excellent account of itself. The effect, when the electric lights were

suddenly switched on the altar, was magnificent. The Archbishop's canopy was encircled by a circle of red electric globes, while at the top was a cross, also in red globes. The effect was rich and unique. The sermon was preached by Rev. Dr. Salmon of Kingston, and was most scholarly effort, being full of lofty thoughts and eloquent diction. His text was the first verse of the 121st Psalm.

"I rejoice when they said unto me, we will go into the house of the Lord."

He could not, the preacher said, gaze on the assemblage before him without a quickening of the heart. The congregation had come from their homes with a sense of joy to take part in this evening's ceremony. This was a day of joy and consolation to them, for this day God had solemnly accepted this church, which they had raised in honor of His holy name and of their patron saint St. Michael. This day would be to them a green spot in the desert. Their splendid priest, too, had great reason to rejoice, for with the blessing of the Archbishop he had caused this grand church to be rebuilt. Who but the Sogarth Aroon himself could tell the heavenly joy which passed through his noble heart (Continued on page 5.)

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