

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## MATTERS OF MOMENT

### The Feast of Labor—Catholic Press Association—Lord Halifax and "Union With Rome."

His Grace, Archbishop Bruchesi, Metropolitan of Montreal, has just celebrated the thirteenth anniversary of his accession to the episcopate. Always an interesting figure in the arena of Canada's Catholicity, the Archbishop looms up larger even than ordinarily at the present moment for several reasons, one being that at the coming Eucharistic Congress he will represent the Canadian hierarchy, and will be, so it is reported, the only Canadian Prelate present. Another cause for prominence is his interest in the cause of labor, which this year has assumed new and increased proportions. In connection with the annual Labor Day, His Grace four years ago established throughout his diocese a religious feast on the Sunday preceding the first Monday in September. Since then it has become the custom for the French-speaking workmen to gather at the great Church of Notre Dame, where impressive ceremonies take place, Mass and addresses suitable to the time and conditions being always included. On these occasions it is reported that 14,000 have gathered annually at the Cathedral, while a contingent of 3,000 others assembled in St. Patrick's. His Grace has always been himself a conspicuous figure on these occasions.

This year an extension has been made to the religious observance of the Feast of Labor and on the Sunday succeeding the civic observance, the working women of the entire city will gather in the afternoon at Notre Dame, when a special address followed by dedication to the Sacred Heart and Benediction of the Blessed Sacrament will be given. The idea of emphasizing the connection between religion and labor is a beautiful one, and something that must appeal to the best of humanity everywhere. It is the lot of the majority to labor, and to dignify this lot by enveloping it in a Christian atmosphere is certainly the better part of wisdom. Labor is prayer, but only under certain conditions, and that all who work should satisfy those conditions is the motive that actuates the Archbishop of Montreal in his active connection with the movement.

In a pastoral read in the churches as a preparation to the events of Labor week, the Archbishop says: "It is wise and fitting that our Christian workmen when the day of parades and rejoicing arrives, should bend a knee before the Altar of God who became the son of the Carpenter of Nazareth from whom springs all power, all strength, all activity and all true success. In a few days, the first Monday of September, you will celebrate Labor Day. Ask the Church to bless it, and God to shower on it, the most precious of His graces. May Christ be invited to this feast as every day you invite him to your work in your morning prayers. Great then will be the throngs at Notre Dame church and St. Patrick's on Sunday night, September 6th. So speaks His Grace reminding his hearers of the consoling truth that our Lord Himself was once a workman, as they, and that to pay Him allegiance as their God and Model, is the only way of making good the words 'work is prayer.'"

Something which ought to prove helpful to the Catholic Press of the Continent originated at a late meeting in Cincinnati, when an association of editors and business managers was formed and arrangements made for a general meeting of all interested to take place in Buffalo, on Saturday, September 12th. At the Cincinnati meeting the session lasted nearly the entire day and the election of officers resulted in Dr. Thos. P. Hart of the Catholic Telegraph of Cincinnati being elected president; Mr. Thos. Hughes of the Michigan Catholic of Detroit, chairman of the board of directors; Mr. W. A. King of the Catholic Union and Times, Buffalo, treasurer, and Mr. J. F. Byrnes of the Columbian and Western Catholic of Chicago, secretary. The board of directors is as follows: Dr. Thos. P. Hart of Cincinnati, Mr. W. A. King of Buffalo, Mr. Samuel Byrne of the Pittsburgh Observer, Pittsburgh; Mr. Thomas Hughes, Detroit, and Mr. John P. Byrnes of Chicago. The Society is to be known as the American Catholic Press Association, and the objects are practical and such as will commend themselves to all interested, whether as readers, writers or those who have business interests at heart. They are to promote the educational, literary, news and business interests of the papers concerned and to establish a closer fraternity among Catholic editors of the United States.

Here is another instance of the progressiveness of those in whose hands the knowledge and ideas that find their way into millions of Catholic homes, largely lie. In face of the activity everywhere apparent almost to aggressiveness in the United States, and none the less surely though more quietly in Canada that development in the matter of Catholic education is ahead of the times, there are yet some who permit themselves to publish the greatest absurdities and untruths against the Church in matters respecting education, and worse still, there must be thousands who read the falsehoods and believe them and as a result misconception and misunderstanding are disseminated and the consequences of vicious publication run riot.

In the last issue of The Sentinel we have the following information re-

garding what Catholics may or may not read. It tells us that as a consequence of "new rules, which a good Catholic must observe in choosing his reading matter," that away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper, your Tennyson and your Scott! They were all heretics. Macaulay must not be read, nor Hallam, nor Froude, nor Carlyle. The good Catholic must not drink the pure delight of Goldsmith's "Deserted Village" nor must he ever hang enraptured over "The Grecian Urn" of Keats' nor must his eye grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Dickens, and Charles Reade, never laugh with Thackeray nor sigh with Hood; never soar with Shelly, dream with Coleridge, nor view the gems of Walter Savage Landor. All the golden fruits of genius, choicest apples of literature's gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of genius in the minds of those wonderfully gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance. This is a specimen of the untruth and altogether misleading pabulum which certain papers dish up by the page to their readers. We are quite aware that no good will be effected by noticing such, because the writers and publishers for the most part are quite aware of the vicious role they are playing. We are, however, often sorry for the gullible ones who accept as truth everything that appears in print.

The matter of joining the Catholic Church, or as they express it, of "Union with Rome," is again agitating certain circles in the Anglican sects, and a letter from that prominent member, Lord Halifax, published in the Living Church, gives some idea of how the matter seems from their point of view. A paragraph from this letter quoted in the Toronto World of the 24th inst, says: "The difficulties in the way of reunion are enormous and from a human point of view, almost insurmountable. Of course there is no real difficulty as to the questions of discipline. The point is, can such explanations be given of 'voted matters of doctrine as may cause reunion possible without either side being asked to assent to contradiction of what has been authoritatively taught? It seems to me, such explanations are possible and that many of our differences are really due to misunderstandings." The despatch adds that this letter was sent to a certain pastor in Milwaukee, consultant of the Milwaukee Archdiocese, and that both favor Church Union. Lord Halifax, who is president of the English Church Union, has long been before the public in a search for something that would satisfy him as a Church, and his efforts for what he terms "union" have been continuous and persistent. Since as he and numberless others evidently are, they yet miss one point, and until light comes to them with regard to it, they are not likely to make much headway. As the letter quoted states, the matter of discipline might easily be adjusted, but when it comes to points of doctrine—well things are then different.

When Lord Halifax in his letter says "the point is, can such explanations be given of disputed matters of doctrine as may make reunion possible without either side being asked to assent to contradiction of what has been authoritatively taught?" and those who think with him, forget what in the matter of doctrine the Church and they have no dispute. The Church declares such a thing to be true or untrue, thus eliminating all room for argument and the authority with which she speaks, also precludes any opening for doubt. As to the Church assenting to contradictions of what has been authoritatively taught, that is absurd should be the loadstone drawing the doubters to safe anchorage within her secure harbor. If the Church could modify or change her doctrine in the slightest, even to gain many adherents to her cause, then would her integrity be lost and her standing as the infallible mouthpiece of her Divine Founder be altogether destroyed. It is this adamant nature of her armament that proves her mission. Subject to changes in discipline, the Church may be and is, but in matters of doctrine she was, is, and shall be to the end of time, the sole integral, unchangeable, authoritative and infallible representative of the teachings of Christianity. To seek to change this in any way is presumption. Were it possible for the Church to try to meet those who would effect a change then would there be sufficient proof that her mission was not what she claims it to be, that is of infallible and divine origin.

One puzzling thing about such earnest souls as Lord Halifax and his fellow-thinkers is the stubborn manner with which they seek to bring about a compromise. What is the motive prompting their tentative policy? If, as they say, they are really sincere in their theory that the differences existing between the Church and their belief are merely misunderstandings, let them come over in the receptive spirit necessary and all will become clear. There is nothing obscure to the Church in what she believes and teaches. Her part in the transaction would simply be to enlighten those who would come to her seeing as through a glass darkly. To remove those glasses would be as the duty of the loving mother who at the doctor's command removes the bandages from the orbs of the child just restored to sight. Her duty she is prepared to perform at any moment, and to perform it willingly and lovingly, but she must be under no restrictions from those who place themselves voluntarily in her hands.

## APOSTOLIC FINDINGS

### The Roman Curia—Special Law for Contentious Matter—Sacred Roman Rota—Apostolic Signatura.



#### TITLE I. THE SACRED ROMAN ROTA CHAPTER I. On the Constitution of the Sacred Roman Rota.

(Continued from last week.)

5. One of the notaries of the tribunal will be present to take notes according to legal norms on the main points discussed, admitted and decided.

6. Whoever gives offence in the discussion or does not observe the reverence and obedience due the tribunal forfeits the right to speak again, and if the defender is the procurator or lawyer, he can be punished according to the gravity of his offence even with suspension or privation of his office.

#### CANON 31.

1. On the day assigned for the trial the Auditors must assemble in consultation for the secret discussion of the case.

2. Each one will bring his conclusions in writing or his decision, with short proofs *tam in facto quam in iure*. However, it is always allowed to the Auditors in the course of the discussion to change their conclusions if they deem it just and necessary. Each Auditor must deposit his conclusions in the acts of the case for his memory; there, however, they will be kept secret.

3. That finally will be the decision in which two at least of the Auditors thoroughly agree, or the absolute majority of those present, if the tribunal should consist of more than three Auditors.

4. If the judges are unable or unwilling to come to a decision on the first discussion of the case, they can defer their judgment to the next session of the same group, which cannot be postponed more than a week unless the vacations of the tribunal intervene.

#### CANON 32.

1. When the case is concluded by the Auditors, the Proposer will inscribe the dispositive part of the decision that is the answers to the contentions on the bundle of acts; these can be shown to the parties concerned by the notary of the tribunal, unless the tribunal shall decide to keep the solution secret until the promulgation of the formal sentence.

2. This must be accomplished within ten or at most thirty days in more involved cases; it is to be written by the Proposer of the case or one of the Auditors, to whom this duty was entrusted in the secret discussion.

3. The same is to be written in Latin and must contain, under penalty of being null and void, the reasons *tam in facto quam in iure*.

4. It will be signed by the President of the group and the other Auditors, together with one of the notaries of the Sacred Rota.

#### CANON 33.

1. If the rotal decision is confirmatory of another decision, either of the Rota, or of another tribunal, the case is considered settled and no appeal is admitted unless on the grounds of nullity, or on petition to bring the case to its first condition before the supreme tribunal of the Apostolic Signatura.

2. If the second decision is not in conformity to the first, an appeal is admitted from the rotal decision given by one group to the next succeeding group according to Canon 12, within ten days from the declaration of the decision, following the rule of common law.

#### CANON 34.

1. If the plaintiff after the case has been introduced desires to retract the instance or the suit or the acts of the case, he can always do so, but the retraction must be absolute and by no means conditional, signed with the day and date by himself or his procurator by his special mandate, accepted, or at least not opposed by the other side and admitted by the judge.

2. The retracting party is held, however, in such instances for the consequences that follow from these retractions according to the ruling of common law.

#### THE APOSTOLIC SIGNATURA CHAPTER I. On the Constitution and Competence of the Apostolic Signatura.

#### CANON 35.

1. The supreme tribunal of the Apostolic Signatura consists of six Cardinals of the Holy Roman Church, chosen by the Supreme Pontiff, one of whom designated also by the Pope will act as the Prefect.

2. The Assistant or Secretary will be also assigned to it by the Pope, who according to the special rules of the Signatura and under the direction of the Prefect will care for all those details which are necessary for the preparation and hearing of the case at hand.

#### CANON 36.

1. Besides the Secretary there will also be in the Apostolic Signatura at least one notary to arrange the acts, to keep the archives and to aid the Secretary in those duties entrusted to him. There will also be a Custodian of the Chambers of the Signatura, the former a priest, the latter a layman.

2. Consultants will also be appointed by the Pope who can examine any question brought before them for a decision.

3. Whatever pertains to the appointment oath, obligation of secrecy and discipline of the assistants of the Sacred Rota, these are to be observed, in proportion, for the assistants of the Signatura.

#### CANON 37.

The supreme tribunal of the Apostolic Signatura judges the following cases as proper and special to itself:

1. The exception of suspicion against an Auditor of which he is accused.

2. The violation of secrecy or damages caused by the Auditors of a null and void or unjust according to Canon 9.

3. The complaint of nullity of the rotal decision.

4. The petition of restitution to the former condition of the case from the rotal decision which is already passed into judgment.

#### CANON 38.

On the method of procedure on the Apostolic Signatura.

#### CANON 39.

To petition a restitution of the case to its former condition or to introduce a judgment of nullity against a rotal decision, three months are allowed from the finding of the document or the knowledge of reason for which appeal to these remedies can be had.

#### CANON 39.

1. The petition to the Signatura to restore the case to its former condition does not suspend the execution of the decision.

2. Nevertheless by an incidental decision the Signatura can at the instance of the petitioning side order the restraining of its execution or oblige the victorious party to take appropriate caution for the restitution of the case to its former condition.

#### CANON 40.

1. The petition by which the case is introduced must be delivered to the Secretary of the Apostolic Signatura.

2. The Cardinal Prefect, together with the Secretary, when the instance is received, must examine whether it has judicial foundation or not; if this is wanting, the instance is immediately rejected; if it has foundation he is obliged to admit it.

#### CANON 41.

1. In criminal cases about which in Number 2 of Canon 37, those rules for the process are to be observed which are defined by canon law for criminal cases.

2. In other cases about which in Numbers 1, 3 and 4 of Canon 37, the Signatura can proceed by examining the truth of the case, always summoning, however, the opposed party or determining a suitable peremptory time to the parties to bring forward their rights.

3. And in the first of the above mentioned cases for trial the Apostolic Signatura defines in an unappealable decision whether or not there are grounds for the accusation of the Auditor. This done, it sends its decision to the Sacred Rota, in order that it may proceed according to the ordinary rules, admitting in his group the Auditor against whom the exception was raised or rejecting him, according to the decision of the Signatura.

In the third case it judges only whether the rotal decision is void and whether there are grounds for the annulment.

In the fourth case the Apostolic Signatura in an unappealable decision determines whether or not there are grounds for bringing the case to its former condition, and this admitted, it sends the case to the Sacred Rota, that in the presence of the entire body it may rightly try it.

#### CANON 42.

The Cardinal Prefect and likewise the tribunal of the Signatura can summon, if they deem it expedient, the Promoter of justice and the Defensor vinculi and exact a decision from them or even demand that they explain the reasons of the rotal acts which are attached.

#### CANON 43.

For any other matters which are necessary for the undertaking of the trial and are not provided for in the preceding canons, the rules established for the Sacred Rota properly applied, and then the statutes of common law should be observed.

#### TITLE III.

On the advocates appearing before the Sacred Rota and the Apostolic Signatura.

#### CANON 44.

1. The proper and natural lawyers of the Sacred Rota and Apostolic Signatura are the consistorial advocates.

2. Others, however, whether priests or laymen, are admitted who are doctors of canon law, and after an experience of three years, either as assistants to one of the Auditors or to anyone of the rotal advocates, have been declared fit for the office by the Rotal College in an examination held before the same, and who have received a diploma, signed by the dean of the Sacred Rota and one of the notaries and taken the oath before the Rotal College to fulfil conscientiously their office.

(Concluded on page 7.)

## SUBJECT OF THE HOUR

### Movement for the Betterment of Italians—Rev. Prof. Pisani Interviewed by "Catholic Register."

We have with us at this moment in Toronto an interesting personality in Rev. Prof. D. Pietro Pisani of Vercelli, in Northern Italy, who during a three months' visit to Canada and the United States, is doing strenuous things with a view to the general betterment of the conditions awaiting the immigration of his countrymen, and to the disseminating of a larger understanding of their capabilities and worth to the country and people of which they now form a part. Father Pisani, though young, has the experience of several years of labor in his self-appointed task, and sets about his purpose in the business-like way that leads to results. In Toronto his coming was opportune, for at the moment he arrived with authorization from the Apostolic Delegate at Ottawa, to inquire into conditions spiritual and temporal of the Italians here, Father Pisani met with every encouragement from His Grace, Archbishop McEvay, and the fullest co-operation from the Italians themselves. To understand the zeal with which the Rev. Father goes into his work, we need but mention the fact that after teaching Theology for nine months in the year, which is the office appointed him by his superiors, he devotes his annual vacation to the object nearest his heart, that of improving the conditions consequent upon the exile of his countrymen to many parts of Europe and America. In pursuit of his plan he has at different times visited England, France, Germany, Denmark, Switzerland and now America. On leaving Toronto Father Pisani will go out to the West before returning to Italy.

#### SOME ILLUMINATING FACTS.

In an interview with the Catholic Register, Father Pisani gave some interesting information. The vastness of Italian immigration to America and Europe was the first thing that impressed one. It will also impress our readers when they learn that in 1906 and 1907 the immigration amounted to 800,000 and for ten years previous it had been a steady 600,000 annually. America gets the largest share, 400,000 coming in all and the city of New York itself getting a yearly increase of 300,000. It will thus be seen that the factor of Italian immigration is no unimportant one and is a force to be dealt with as to results. Italian immigration, it is claimed, is the largest in America.

It is sometimes said, remarked Father Pisani, that Italians immigrate for motives other than the true ones. The fact is, they are obliged to leave their own country for lack of sufficient employment, Italy being a most prolific nation and suffering no decrease in its 29,000,000 of people despite its yearly output of 800,000 and its daughters. There are at present 1,800,000 Italians in the United States, 500,000 of these being confined to Brooklyn and New York, Boston has 70,000, Chicago 300,000, and other cities in proportion. Though immigration is necessary and in many respects advantageous, it has its dangers also. These mostly arise from the tendency to locate in large centres, where congested conditions of living have a deteriorating effect on those accustomed to the free and ambient air of Sunny Italy. Dangers also arise from the influence of anarchists and other demagogues who usually make their headquarters in crowded centres. These dangers are to be overcome by direct immigration to new colonies.

#### PEASANTRY AN AGRICULTURAL PEOPLE.

It may be accepted as a truth that those who immigrate either to other parts of Europe or to America are of the peasant class, and 90 per cent. of these, said Father Pisani, are more or less skilled in agricultural pursuits. Here, then, is where the usefulness of the Italian population should be apparent and of importance to Canada. The authorities both in Italy and America having regard to the native fitness of the people for occupying country areas, are endeavoring to persuade them to abandon the big cities and form colonies in fresh districts. Authorities everywhere testify to the good qualities of Italians as laborers on the railroad and kindred work, and it is felt that there industry and frugality applied to agricultural efforts would prove of the highest benefit and satisfaction to themselves and the country with which they would assimilate.

#### TORONTO'S ITALIANS.

The colony in Toronto was spoken of in eulogistic terms by Father Pisani. It is certainly the best I have visited, he said, both from my own observation and from information given me by the priests who accompanied me on my rounds amongst them. The Glionna family, who are noted and admired for their musical talents, were pointed to proudly with eighty immediate members from the grand-parents down, and counting one hundred and fifty if other branches are considered. The people, said Father Pisani, are naturally good; they keep their religion in their souls, and out of seventy families visited it was found that in four cases only were the children frequenters of any church or school other than that of their ancestors. Under instructions from His Grace Archbishop McEvay, special services for the Italians have been in progress during the past week. These were conducted by Rev. Father Gleasa of Fredonia, assisted by the local clergy.

On Sunday evening at St. George's Hall, Elm street, a great rally of the

Italians of the city was held, when Rev. Professor Pisani addressed his compatriots and many things of interest were determined upon. It was agreed unanimously that the building of a church was something to be seen to at once, and a motion of thanks to His Grace Archbishop McEvay for his initiative in the Italian interest was carried with great enthusiasm, as was also that of appreciation and thanks to the priests of the city who in the past had acted as chaplains for many years' service. In this connection special mention may be made of Rev. J. M. Cruise, Rev. J. P. Tracey, D.D., and the late Rev. Cyril Dodsworth, C.S.S.R., all of whom by their intimate knowledge of the language of Italy, have been able to serve the Italians well. Rev. John T. Kidd, D.D., secretary to Archbishop McEvay, is also much interested, his long residence in Rome having given him special knowledge of the situation. A tribute to Fathers Kidd and Cruise was given by Father Pisani, when he remarked: "I expected to practise English when I came here, but Father Cruise and Father Kidd speak Italian so well that I get no opportunity." Father Pisani is the guest of Father Cruise on Sherbourne street, and of course he has necessarily a good deal of intercourse with Father Kidd also. Toronto has a representative of the Institute of Agriculture, Arts and Products, which will shortly give an exhibition in which the King of Italy is much interested. The exhibition will be for the purpose of showing, the resources and possibilities of the country. Prof. Sacco is the director of the Canadian Immigrants' Office for Italians in Toronto.

#### THE COLONY OF FREDONIA.

Fredonia, a colony of Italians near Buffalo, was spoken of enthusiastically by Father Pisani. The colonists are composed of fifty families, two thousand souls in all. They are from Sicily and are of the best. They are mostly employed in tilling the ground, their skill as cultivators of the vine being proven by the fact that before their coming grape-growing was but a very poor venture. Now it has increased three times in value. The Fredonia "reserving company gives employers and has become a noted industry. The people have and own comfortable homes and in addition in many instances possess a horse and carriage and other luxuries.

#### MNGRS. SEALABRINI AND BONANELLI.

Fifteen years ago Mng. Sealabrini, Bishop of Piacenza, established a society whose work it would be to assist Italians in their immigration to the United States. Now there are engaged in the enterprise about sixty priests, distributed throughout New York, Detroit, Boston and other centres. The order so formed is known as that of St. Carolus Borromeus. Ten years ago Mng. Bonanelli, Bishop of Cremona, founded a similar society, having as its object the assistance of immigration to Europe and the East. As a result, churches, schools, libraries, hospitals and asylums, follow everywhere in the track of the Italian settler.

#### SIR WILFRID LAURIER APPROVES.

Before coming to Toronto, Father Pisani was granted an interview with Sir Wilfrid Laurier, who received him with every kindness and before whom he unfolded his plans for a large colonization in the West—Saskatchewan, Alberta and neighboring districts. The Premier gave the matter the encouragement of his approval and would like to experience the realization of colonies on the now waste lands of the West.

#### ARCHBISHOP IRELAND'S INTEREST.

Speaking of Archbishop Bonanelli, Father Pisani compared him to America's great western prelate, Archbishop Ireland. He has the same intellect, he said, pointing to his forehead and Archbishop Ireland is known throughout Italy for his interest in our people. It may be remembered that when the representative of the Catholic Register had the honor of an interview with His Grace of St. Paul during the New York Centenary, he spoke even then of the Italians of Toronto, and hoped they might soon have a priest who was one of their countrymen. This wish will soon be realized, His Grace, Archbishop McEvay, realizing the necessity of having a resident Italian priest at once. The church will probably follow immediately. Father Pisani will visit the Archbishop of St. Paul en route to Winnipeg.

#### HAMILTON NEWS

Centre Island, Toronto, was the destination of a happy party which left the city on the Turbina Wednesday morning, 19th. It was composed of the sanctuary boys of St. Patrick's Church and their guests. Rev. Father Coty was in charge, and Rev. Father Walsh, ably assisted by St. Patrick's Rev. Father Brady, of St. Lawrence, Rev. Father Engelt of St. Ann's, with their respective sanctuary boys, parents and friends of not a few of the lads took in the trip. Messrs. Bird, Goodrow and others assisted at the games, which were keenly contested. An abundant supply of provisions was provided, and every one was delighted with the excursion. There is a sort of infection which prevails on such occasions. In this case it extended to the ladies, who were so lavish with their supply of "cream-comforts." A race was arranged for those ladies, which was intense merriment to all present. Space does not permit us giving the names of all the contestants, but we give those of the "prize" winners, viz., Mrs. John Smith, Mrs. J. M. Brown and Mrs. J. C. Bird.

.....The HOME CIRCLE

WHO LOVES THE TREES BEST?

Who loves the trees best? "I," said the Spring. "Their leaves so beautiful To them I bring."

Who loves the trees best? "I," Summer said. "I give them blossoms, White, yellow, red."

Who loves the trees best? "I," said Fall. "I give luscious fruits, Bright tints to all."

Who loves the trees best? "I love them best, Harsh Winter answered, "I give them rest."

HOW TO KEEP WELL WITHOUT EXPENSE.

First of all, there is the sensible use of the odd moments of the day. For example, I must wash all over when I get up; I must get out to my work in the city; I must get up from my chair after or at intervals during my work, I must go up-stairs. Here are the opportunities:

During the wash I can rub myself well all over my skin. Having used the warm water and soap and warm water again, I can dip my hands in cold water and then give my skin a capital friction with the palms of my hands. This will afford excellent exercise for the arms and shoulders, and when I stoop for the trunk muscles. It will clean me, will help to harden and invigorate me, and will make my hands and my whole body glow delightfully. It will need scarcely any extra time.

HOW TO USE PUMICE POWDER.

It is beyond question that cleansing with pumice is excellent, but once in six weeks is often enough, and then the utmost care must be exercised in the application. The powder should be the finest that can be bought. To apply it one requires a stick-like an orange wood manicure piece. At one end of this absorbent cotton should be twisted to form a pad. This is moistened with water and a little powder is sprinkled on. This is rubbed over each tooth, keeping the cotton quite wet to avoid scratching the enamel. Any risk of pushing the gums back during the cleansing must be avoided. After all the surface and edges have been rubbed with the powdered pumice, the mouth should be thoroughly rinsed more than once to remove each particle. Not until the last has been ejected should a brush be used, for stiff bristles could make the smallest grain give a severe scratch, the more serious because its presence would not be known. It is for this reason that powders containing pumice should rarely, and better, never be used.

The most cooling of hot weather beverages is iced "Salada" Tea. It is most delicious.

A BRIGHT FACE.

Why do you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a glance at yourself in the mirror, and reform—that is, reshape your face into the lines of comfort and good cheer, which it ought to wear. Take an honest inventory of your troubles, and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them some one who has begun to doubt whether peace or joy exists at all. "A merry heart doth good like a medicine."

TRAVELING COMPANIONS.

An excellent test of a friend is the making of a journey in his company. Many who are most agreeable amid the little events of every day at home or in an accustomed round are unable to withstand the petty annoyances that come with travel—the deferred meals, early rising, loss of sleep, the minor discomforts we all have suffered. But none of these affects the temper of a favorite book. It is ready for your amusement, yet never resents being put aside. It has no choice as to your route and asks no more than a little corner of your traveling bag, or at a pinch, will go into a pocket as snugly as a pet squirrel. Indeed, of all traveling comrades, books are the most genial and the most gentle; not books of travel—they are for the home fireside—but tales that have for background the scenery you are looking upon or histories which deal with men and women who have dwelt and worked in the cities you are visiting.

TRUE MARRIAGES.

Marriage is not a union merely between two creatures—it is a union between two souls; and the intention of that bond is to perfect the nature of both, by supplementing their deficiencies with the force of contrast, giving to each sex those excellences in which it is naturally deficient, to the one, strength of character and firmness of moral will; to the other, sympathy, meekness, tenderness; and

GOOD HOUSEKEEPING PAYS.

No table is well catered when its administration is done in a hurried manner from the parlor or at desk. A woman can produce very much better results by going to market and selecting her vegetables, fruit and meat; she will spend no more money and yet have a far greater variety, even in a small town. A housekeeper may decide after breakfast what she will have for dinner, but when she goes into market she sees that very much better combinations are possible than those thought out hurriedly in her own home. To find that there is careful catering at home, and that dinner is an occasion that demands attention to the toilet that the evening at home would surely bring something to interest and entertain them, would mean moral reform with many wavering husbands and sons. Who does not know, who has not felt the moral reaction of an appetizing, attractive meal? Some day we will learn that food has moral qualities.

DARK DAYS.

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way, or even read God's promises. Those days which have a bright sunrise followed by sudden thunder-claps and bursts of unlooked for sorrows, are the ones which test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in the dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory.

FINDING ONE'S PLACE.

A very large part of the families of life are caused by getting round pegs in square holes; and let no one think that we can ever make these round pegs perfectly fit the square holes. Men try, but they fail, because this is not a mechanical matter; it is a divine order of fitness. There is a place for everyone in the world and its work. "Like a boat on the river," says Emerson, "every boy runs against obstacles on every side but one; on that side all obstruction is taken away, and he sweeps serenely over the deepening channel into an infinite sea."

PROOF LACKING.

"I should think Jane MacIntyre would leave school. None of the girls will have anything to do with her." "Why not?" asked Georgine's father. The remark had not been intended for his ears, but since he had heard it, there was no way out of answering the question. "She took some money out of Laura Wiltie's pocket. It was a fifty-cent piece." "Who saw her take it?" "Nobody. But she must have done it. She is the only girl in the school who is poor enough so that she'd ever think of stealing what didn't belong to her. And, besides, she was in the cloak room after the bell rang." "Georgine's father shook his head. "I'm afraid you wouldn't do to serve on a jury, my dear. It takes too little to convince you. A girl is poor, and so she would steal. She is alone in a room with money which can't be found, and so she has stolen. There is an old principle of law which has given satisfaction after being tested a great many centuries, and that is to treat an accused man as innocent till he is proven guilty. It would be worth your while to remember this."

HOT SPONGE CAKE.

Better even than strawberry short-cake in many persons' estimation, is fresh spongy cake just from the oven, broken into generous size pieces, to eat with berries and cream. The sponge cake should be the rich kind made with a generous quantity of eggs and plenty of sugar to insure a crisp, sugary crust on the top. An excellent rule calls for a cupful each of powdered sugar and flour, the grated rind and juice of half a lemon and five large eggs. Some persons use two cupfuls of sugar to make the cake richer. Separate the whites and yolks of the eggs and beat the yolks to a thick cream and the whites to a stiff dry froth. Then add the whites to the yolks bit by bit

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with small portions of flour and sugar, thoroughly incorporating each installment until all are blended in a frothy mixture. A little salt—about a saltspoonful—should go into the yolks of the eggs, by the way, when they are first beaten. In beating any light egg mixture the process of folding rather than of beating should be employed. Otherwise the lightness of whites of eggs will be destroyed, and the cake, which depends for its fluffiness upon the whites, will be heavy. Turn the cake mixture into an oblong and rather deep tin, and bake it about an hour. Cut the crust with the point of a sharp knife. Break it and serve hot. If the pan in which the cake is baked is shallow it will not require more than forty minutes for baking. A bread tin or a tin with a tube center may be used.

THE DULL CHILD.

There is usually one of a family of children who is slower to learn than the others, just as some develop physically less rapidly than others; and it is for these slow ones that we plead. These children are often allowed, by the negligence or ill-judgment of parents, to be made the butt or jests on the part of the other members of the family. This is wrong. Many times the slower children are sensitive to remarks on the subject, and are not only made miserable and unhappy by it, but their mental growth and development are retarded by the discouragement and a fear of asking questions that follow. Lives are embittered by the cruel jests of brothers and sisters far oftener than careless people imagine, and what is a natural peculiarity of a certain child's constitution is spoken of as if it were a fault or crime to be ashamed of or hidden. It is also well to remember that the seemingly dull boy of a family is often the one who makes the family name illustrious.

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The Lesson on Religious Peace

My reminiscences, writes Lady Ismay Crichton-Stuart in The New Ireland Review, are of Valenciennes, a corner of Southern France, amid surroundings of mountains, valley, and sea, which draw the mind to a realm of dreams, where it drifts with an indescribable sense of rest. The whole atmosphere suggests Peace—Peace in its most soothing form. Religious Peace. How strange and unaccountable the influence of certain spots of earth on the soul! The spirit of past ages seems to brood over them, with a suggestion of the infinite calm of that eternity into which those ages have passed.

It was thus, in the Frejus Cathedral, at Vespers. The building is chiefly Norman, very tall and dark. Inside the whole atmosphere breathes of the Middle Ages. There are beautiful old carved doors, at the outer entrance, and behind the altar the old monks' stalls are still intact; there is a duskiness about the whole interior and a sense of adoration. Vespers are beginning, the Canons come in, one by one quietly and reverently. Some move very slowly, white-haired old men, who have been through the strife of modern days in France. They file to their places as did their predecessors in ages gone by, lean against their stalls, and wait and pray. There is no hurry as in the life outside, nothing of its bustle and its tumult. There is a suggestion here of the infinitude of God, of that Being for whom Time is non-existent.

Soon the Bishop arrives, a white-haired and venerable man, with a deep look of saintliness. Vespers begin, followed by a procession of the Blessed Sacrament and Benediction. Coming out into the bright daylight, one felt a little dazed and wondered wherein lay the great sense of peace and security. Then came the realization that, through the centuries since the building of this temple, Mass had been celebrated and Vespers sung here, and surely there must be an abiding spirit of restfulness in such a Sanctuary of God. In the sunshine the glory of peace was still abroad. The sky was a perfect blue, the sun all golden, and the distant Alps Maritimes gleaming white and silver on their snowy slopes. It was all very still, and in the shadows and hollows, as always, chilly and a little sad. From the mountain tops to the valleys and the sea, the "Peace of God" reigned supreme.

Motoring through the Esterelles, by the wonderful red-soiled, twisting road, to Cannes, amid scenes of beauty beyond all powers of description, is an experience which makes a strange appeal to the soul. It impels one to sing of all that makes the joy of life—of beauty, of hope, of love. But yield to the impulse, and you will find that this is not enough to satisfy the longing that is excited. The mind understands

that only prayer can still the cravings of the spirit for expression. The "Magnificat" is the only hymn appropriate to the time and place. "My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour."

This is the Psalm of Joy which expresses the emotions of the moment. What is it that stirs the soul thus? Not necessarily a miracle for oneself surely? No. It is the touch of God on the human soul through His beautiful creations. Who has not felt that a lovely view, or lovely music, or a lovely picture, brings a longing that almost pains? A longing for what? Should not the great and glorious beauty before one satisfy the soul, not make it hunger for something greater? Assuredly it is the call of the Infinite to our mortal souls; the sure proof that nothing can satisfy the craving for the Great Beyond. Seeing something magnificent calls up a deep yearning for something more. What more can there be but God? The great and beautiful works of His hands are a sufficiently faint reflection of His Glory to make us long for Eternal life before His Throne. And one's heart pours forth the praises of His Majesty. "He is mighty in the mightiest, and His Wisdom endureth for ever."

The lesson of peace had grown from day to day, but yet the message was not complete. At sunset one evening came the completion. Above spread a sky, such as may be seen perhaps once, perhaps twice, in the span of life. The rim of the sun had disappeared in a glory of gold and pale green. The sky line seemed to shine with a radiant glory and above, banked up in folds, were flushed red clouds of crimson and fire. The marvellous colors changed ever and always as one looked. There were streaks of gold and green, and blotches of crimson, then a sheet of pure gold and crimson shadows and opal fringes to the purple hills that

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The Children's Page

BILL KELLY'S ILL LUCK. (Written for the Catholic Register by Peter J. Doherty.)

"How long have you had that boy of yours, Whits?" asked a friend of the senior partner of Whits, Stanford & Co., as the two enjoyed the fumes of a Havana in the private office.

"Four years," replied Mr. Whits. "He came to us when a lad of about thirteen."

"He is a very clever lad, I think," said the friend. "I would like to have him in my office. Would you let him go, Whits?"

"Would I let him go?" said Mr. Whits, with a smile. "The matter is in his own hands. He is doing well here, and I don't think he would care to leave us."

"He would be a very useful addition to my staff," said the other man. "I need a smart boy very much."

"Well, you may ask him," said Whits, "and if he wishes to go to you, I will not stop him, though I would hate to lose him. I tell you, Sims, that boy is worth his weight in gold. You will walk far before you meet his equal. But, if he wishes to go to you, I will not, as I said before, prevent him."

"Then," said Sims, "you don't mind if I offer the lad a place in my office?"

"I don't. But, by the way, I thought you had a clever boy in your office. What became of him? Did he leave you?"

"You mean Ned, do you?" said Sims, with a touch of sorrow in his tone. "Well, yes, he was a pretty clever boy, but he took ill and died a few months ago. If I still had poor Ned, I would not need another boy, for, like your lad, he was worth his weight in gold. Why are good, honest boys so hard to find?"

"I think you are right," concluded Sims with a serious look at his friend. Mr. Whits smiled and puffed vigorously at his cigar, then, as he threw the ashes from the tip of his cigar into the spittoon, he replied:

"Honest boys are not hard to find, Sims, but workers are. You see, while you will find scores of boys honest and truthful, you will find few capable of doing the work required of them. Some people attribute this lamentable fact to our present school system, with its cramming and its want of practicality. For my part I don't know who or what is really to blame, but I know that the graduates of our public schools, with their long-winded diplomas and their medals, seldom know enough to write a simple letter. You have often noticed this yourself, Sims, haven't you?"

"Yes," said the other man, "I have seen it too often. Just now I have a letter on file in my office which would certainly make you laugh were you to read it, and the young applicant professes to be a high school graduate."

Just here the men were interrupted by the entrance of a smart, handsome lad of about seventeen years.

"Why, Bill," said Mr. Whits, "you are just the person we want."

"Yes," said the boy, with a side glance and a smile at his employer. "Well, sir, I will be pleased to be of service to you."

"You see, Bill," said his boss, "Mr. Sims here wants a lad as second assistant bookkeeper, and he offers the position to you. What do you think, my boy?"

best wishes of all, to enter upon his new duties at the Sims' Clothing Co.

Bill Kelly took up his new duties with a light heart and happy in the contemplation of future promotion and more money. He was quickly climbing the ladder of success, not simply rung by rung, but by two or three rungs at a bound. Mr. Sims, the president of the company, was pleased beyond measure with the lad he had secured for his firm; and, in his own mind, he intended great things in the future for his young bookkeeper. Bill's parents were overjoyed at seeing their son making such rapid progress in his business career; and it was the great boast of Mrs. Kelly, when speaking to any of her neighbors, that her boy would some day be a partner of the Sims' firm. Some of the neighbors said she was "too stuck up." Perhaps she was, but who would blame her if she were? Every mother is, in a way, "stuck up," when she sees her boy doing well and giving promise of becoming a good, steady man. A mother who would not show pride, under such circumstances, would, I think, show a lack of interest in her boy's future welfare.

Bill went on in a happy mood, day after day, doing his work and minding nobody's business but his own. The poor lad, however, was to meet with trouble before long. In the office there were three other boys employed besides Bill, and two of these envied the young Catholic youth, whom they saw, to their great dismay, running so swiftly up the hill of success, and whom they knew to be the great favorite, not only of Mr. Sims, but of all the older hands in the place. These two lads were determined to bring Bill Kelly "down from his high horse," as they termed his good fortune, and in order to accomplish their purpose, they tried hard to get the third boy into their confidence.

"See, Walter," one of the rogues said to him, "you would be second assistant bookkeeper were it not for that Papist Kelly."

"Sure," said Walter, with a laugh, "and in like manner, I might be King of England were it not for Edward VII."

The two young scoundrels saw that, upon this particular occasion Walter was in no mood for business of their sort, and, being too wise to press their claims, for the time being, they laughed the thing off and began to speak on other and less serious topics. When a few days later they met Walter, they went further with their complaints.

"Did you hear, Walter," asked one of them, "that Bill Kelly is to go a step higher?"

"What is it now?" questioned Walter. "He is not to be manager, is he?"

"Not but he is to be first assistant bookkeeper, your place by right."

"That's nice," said Walter, with a smile, "I'm pleased to hear that, for you see, that puts me up a peg. They'll make me second assistant now."

"And you'll be under a Papist," said one of the rogues.

"Holy Moses!" ejaculated Walter. "What of that? A Papist is as good as any one else. Bill Kelly is a fair example of that fact."

"Do you mean to say, Walter, you don't mind being under a Papist?" asked the rogue again.

"Sure, I mean it," said Walter. "I always mean what I say. Papist, indeed! I wouldn't mind being under a Turk, if he were as good and as nice a boy as Bill Kelly."

"You don't seem to care much for your future, Walter, when you allow a Papist like Kelly to walk on you," said the other rogue, pretending to be very serious.

"Kelly is a gentleman," returned Walter, "and being such, he has no desire to walk on me nor on you. But, bear in mind, he added, with a cross look at the two rogues, "neither Papist nor Methodists will ever walk on this chicken. Not by a long chalk, if he knows it. Bill Kelly is a smarter and better boy than I, and therefore holds a higher place. Please never speak to me of this thing again. Good-bye." And turning on his heel, Walter walked away, leaving the two rogues to themselves.

SYNOPSIS OF CANADIAN HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency, on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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Walter, hidden in the darkness of a gateway, heard all they had to say. "Ah," he said to himself, "so you will ruin poor Bill because you are jealous of him? Well, my two friends, this chicken will keep an eye on both of you to-night. I will follow where you will lead."

Walter, true to his word, followed the two rogues that night, and he heard all they said and he saw all they did, though they were not in the least aware of it.

As Bill Kelly carried the keys of the office, he was obliged to get there a little before the others every morning, in order to open up. This morning Bill, with his usual bright face, and wearing his "dip" on the side of his head, met the head bookkeeper waiting for him at the door.

"I'm ahead of you, Bill, this morning," said the man, with a good-natured smile.

"Yes," said Bill, "I'm a little later than usual. I slept in this morning."

"I see," said the other, "were you on the booze last night?" and before Bill had time to reply, he added: "I guess not, old boy, eh? You are too wise for that, eh, Bill?"

"I hope," said Bill, with a serious look, "that, with God's help, I will never booze."

"You never will, Bill," said the bookkeeper. "You are too good a lad for that."

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circumstances are against poor Bill. He is the only one who has a key for the manager's office, and he knew the money was left there. Again, two boys of the office here say they saw Bill coming out of the building last night. Bill says he was not here. I hope the poor boy may be able to clear himself."

"I know something about that money. I was here last night," said Walter, quietly.

For a few moments the bookkeeper seemed stunned by the boy's words. However, recovering himself, he said quickly:

"Eh? What? Is Bill Kelly innocent? Speak, boy! Tell all you know!"

"I will," said Walter. "Please come with me to Mr. Sims' office." In a few minutes the bookkeeper and Walter were in the manager's office, face to face with Bill Kelly and his two false accusers.

One of the accusers was giving the manager his version of the story; and, while the bookkeeper went over to Bill's side, Walter by degrees and unnoticed, moved nearer and nearer to the speaker. Just as our young hero reached his side, the lying rascal said:

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TORONTO, AUG. 27TH, 1908.

NEARING THE ABYSS.

The people of France, or at least their most prominent statesmen and the press, are once more turning their wondering eyes to the contemplation of a state of affairs in that unfortunate country, which strikes terror into the hearts of all patriotic citizens, and rightly so, for a true patriot cannot but feel and look agape when he finds before him authentic official statistics which tell him that while all the nations around about are prosperous, and increasing in population and wealth, notwithstanding a constant tide of emigration which flows out from them to assist in building up other nations and countries, particularly in the New World, his own country, the one dearest to his heart, is being depopulated; and this process is going on while there is absolutely no emigration worth counting.

France is naturally a rich country. Its climate and soil give magnificent crops of every description, and the people, far from being extravagant, are so thrifty that every one, even of the peasantry, saves something out of his earnings.

In 1870 the war with Germany, which ended so disastrously to the country, decimating the population of its sturdiest young men, and leaving to be paid five million francs or a million dollars, within three years, as a war indemnity. Enterprise was, as a matter of course, suspended, while the war lasted, the fields were uncultivated or devastated, and even the ending of the war itself did not bring the end of the troubles to which the country was doomed, for there were internal dissensions which brought on the dreadful civil war of the Commune of Paris, which was the signal for uprisings against the new Government of the country in other localities which were its centres of commercial activity.

Notwithstanding these difficulties, the natural advantages of the country and the patriotism of the people enabled them to get rid of the incubus of the foreign military occupation much sooner than was expected, the war indemnity being paid off in an incredibly short time, so that the people were enabled once more to devote themselves to the arts of peace, and the restoration of prosperity.

But, alas! as one of our poets says:

"Ill fares the land, to hastening ills a prey, Where wealth accumulates, and men decay; Princes and Lords may flourish, or may fade— A breath can make them, as a breath has made— But a bold peasantry, their country's pride, When once destroyed can never be supplied."

And France is now in this deplorable situation. Forty years ago France was almost recognized as the dictating power of Europe, but today, "There is none so poor to do her reverence."

And wherein lies the cause for such a change? In 1866, when the population of France was 38,000,000, that of Great Britain was 30,000,000. Twenty years later, that is in 1886, France still had 38,000,000, while Great Britain had attained 36,000,000. In 1894 the population of Great Britain not only equalled, but passed, that of France, and in 1906, Great Britain reached the 42,000,000 mark, while France had only 39,000,000. Germany has also run far ahead in population, so that France is now regarded as decisively only a second-rate power in the European concert. But 1907 has been the fatal year! Down to this date, at least France was gaining somewhat by an actual increase. It was only in comparison with her neighbors that she was growing weaker. Between 1866 and 1886 came the terrible Franco-Prussian war, and with it two noble provinces were wrested from her and added to Germany. It was easy to account for her remaining stationary at so disastrous a period. Notwithstanding the facts of the case, the French Chauvinists hoped still that at some future moment the lost ground would be recovered, and even Alsace and Lorraine regained, but in 1907 came a more terrible blow than ever to French pride. In this year it was discovered by official statistics that while the number of births was 773,969, the deaths were 793,889, that is to say the excess of

deaths was 19,920. No wonder the nation took alarm at such a state of affairs, and asked the cause.

A governmental special commission was appointed recently to enquire into the matter, of which Senator Piot was chairman, and the remedy was proposed by him and unanimously adopted to the effect that an indirect premium be given to the parents of large families by reducing their taxes and imposing a heavier tax upon those who are childless, whether married persons or single.

We cannot imagine that such a law would seriously affect the situation, and it seems to us that it is only desperation that has suggested such a remedy.

The press of other nations, as for example of England, regard the facts as indicating that the French race is doomed to disappear, its actual decline having begun.

It is worth noting that the actual decline in population is coincident with the date when the government announced its intention to drive the priests from their homes, and to confiscate the churches. This intention was only partially carried out, but sufficient spoliation was perpetrated to show that it was the wish of the government to abolish the religion of Christ from the land. War to the hilt against Christianity was declared, and immediately the depopulation began.

This coincidence is not accidental.

"Thou shalt not kill; thou shalt not commit adultery; thou shalt not put asunder man and wife whom God hath joined together." These are the laws of God which the French Government has violated in its war upon religion, and it is reaping the consequences in the crop of child-murders, abortions, concubines, and divorces, caused directly by the encouragement it has given to irreligion. This is no imaginary picture for it has been shown that the areas which have sent infidels to the Chamber of Deputies are the localities where the depopulation is going on, as for example in the valleys of the Loire and the Garonne, while the La Vendee and Brittany, where the Catholic Church still holds sway, the population is on the increase almost at a normal rate.

Let the Government go on in its insanity and the evil will correct itself in the course of time. By mere natural increase, the Catholic population by remaining faithful, will once more become the majority of the nation, and religion will again assert itself throughout the country. But even this will leave the country for a long time in its inferior position among the nations.

THEY PRESERVED THE FAITH.

At the recent dinner given by the Catholic Union to Lord Lovat during his visit to Toronto, His Lordship in the course of his address referred to the tenacity with which the Catholic Highlanders in Canada had remained loyal through every vicissitude to the Faith brought by them from the land of their ancestors. I met those, said Lord Lovat, in and about Quebec of Highland descent whose native tongue and manners had been lost, who spoke only French, whose customs had changed and whose very name had been modified—who had little, in short, to associate them with the past, save and except, their religion, their Catholicity. This they had carried with them through every modification of fortune and time—their Faith was the one thing that proved imperishable. The experience of Lord Lovat is one more testimony to that already piled up to overflowing of the strength and vitality of the Catholicity of the Scottish Celt. The bringing forward of this additional proof awakens a process of comparison. Why is it that in Scotland and Ireland the Celt has retained the Faith untarnished, while in France for example, many thousands have lapsed and in numberless others the once fruiting seed is almost withered? It is to history that we must turn for the solution, and this points to persecution as the lever about which through the centuries the forces have worked for the preservation of that which to the believing mind is the "one thing necessary." Ireland as a nation stands before the world as an example of fidelity and loyalty to the cause of Christianity. Fines, imprisonment, tortures, death itself have failed to weaken the bond that ties Irish men and women to the faith of St. Patrick. So in Scotland the religion implanted there by the great St. Columbkil, has been for the Scottish, Highland Celt the one thing retained through every vicissitude of fortune. Kings, governments, customs and language have changed, but the light of the Faith has been kept as bright in the fastnesses of the Scottish hills as in the roadside cabin of the Irish themselves and wherever they have migrated, the Catholic Highlanders have carried with them the religion of their forefathers, and one of their first tasks has ever been to plant the Cross and erect the chapel wherein the one great Sacrifice might be offered. The faithful priests, too, have accompanied and often preceded their people. Thus we see the McDonnells, the Frasers, the Chisholms, amongst the pioneer names of the hierarchy and priesthood of Canada as witness those of Nova Scotia, Glengarry and other parts.

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Yes, the testimony of Lord Lovat, as to the loyalty to Faith of the Highlanders in Canada, is strong, but it is not surprising, for it is but a continuance of that fidelity for which Mary Stuart suffered imprisonment and death, and countless others have since followed her example.

THE CHURCH THE PRESERVER OF NATIONHOOD.

"This in brief is the primary motive and reason for the federation of Catholic societies, namely, to safeguard the best interests of the nation by endeavoring to bring into the actual and throbbing life of the people those vivifying principles of Christian civilization, upon which Christian society is built; and secondly, by denouncing earlessly whatever endangers the public moral welfare and agitating prudently to bring about a healthy public sentiment."

The above is from the sermon of Archbishop O'Connell of Boston, to the confederated Catholic Societies of America during their late Convention. The words quoted are an epitome of the objects for which federation is sanctioned and assisted by the Church, and furthermore, are a fine expression of that which is best for the fostering and development of all that which makes for perfection in nationhood.

The newspapers have been talking recently about the somewhat abstract condition or thing called "nationhood," and its highest meaning. Definitions many and varied have been published, but to our mind the words of Archbishop O'Connell are luminous, nothing more is necessary. Nationhood developed under true Christian civilization is what the world is wanting and upon which no improvement could be proposed. The Archbishop's text, too, defines the work of the Church in this regard. It is to "safeguard the best interests of the nation by endeavoring to bring out into the actual and throbbing life of the people the vivifying principles of Christian civilization upon which Christian society is built," and doing this the Church proves herself to be the nation's first benefactor.

That the address of the Metropolitan of Boston was no platitude, is well known to those acquainted with the broad lines upon which the care of the Church is directed. Beginning with the family in the home, which it seeks to train and fit, it reaches out to the community and recognizes that for peace and progress there must be a harmony of Christian ethics amongst all parts, otherwise disruption follows and the ideal of a perfect nationhood will prove impossible of fulfillment. To vivify society, then, by the inculcation of sound Christian principles is the first step towards an ideal nationhood.

The second essential, according to the Archbishop of Boston, is a fearless denunciation of whatever tends to endanger the morality of the people. The last, as is apparent, is distinct from the first, because while sowing correct principles, wrong might easily survive if it be not uprooted by denunciation from those whose duty it is to watch and warn. Prudent agitation with a view to the growth of a healthy public sentiment is the last clause of the advice given, advice which forms a good basis for the formation of a nationhood which in its character and results would be that for which all seem clamoring but from which few seem able to lay their hands.

COMMUNICATION

To the Catholic Register:

My two preceding letters were written on the hearing desk of an Atlantic liner, my present communication is being penned in the midst of one of the fairest scenes of earth—on the banks of Killarney's lakes and in sight of its mountains. But Killarney must not be the subject of this contribution. I wound up my last letter by a description of my ocean voyage, and the law of continuity demands that I describe the last scenes of that event as well as the incidents of the journey to the place in which I now write.

The latter part of Saturday, July 25th, was obscured by rain and mist, hence only a momentary glimpse of the coast of Scotland was afforded and the bold and rugged coast of Antrim was entirely hidden from the view. The weather grew more favorable towards evening, and an opportunity was given us to get a glimpse of the south-western shore of the Isle of Man. Bold and springing almost like a wall from the water in places, and then broken by a curving bay around the shores of which a charmingly situated town could be dimly discerned, gradually rising on the south into a stretch of well cultivated fields, the portion of the Isle of Man unfolded to the eyes of the passengers of the "Ottawa" was indeed a happy combination of the rugged and the beautiful.

Our first herald of the English coast was the alternate flash and disappearance of the revolving lantern of a light house. After a while another light of the same character some dis-

tance north of the former marked the estuary of the Mersey. The hour was now growing late, and the heavy mist rendered it impossible in the waning light to catch a glimpse of land. Hence the last portion of our sea voyage was a kind of torch-light procession. Our whole course up the Mersey to Liverpool was between rows of lighted buoys which marked the course steamships should take. The necessity of this step was quite apparent. In many places the channel marked by the buoys was hardly wide enough to permit two ocean liners to pass one another; in other places it took a sharp curve. Only for the excellence of the system of marking the channel by lights, it would be impossible to come to Liverpool except by day-light. And the enterprising city fathers of that famous centre of commerce deserve the highest credit for their determination to make their city as accessible to the shipping of the world by night as well as by day.

That this enterprise has been richly rewarded was evident as the "Ottawa" proceeded up the Mersey. On one side and the other a procession of smaller craft destined for every quarter of the British Isles steamed past us with a swiftness which bespoke perfect knowledge of their course. And as the docks of Liverpool were approached, several great ocean liners, revealed by their lights, lay at anchor. These multitudinous and many-colored lights, moving or at rest, gleaming along the river and reflected in its dark waters, gave a more impressive idea of Liverpool's commercial greatness than daylight itself would furnish. Beyond the river banks the lights of New Brighton, a famous bathing and amusement resort—the Hanlan's Point, Balmly Beach and Rosedale of Toronto combined—of Birkenhead, a great ship-building centre, and of other populous suburbs of Liverpool, formed great luminous clouds on each side of the river, out of which shone like stars the powerful arc-lamps of prominent buildings and thoroughfares. When finally the lights of the centre of all this illumination, Liverpool, displayed its greatness by their thickness and far-reaching gleam, the picture was worth a visit from across the Atlantic. The Angeli party, who were sorely disappointed at their failure to land at Moville, were reconciled by the grandeur of the entry into Liverpool by night; indeed some of them, including your correspondent, were glad of the turn affairs took.

A grander sight, however, than that supplied by the enterprise of man, awaited those who rose early on Sunday morning. There was not much virtue in early rising on that occasion, for our steamer did not reach her destination until 11 p.m. on Saturday, July 25th, and as the Angeli party had to hear Mass at 5.30 a.m. and be present at breakfast at 6.30 a.m., it was a matter of necessity to be stirring before the morning had far advanced. Those who were on deck a half hour or more before the required time were richly rewarded by a glorious sunrise. Right behind Liverpool the sun rose in royal splendor, above him a canopy of shining cloud, whilst the whole city stood revealed in front of this background, with not a stir of life and with scarcely a smoke wreath from her many chimneys. It was hard to realize that all the passion and misery and sin of which we were to see evidences a few hours later were wrapped up in that peacefully sleeping city steeped in that gorgeous sunrise.

About 8.30 on Sunday morning, July 26th, the passengers of the Ottawa set foot on the soil of the Old World. The "Customs" examination occupied an hour or so, the officers doing their work quickly, carefully, and politely. This ordeal was rendered quite easy for the representative party by the presence of a relative of Cook's Tourist Agency who was there to meet them and take them under his charge. It was after 10 a.m. when all was ready for a bus drive to the North Western Railway Hotel, adjoining the railway station of the same name, from which we were to take our way to Holyhead. After sending away some postcards, snatching a brief rest till what Torontonians would call dinner time, but in the parlance of this country, lunch-time, and partaking of a meal which deserved the name of dinner, our party broke into groups to see Liverpool.

The first feature which made itself apparent was that Liverpool keeps Sunday. There were no open stores (that the liquor stores or saloons were open at least in the evening was proved to us by ocular demonstration); no street peddling or commercialism of any kind was visible. A Sabbath stillness reigned. To some of our American friends this seemed too Puritanical, but the impression produced thereby on others was decidedly favorable. To see a great centre of commerce, the second or third in importance of the world's shipping stations, reverencing the Lord's Day, does credit to the Englishman's regard for religion, and in a material age is something for which one should be profoundly grateful. The two-story cars were very much in evidence, but they glided along quietly as though entering into the spirit of the day.

These street cars, or tramcars as they are styled here, afforded another worthy trait of British character, their wheels were surrounded by a guard reaching almost to the rails, so that it would be an impossibility for the tiniest toddler to be run over. Then they were run slowly, and in sufficient number not to be crowded, whilst all bore the mark of civic ownership. The citizens of Liverpool evidently deem themselves able to run tramcars as a civic enterprise. In doing so they give a cheap and excellent service, and show a paramount

regard for the sacredness of human life, and in these respects set an example to most of the cities of the New World.

Another feature of Liverpool with which the visitor is favorably impressed is the cleanliness of its streets. Great business thoroughfares and lanes and alleys alike are thoroughly swept.

Then standing in the heart of the city, opposite the magnificent St. George's Hall, the visitor sees a block of public buildings of impressive massiveness and at the same time of fine proportions, worthy of Liverpool's commercial greatness. These, together with the world-renowned docks, reveal the solidity and enterprise which have given Liverpool and the nation of whose energy it is the expression, their commercial pre-eminence. Indeed solidity is everywhere apparent, in the business streets, as well as in the splendid suburban residences with which this city is surrounded. Your correspondent and a clerical companion took occasion to pay a visit to two of these suburbs—New Brighton and Seacombe—on Sunday afternoon. A splendid promenade of several miles in extent runs beside the Mersey River. Bordered, and stretching far back from the promenade, are miles of streets of terraced mansions, as solid as they are elegant. They do not present the same variety and have not the same extent of lawn as our fashionable residences, but at the same time they are not freaks, as our pretentious dwellings often are.

The promenade was crowded with holiday seekers, young and old, all orderly, well dressed, and exceedingly unemotional. As your correspondent and his companion paced the promenade from end to end, they never heard a laugh, rarely saw a smile, and not once noticed a loud word. Even the children playing on the sands left bare by the retreating tide, were singularly quiet. The writer who declared that the Englishman takes even his pleasures sadly must have encountered such a scene. Your correspondent would substitute the word "seriously" for sadly, for he saw no sign of sadness in the groups which sauntered along the promenade, engaged in low and earnest conversation.

Whilst all this revealed fine traits of character, there was revealed another side of Liverpool life which will demand the best efforts of all that is best in British solidity and enterprise. The type of the population which hovered around the docks and poured out from the narrow streets and lanes, bore the stamp of a physical and moral degeneracy, which, unless arrested, bodes ill for the future of the country. This phase became more evident on Sunday night. The space in front of St. George's Hall was filled with an ever increasing crowd, some of whom joined in hymns to the accompaniment of a Salvation Army band, whilst others gathered round a lady advocate of woman suffrage, with a Socialist, and an anti-Socialist, orator haranguing on either side of her. On the outskirts of this crowd were the toughest specimens of male and female humanity to be found anywhere. To watch from the opposite side of the street this surging multitude, and see it addressed by speakers diametrically opposed to one another, there was no attempt at disorder—in respect the stream of humanity which swept past on the sidewalk—to see the brazen, shamelessness with which the handmaidens of vice proclaimed their calling—to mark the frequency with which men and women staggered along—to note the evidences of poverty, dissipation, huddling together of families in the vitiated atmosphere of a single room—to mark the sullen bitterness of many faces—was a wonderful study and gave an insight into the tremendous task with which Great Britain is confronted.

If she is to maintain her pre-eminence she must take vigorous steps to arrest the physical and moral degeneracy of which the slums of her great cities are the breeding ground. The congestion of the city must be relieved by a return to the land, by a breaking up and cultivating of those large demesnes which now minister to titled pride and luxury. The drink evil must be grappled with. The starting contrasts between poverty and profusion which now afford the Socialist enemies of individual rights and liberty, their most effective weapons must be softened. The heir of wealth must be brought to realize its responsibilities. Thoughtful minds in England belonging to the ranks of labor and capital, of the aristocracy and democracy, alike are beginning to grasp this, to see that England's danger is from within. One very hopeful feature of the situation is the ingrained love of the Briton for fair play, his large tolerance of liberty of speech, and his respect for law and order. When men of diametrically opposite views are addressed within a few feet of one another, a crowd of men, without the least symptom of disturbance, there is hope for such a crowd.

The most gratifying feature of the whole evening's experience to your correspondent and his clerical companion was the evidence of activity on the part of Catholics. On one side of a large monument was a streamer bearing the inscription: "The Catholic Anti-Socialist Crusade." The Catholic Church in Liverpool clearly believes that it is her duty not to leave the monopoly of street oratory to Socialists and such like, and she has her chosen representatives to address the crowd which gathers every Sunday afternoon and even in front of the city's great central block.

My description of Liverpool, its greatness and its problems has led me further than I intended, and forces me to leave my first renewal of acquaintance with the Emerald Isle after many years, for my next communication. L. MINEHAN.

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to his faith, for, as Bishop Hedley puts it, "if the theories of modern science seem to contradict the science of Christian dogma, then it is the former that must and will be altered by fresh research and not the latter."

The second event which requires some reference, was the Trades Union Conference of Catholic members, in Manchester. In these days of Labor demonstration, and the displays of the Union, it is well to find that Catholic men have neither lost their heads nor their liberty, and are entering a strong and emphatic protest against the inclusion of secular education in the programme of the Trades Unions as a whole, under the auspices of the Labor Party. It was with no uncertain voice that the assembled delegates demanded the withdrawal of this item, on the grounds of its illegality under the constitutions of the Party, being a controversial subject in the highest degree, and never having been proposed to the various branches for discussion. The Conference concluded with the passing of a resolution that a deputation should wait upon the Parliamentary Committee of the Trades Union Congress, and also with an expression of the Catholic members' loyal sentiments of filial affection to the Holy Father.

An interesting marriage was that which took place last Saturday in the beautiful Church of the Jesuits at Oxford, by which another great English house becomes connected by marriage with the Berties, who are Catholics, and are already allied by marriage to several old and illustrious families. The bride was the eldest daughter of the Earl of Abingdon, Lady Gwendolen Therese Mary Bertie, and she married Mr. John Spencer Churchill, second son of Mrs. George Cornwallis West, who, it will be remembered, was the brilliant Canadian beauty who became the wife of that Parliamentary meteor, Lord Randolph Churchill. Naturally the sacred rite was solemnized by Mr. Churchill, who is a Catholic. After the ceremony the wedding party motored back to Lord Abingdon's fine seat, Wytham Abbey, where the reception was held.

The 243 Anglican Bishops forming what is known as the Lambeth Conference, who have been met in solemn conclave since the conclusion of the Pan Anglican Congress, have just published the result of their weighty deliberations on faith and morals, and they have done so in the form of an "encyclical" letter from the Archbishop of Canterbury to "the Faithful." From this interesting document we learn that the Church of England is still facing both ways, as usual, and swaying like a pendulum between High Church and Low Church, fearful of losing her grasp on either, yet satisfying neither the one nor the other. Several earnest Protestants have been eagerly waiting the Bishops' decision on the Deceased Wife's Sister's Bill question. Such are informed that "We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our communion is gravely needed. These questions must be dealt with separately in the several churches."

Similarly with the question of anointing the sick we are told: "The anointing of the sick is neither sanctioned nor prohibited if the sick person so desires it." "The priest should ask the Bishop's advice." Kenalties will see Jesuit influence in the declaration regarding ritualistic practices! "The growing experience of the Anglican Communion among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptations and enrichments are essential."

Notice to Creditors

In the Surrogate Court of the County of York.

In the Matter of the Estate of Ann Ferguson, late of the City of Toronto, in the County of York, married woman, deceased.

NOTICE is hereby given pursuant to Section 38, Chapter 129, R.S.O., 1897, that all persons having claims or demands against the estate of the said Ann Ferguson, deceased, who died on or about the 18th day of June, 1908, are required to send by post paid or to deliver to Edward Zeagman, 47 Stafford street, Toronto, the executor of the estate of the said Ann Ferguson on or before the first day of October, 1908, their Christian names, surnames and addresses and full particulars in writing of their claims and a statement of their accounts and the nature of the securities, if any, held by them, duly verified by statutory declaration.

AND TAKE NOTICE that after the said first day of October, 1908, the executor of the said estate will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which he shall then have had notice, and the said executor will not be liable for the said assets or any part thereof to any person or persons of whose claim notice shall not have been received by him at the time of such distribution.

DATED at Toronto this 21st day of August, A.D., 1908.

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Anglicans are warned against marriage with Roman Catholics under the conditions of the Roman Canon Law. The Church of England still suffers from loneliness, however, and hankers for companionship, for we are informed that it is "advisable to consider relations with the Churches of the Orthodox East" and that it might be possible to make an approach towards reunion between Anglicans and Presbyterians "or other non-Episcopal Churches." The 243 do venture to take a step in the right direction by mildly condemning Divorce and secular education. But no one in their right senses could say "Peter had even whispered" in regard to these cryptic utterances of Dr. Randall Davidson, the mouthpiece of the Anglican Communion.

Another annual convention which took place this week was that of the Irish National Foresters at Port Glasgow. Fortunately beautiful weather was the order of the day and the brothers who had come from long distances to participate were well repaid for their patriotic surrender of their holiday leisure to the interests of the Society. An inaugural procession was formed and the members marched through the principal streets accompanied by several bands playing inspiring music, while on Monday the proceedings closed with an excursion to the beautiful Clyde resort of Rothesay.

A very pathetic appeal is that which comes to us from two mission stations on the islands of the Victoria Nyanza, served by a devoted priest from St. Joseph's Foreign Missionary College, Mill Hill. Within the last eight years the terrible "kitenduka," or sleeping sickness, had gone far towards exterminating the once numerous and flourishing population of these islands, where Catholic mission stations had been opened and many converts made. Two years ago in consequence of the need of priests in other portions of the Vicariate and to the ravages of the

disease amongst the Catholic natives the Missions were abandoned. One station, however, has now been reopened by Father Burns, appointed by Bishop Flanion, and he, having discovered a number of healthy children as yet untouched by the disease and who received baptism in their infancy from the earlier missionaries, is making a supreme effort to collect this remnant of the little flock and house them in safety on the mainland where they may be instructed in the Faith of which they are children. PILGRIM.

The German Catechism.

The introduction of one Catechism for the whole of Germany is assured. The new edition of the medium De Harbe by Father Linden, which is to be illustrated by the historic painter, Philip Schumacher of Munich, is the text agreed upon. It will be introduced at once into all the dioceses of Bavaria, with the exception of Augsburg, where, because of a Catechism recently introduced, it will be adopted in a short time. It is thought that Austria will also adopt this plan of uniformity.

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I am most grateful to those who have helped us, and trust they will continue their charity.

To those who have not helped I would say—"For the sake of the Cause give something, if only a little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

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OTTAWA NOTES

(By our own Correspondent.) Rev. Father Campeau, of Archbishop's Palace, has left on a visit to Rigaud, Que.

Rev. Father J. Hebert, of Montebello, Que., is at present spending a vacation in this city.

Rev. Father Boucher of Shawinigan Falls, who was a delegate at the recent convention of the Union St. Joseph Society in this city, was a guest at the Archbishop's Palace.

The annual collection, in all the local churches, in aid of the Northwest schools, and which was ordered by Archbishop Duhamel, was taken up last Sunday and met with a generous response.

The annual Kermesse in aid of St. Jean Baptiste Church, this year proved a decided success, and the amount realized was quite satisfactory to those in charge, which included Rev. Fathers Jacques, Granger and Barriere, of the Dominican Monastery.

A new convent, at an estimated cost of \$50,000, is being erected in this city by the Sisters of Wisdom Community, the headquarters of which will be located in this city in future. There are about fifty members of this community here and about 300 in Canada and United States.

A retreat of the Oblate Order was conducted last week in Ottawa University at which nearly one hundred priests of that Order were in attendance. The sermons throughout the week were delivered by Rev. Father Duhaud, of Notre Dame De Grace church, Hull.

The sixth biennial convention of the Union St. Joseph Society has been concluded. On the second day His Grace, Archbishop Duhamel, extended an official welcome to the many delegates, which included a number of priests. On Sunday an extensive church parade was held to the Basilica, where Rev. Father S. J. Carbell delivered an eloquent sermon on the text "Give us this day our daily bread." Mr. Ronthier, V.G., who is chaplain of the Society, officiated at the Mass, at which His Grace presided. Among the clergy present were Rev. Father Lalonde, Rev. Father Boucher, Shawinigan Falls; Rev. Father Bazinet and Rev. Father Chatelet of Thurso. The opening of the convention marked the ceremony of blessing the new building of the Society, at which Archbishop Duhamel presided. A civic welcome was extended to the delegates by Acting Mayor Hopewell. The organization now embraces nearly 600 branches with a total membership of 24,000, and is the only French-Canadian Society with government authority to transact business in the State of Michigan.

In memory of Rev. Father O'Connell, who for over forty-five years was pastor of Richmond church, a handsome marble monument in the form of a Celtic cross, was unveiled last week in the Richmond cemetery. A solemn High Mass for the repose of the souls of all the clergy, who had ministered in that parish since 1830, was celebrated on the occasion by Rev. Father Brownrigg, the present pastor, while an eloquent sermon was delivered by Very Rev. Canon Sloan of St. Bridget's church, city. Among the clergy present were: Rev. Fathers J. Foley, Fallowfield; W. Cavanagh, Huntley; Harkin, Almonite, and Fay of March.

Rev. Father O'Connell was born in Ireland and educated in and ordained in Montreal, where he labored among the parishioners of St. Patrick's church for about three years. In 1845 he was appointed to Richmond, where he ministered until 1890. During that time his labors were distributed throughout nearly fifty miles radius and the monument is a mark of the appreciation in which his sterling efforts of a lengthy period are held, not only by Richmond parishioners, but by Catholics throughout a wide district.

The Archbishop of Cashel, speaking at Golden a few days ago, said that Ireland, owing to its climate, its picturesque scenery, and the social qualities of its people, was the best country to live in, and from a religious point of view the best country to die in.

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LONDON'S CATHOLICITY

London, August 13, 1908.

Two interesting events of some importance have taken place in England this week—the annual meeting of the Catholic Young Men's Society, and the Conference of Catholic Trades Unions.

The first was held this year at Coventry, a city once famous for its nunneries and abbeys, whose Prior was a Peer of the realm with a seat in Parliament. Branches of the Society, which is established all over Great Britain, and is doing an excellent work amongst our Catholic young men, sent delegates to the number of 130, whose deliberations lasted for three days. In the absence of the Bishop of Birmingham through ill health, the Conference was presided over by the Bishop of Northampton, and a pleasing feature of the proceedings was the hearty welcome accorded the Society by the Mayor and Corporation, who are not of our Holy Faith. Amongst the interesting papers, which were all very much to the point and dealt with laudable practicality, with many burning questions of the day, Dr. T. Colvin, J.P., of Glasgow, gave a very valuable contribution on "Darwinism and the theory of evolution." With an appreciation of the limitations of his lay audience which is not always found amongst scientific lecturers, Dr. Colvin took his hearers step by step from the discovery of Darwin's theory and its triumphant proclamation, to its complete refutation by the researches of Gregor Johann Mandel, an Augustinian Friar, who in the commencement of the 19th century made exhaustive experiments in his Monastery garden at Brun, in which he used upwards of 10,000 plants, and finally came to deduce certain laws which prove Darwin's theory to be a false one. Mandel's principles have been confirmed by many professors since his day, some of whom took the trouble to re-discover the knowledge which the quiet monk had possessed himself of many years before. Dr. Colvin's concluding words of warning are well worth quoting. He says "Mandel's discovery... emphasizes once more that there is no finality in science, for what is orthodox science to-day may be heterodox to-morrow, on account of some fresh discovery. This has always seemed to me to be the root of the misconception in some minds that there is an antagonism between science and religion. Those minds do not seem to grasp the fact that a true religion must be final in what it teaches for the clearest mark of its truth and the very quintessence of its truth must be the unchangeableness of its doctrine, whereas science must be ever changing and full of countless theories, which are either confirmed or rejected by new discoveries. Hence a Catholic should be extremely careful in accepting as true any scientific theory which for the time being may seem to be opposed

to his faith, for, as Bishop Hedley puts it, "if the theories of modern science seem to contradict the science of Christian dogma, then it is the former that must and will be altered by fresh research and not the latter."

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FAMOUS ENGLISH TRIALS

(By "Kerryman," in The Irish Packet.)

At the present day when juries are faced with due respect, being neither hurried into giving certain verdict, nor molested and punished after having given it, many believe, or are liable to suppose, that such has ever been the case. But history speaks differently. It is scarcely within the limits of the present article, and it would extend it to too great length to describe and narrate the modifications which the forms of trials by jury underwent during successive epochs of history. Suffice it to say that often the fountains of justice were polluted even in their very sources; for, under some of the Tudor monarchs for instance, but more generally under the Stuarts who succeeded them, judges and juries were mere creatures of the Sovereign—and doubly so in Ireland until the battles of the United Irish League. They were only mouthpieces of the will of the Crown, and their verdicts and decisions were as a rule, when their ends and aims demanded it, directly in opposition to justice, and to the provision of Magna Charta, which laid down that "justice or right could neither be sold, delayed, nor denied to any man."

Bushell's Case is highly important because upon it was established once and for ever the grand right of a jurymen, "a true verdict to give according to the evidence," without reference to whether that verdict was or was not agreeable to the Court to which it was returned; and it also illustrates how great and lasting rights may be established by humble means. And, considering its vast importance, it is, like many noteworthy historical events or achievements, only too often liable to be cast away in the dim corner of the hall of our memory, where little light can shine on it.

It was in the year 1670, in the reign of Charles II., that this remarkable case occurred, the principal actors in the scene being the Recorder of London, King Charles' Attorney-General, and a citizen, Bushell, member of a jury. The following were the circumstances which led to what may be called, in fact, the emancipation of the jurymen. Two Quakers named Penn and Mead were placed on trial on the charge of stirring up a riot, and of using language which referred in no very favorable terms to the Government, while addressing the people from the steps of a building in Gracechurch street. The people of London were, generally speaking, in sympathy with the prisoners, and they were already grumbling at the extravagance of the accusation, for Penn and Mead were, as a matter of fact, just speaking about political matters in a rather mild way, and could hardly be said to be guilty of sedition, unless, indeed, the term be used in a very elastic sense. In spite of this, the too zealous Government agent pressed on the case, and it was brought before the Recorder of London at the Old Bailey.

The trial is noteworthy, too, from the fact that it gives a good idea of the method of dealing with prisoners in court under the Merry Monarch. According to the custom of the Quakers, the prisoners Penn and Mead did not remove their hats in the presence of the judge, as they entered the court. The jailer soon knocked off their hats; but the Recorder, just for the sake of having a preliminary stroke at the Quakers, requested the jailer to replace the hats. The prisoners were put in the dock, whereupon the judge addressed them thus:

Recorder: "Do you know where you are?" Penn: "Yes." Recorder: "Do you not know it is the king's court?" Penn: "I know it to be a court, and I suppose it to be the king's court." Recorder: "Do you not know there is respect due to the Court?" Penn: "Yes." Recorder: "Why do you not pay it then?" Penn: "I do." Recorder: "Why do you not pull off your hat, then?" Penn: "Because I do not believe that to be any respect." Recorder: "Well, the Court sets forty marks apiece upon your heads as a fine for contempt of the Court." Penn: "I desire it might be observed that we came into the court with our hats off (that is, taken off), and if they have been put on since it was by order from the Bench, and there-

fore not we, but the Bench, should be fined." Following this scene, with great obstinacy and disrespect of Court no doubt, the prisoners refused to plead to the indictment, which charged them with having caused a tumultuous assembly, until the questions they raised as to the legality of it in point of form should have been answered. With threats and abuse the Recorder and Lord Mayor endeavored in vain to silence them; and not being successful in doing so, the Recorder did in effect enter a plea of "not guilty" for them, and had them placed on their trial. As before stated, there was among the jury one man, called Bushell, whose character for conduct displeasing to the Court was already well known. To him there were many unworthy remarks made at the time he was sworn. The jury retired under his guidance, and soon after they returned into court with a verdict acquitting Mead, and stating that Penn was "guilty of speaking in Gracechurch street." On hearing the verdict the Court was incensed.

"Is that all?" the foreman was asked. "That is all I have in commission" he answered. "You had as good say nothing," came the reply. He was then still further pressed regarding this decision, and was informed that "the law of England will not allow you to part till you have given your verdict."

The jury replied: "We have given in our verdict, and we can give in no other." On the refusal of the Recorder to accept the verdict, the jury had to return again to reconsider it. They came back to the court within half an hour, and handed in a written verdict, similar to the previous one, with all their signatures attached. Having received this written decision, the Lord Mayor reproved them thus:

Mayor: "What, will you be led by such a silly fellow as Bushell? An impudent, canting fellow. I warrant you shall come no more upon my benches in haste." And then, addressing Bushell, he continued, in his bullying manner, "You are a foreman indeed. I thought you had understood your place better." Recorder: "Gentlemen, you shall not be dismissed till we have a verdict that the Court will accept; and you shall be locked up without meat, drink, fire, and tobacco. You shall not think thus to abuse the Court. We will have a verdict, by the help of God, or you shall starve for it." Imagine a present-day jury spoken to thus!

The jury would not change their verdict, and Penn, one of the two prisoners, claimed to have it recorded: "The agreement of twelve men is the verdict in law, and such a one being given by the jury, I require the clerk of the peace to record it, as he will answer at his peril. And if the jury bring in another verdict contradictory to this, I affirm they are perjured men in law." Then, looking at the jury, Penn continued: "You are Englishmen! Mind your privilege! Give not away your right!"

The Court was adjourned till next morning at seven o'clock, the prisoners were removed back to Newgate, and the jury were ordered into the custody of those who swore to keep them without food, drink, fire, or any other accommodation till the adjourned sitting of the Court. But the jury, directed by the foreman, resolved to adhere to their verdict, keeping in mind the words addressed to them by Penn as they left the box. Here was what happened when the jury remained resolute in their simple verdict of "not guilty," which they now brought in as to both prisoners, despite the threats and ridicules of the Chief Magistrate and Recorder.

Clerk: "Are you agreed upon your verdict?" Jury: "Yes." Clerk: "Who shall speak for you?" Jury: "Our foreman." Clerk: "What say you? Look upon the prisoners at the bar. Is William Penn guilty of the matter whereof he stands indicted in manner and form as aforesaid, or not guilty?" Foreman (Bushell): "William Penn is guilty of speaking in Gracechurch street."

Mayor: "To an unlawful assembly?" Bushell: "No, my lord, we give no other verdict than what we gave last night. We have no other verdict to give." Mayor: "You are a factious fellow. I'll take a course with you." Sir T. Bloodwith (Alderman): "I knew Mr. Bushell would not yield." Bushell: "Sir Thomas, I have done according to my conscience." Mayor: "That conscience of yours would cut my throat." Bushell: "No, my lord, it never shall." Mayor: "But I will cut yours as soon as I can." Recorder: "He has inspired the jury; he has the spirit of divination. Methinks I feel him. I will have a positive verdict or you shall starve for it."

Penn: "If 'not guilty' be not a verdict, then you can make of the jury and Magna Charta but a mere nose of wax." Mead: "How! Is 'not guilty' no verdict?" Recorder: "No! It is no verdict." Again the jury were asked as to the guilt of William Penn, and as before they stated that he was guilty of speaking in Gracechurch street.

Recorder: "What is this to the purpose: I say I will have a verdict." Then, addressing Bushell, he said to him: "You are a factious fellow. I will set a mark upon you, and whilst I have anything to do in the city I will have an eye upon you."

Mayor: "Have you no more wit than to be led by such a pitiful fellow. I will cut his nose." Penn: "It is intolerable that any jury should be thus menaced. Is this according to the fundamental laws? Are they not my proper judges by the Great Charter of England? What hope is there of ever having justice done when juries are threatened, and their verdicts rejected? I am concerned to speak, and grieved to see such arbitrary proceedings. Did not the Lieutenant of the Tower render one of them worse than a felon? And do you not plainly seem to condemn such for factious fellows who answer not your ends? Unhappy are those juries who are threatened to be fined and starved and ruined if they give not in verdicts contrary to their consciences."

Recorder: "My lord, you must take a course with that same fellow." Mayor: "Stop his mouth. Jailor,

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bring fetters, and stake him to the ground." Penn: "Do your pleasure. I matter not your fetters." Then, after a pause.

Recorder: "Gentlemen, we shall not be at this trade always with you. You will find the next session of Parliament will make a law that those that will not conform shall not have the protection of the law. Mr. Lee, draw up another verdict, that they bring it in special." Lee: "I cannot tell how to do it." Jury: "We ought not to be retained, having all agreed, and set our hands to the verdict."

Recorder: "Your verdict is nothing. You play upon the Court. I say you shall go together and bring in another verdict, or you shall starve, and I will have you carted about the city as in Edward the Third's time."

Foreman (Bushell): "We have given in our verdict, and all agreed to it; and if we give in another, it will be a force upon us to save our lives." The jury finally brought in, and adhered to their verdict of "not guilty" against both prisoners, and each one of them affirmed the same separately; whereupon the Recorder fined them forty marks each, and ordered them to be imprisoned until the fine should be paid. They were accordingly imprisoned in the common jail at Newgate, which was then a disreputable filthy place. But the spirit of those jurymen and their leader Bushell, which had made itself felt in spite of the almost tyrannical conduct of the Recorder's Court, made itself heard at the Court of King's Bench. A writ of habeas corpus was sued out and made returnable immediately, and when the Governor of Newgate brought up his prisoners it turned out that they had been imprisoned for refusing to pay fines demanded from them because of their verdict.

The whole matter was then examined in a masterly manner by Chief Justice Vaughan, and he gave it as his learned judgment that the fines were illegal, and as a necessary consequence, the imprisonment imposed for non-payment of them was also unlawful. He went even further, and declared in effect that the Recorder was wholly wrong in refusing to accept the verdict of the jury, and that the jury had an undeniable right to give what verdict they pleased, the remedy for a stupid verdict being in the discretion of a judge to order a new trial on the ground of the verdict being contrary to the evidence; and for a corrupt verdict, in the power of anyone to prosecute a jurymen for perjury if committed wilfully in the course of his duty while acting as a member of a jury.

Thus was the law fixed, and so has it remained since Bushell's Case. The establishment of the law upon a firm basis, a really satisfactory foundation, was without doubt due to Edward Bushell and his fellow-citizens on that London jury, who in 1670, "a true verdict gave according to the evidence"; and because of its vast importance it claims a place on our list of famous trials.

BOOK NOTES

"Life at the best, dear, What can we say of it? Be it confessed, dear, Dark is the way of it." Its way is dark and without the light of reason, a way of purposeless suffering and despair, leading to nothingness; such it seems to have been in the eyes of Lucretius and the Persian Poet. "Drink, for we know not whence we came nor why, Drink for we know not why we go nor where."

"Rest, brother, rest. Have you done ill or well, Rest, rest. There is no God, no Gods, who dwell Crowded with avenging righteousness on high. Nor frowning ministers of their hate in Hell." And the world is not changed; those same mysteries that confronted Job on his dung-hill are before us to-day. For us, however, the remedy is not the stoical indifference of Omar and Lucretius, but the patience and submission of Job, recognizing in all things the providence of God. And for many this is a hard saying.

So much by way of preface in introducing to the reader's notice Father Gerrard's "Cords of Adam." For we regard it first and foremost as a message of hope, and hope based on a true understanding of God, and the bond which binds us to him. "I will draw them with the cords of Adam, with the bonds of love." The cords of Adam must yield to and entwine themselves with the heart-strings of Christ, before they can be felt to be the bonds of love. . . . To show the essentially fair and beautiful aspect of the Gospel, even in those points where it seems to contradict the religious spirit; to justify the ways of God to men in a number of questions where men think they see the need of justification, this is the spirit which has prompted the writing of the following pages." And the writer's efforts are not fruitless.

The essays dealing with God's providence and His relation with mankind are full of sweetest balm. They lift the veil and bring us to a wider outlook on questions in the consideration of which our narrowmindedness

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has hitherto perhaps embarrassed us. The following quotation will better illustrate our meaning: "Thus, then, in order to break the bonds of our selfishness, and give us wider sympathies, God puts us on the rack. The torture of physical suffering ever begets a tender feeling for the sufferings of others. It is most difficult for those who have never known ache or pain, to realize what must be the sufferings of others. What such a one requires is the loving torture which shall break up his hardness and set free his latent sweetness. Much more so is this tone of the torture of the spiritual life. Only those who have passed through the fire of temptation know how to judge kindly and rightly of others similarly tried."

Of the forty-six essays in the book, a good proportion are apologetic in nature and show great insight and deep thought expressed in good language. Those, and Protestants in particular, who find it hard to read a spiritual meaning into the Church's doctrines, cannot do better than take up this book.

But its more real value lies, as we say, in the fact that it is a gospel of hope to those who are burdened and heavy of heart. The Church's most consoling doctrines are brought forward and stand revealed in their true significance—doctrines which, if properly understood and accordingly acted upon, could not be more conducive to the strengthening of the Christian bond which makes us brothers in our Lord. The book is published by Messrs. Longmans, Green & Co.

It reflects credit on the same publishers to have produced in a more readable form the Meditations and Devotions of John Henry Newman. These are now published in three separate volumes and fall under the headings, "Meditations on Christian Doctrine," "The Month of May" and "The Stations of the Cross." Many of our readers are no doubt acquainted with this work of the great Cardinal and the light it throws on an interesting side of his character. To others who are not so acquainted and who are looking for a really good series of meditations appropriate to every season of the year, we heartily recommend these useful books, which are handsomely bound.

A pathetic interest attaches to the story of "A Mohawk Maiden" by Alice Howarth, published in a recent Catholic Truth Society penny pamphlet. Born in 1656, Kateri Tekakwitha was the daughter of an Algonquin Christian maiden and a Mohawk brave. With difficulty mother and daughter practised their religion; and matters were not made easier when, on the death of her parents, Kateri was received into the household of her uncle. True, here she first met the missionary Jesuits, but their stay was short, and the uncongenial life and customs of the rude Iroquois soon proved intolerable to the tender heart of the young girl. Moreover, her uncle wished her to marry, and on her refusal even resorted to stratagem, which she, however, successfully evaded. She was persecuted to a great extent, but bore all with saintly courage and serenity.

Of her thrilling escape to Sault St. Louis, we make no mention here. That was her haven of safety, where she might practise her religion undisturbed; there she advanced in grace and holiness and her vow of virginity was the crowning act of self-surrender to her God. There she lived and in 1680 died—"The fairest flower that ever bloomed among the Red-men." Even after her death God has chosen to show the love He had for his servant by working miracles through her intercession, and now the native Indians have petitioned a favor of the Holy Father that they may make Kateri one of their patrons. And those who read this little book will also pray that their "little sister" may be formally recognized as their advocate in Heaven. These books may be obtained through W. E. Blake, 123 Church St., Toronto. A. B. PURDIE.

Pains Disappear Before It.—No one need suffer pain when they have available Dr. Thomas' Electric Oil. If not in the house when required, it can be procured at the nearest store, as all merchants keep it for sale. Rheumatism and all bodily pains disappear when it is applied, and should they at any time return, experience teaches the user of the Oil how to deal with them.

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If your tongue is coated, your eyes yellow, your complexion sallow; if you have sick headaches, variable appetite, poor circulation, a pain under the right shoulder, or alternate constiveness and diarrhoea, floating specks before the eyes,

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From Preston he removed to Elora, where he was engaged in agricultural pursuits and in milling. When the Goldie mill was started in Guelph Mr. Higgins was the first person to be employed by them. For forty years he was a faithful member of the packing department. About six years ago he retired from active life. Mr. Higgins, though of an unassuming and quiet character, was always ready to do any good that he could, and in his quiet way he accomplished very much. It was his delight to minister to those in sickness and distress, and for this he became well known throughout the city. He was a man of sterling worth and was one of the most ardent Irishmen in this part of the country. In St. Patrick's Society, of which he was for long a member, he did good work. He was a past president of the O'Connell League of the Cross, and in Church life he took a great interest, doing much valued work and his death will be greatly regretted and mourned by all who knew him for what he was. The funeral took place on Tuesday, Aug. 11th, from his son's residence, 65 Cambridge street, at 8.10 a.m., to the Church of Our Lady, and from there to the R. C. cemetery.—Guelph Herald.

Ireland Presents Gifts to Holy Father

Ireland has presented a goodly array of Jubilee gifts through Monsignor O'Riordan, rector of the Irish College, says The Tablet. They consist of over a thousand articles of di-service service, eighty-two sets of vest-

Dr. FOWLER'S EXT-O-F WILD STRAWBERRY CURES Dysentery, Diarrhoea, Cramps, Colic, Pains in the Stomach, Cholera, Cholera Morbus, Cholera Infantum, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels. It has been on the market for 43 years. Its effects are marvelous. It acts like a charm. Relief is almost instantaneous. Ask your druggist for it. Take no other. Substitutes are dangerous. The genuine is manufactured by THE T. MILBURN CO. LIMITED, Toronto, Ont. Price 35 cents.

The QUIET HOUR

CONFIDENCE.

(Catholic Union and Times.)

We have to put confidence in our fellow-beings, for without faith in one another nothing would be accomplished. We believe and act on our belief, and we hope all will come to pass. It is the same with regard to our dealings with God—we must have confidence in Him. Human confidence is based upon expediency, it is the best we can do to trust and hope. Spiritual confidence is based on God and His goodness and His expressed word and promise. "Blessed is the man who hopeth in the Lord, he will not be confounded." If we confide in man, how much more in God! Man is changeable, God never changes. Man can do little for us; God can do all things. We hope in one another, firstly, because we must, and secondly, because we have some little faith in each others power and goodness. Are not these same reasons the strongest why we should hope and confide in God? The gospels give many examples where confidence in Him was well rewarded.

But we wish not to speak here of that confidence which is our faith, nor of that trust which is our hope and which together inspire and nourish charity, or the love of God and the sign of our union with Him; but we would speak here of confidence in a particular sense, namely, of the confidence we should show in all our ills and trials. We practically despair of God's goodness if we forget He can help us in little things as well as great; that He can give us momentary relief on earth as well as eternal rest in heaven; that He can anticipate its joys in this life, as well as keep them all for the life to come, and so it is but just to God to confide in Him in all our ills and leave all to His holy will, to His goodness to take them away or to His wisdom to let them stay. It is not only proper thus to confide in God in all the ills poor flesh is heir to, but it is, above all, necessary. As we must bear with them whether we will or not, should we not make a virtue of the necessity? They are from God directly or indirectly. He that gave them or allowed them for us, can as easily take them away. He will do so if it be for our good. Relief may be had for the asking. "Ask and you shall receive," said our Divine Lord. "Whatsoever you ask in My name it shall be given you"; "Cast thy care on the Lord and He will sustain you." Inspired promises like to these, the royal psalmist in his day gave vent to his confidence and said, "The Lord ruleth me, I shall not want." We are not, however, to disdain human aid or sympathy—the help, in a word, we may get from one another in our needs and wants, in our trials and our difficulties; for it would be tempting God not to avail ourselves of them; but we should remember they are only really efficacious as far as it pleases God to allow them to be. There are ills which no human power can ever heal. Who can cure, for example, the broken heart? Who can reconcile us to death when it has swept away in a short time father, mother and all the loved ones of home? None, indeed, but God alone. He will come into our crushed-out souls and be the fast friend of our desolation and loneliness. It is of the sorrowing as well as the erring holy writ says: "The bruised reed He will not break, the smoking flax He will not quench." God is a God of pity as well as a God of love. We must have recourse to Him, therefore, in all our sorrows and confide in Him in all our trials, but the measure of our success will be the measure of our detachment from earthly aid, for, as Job said, "Man is a troublesome consoler."

Nor is this confidence difficult of application, rare as it is in practice. Once recognizing its propriety and necessity we have only to persevere in the practice of it, and it will grow stronger in us day by day. We are always weak and God is always strong. Life is a warfare and God is ever ready to do battle on our side. This earth is a valley of tears, but our Lord will give us the fortitude necessary to bear its sorrows and will wipe our tears away. All this He will do if we be faithful to prayer, which has well been called the balm for wounded souls. We can pray always and we must pray always if we would not be submerged in the tempests and trials of life. Nor when we pray do we pray alone, we pray through God Himself, for His Holy Spirit is praying within us. We pray through the Blessed Mother of God and the saints, we

pray through holy Church, which is God's ark to save us; we pray through our brethren the world over, who, in the spirit of Christian charity, pray for one another. And thus praying we shall be heard and God will give us unmistakable proofs of His love.

Who prays to God, prays not in vain. The good he asks receives. His blessings fall like gentle rain. On him who firm believes. Betimes He seems to hide His face, But, lo! He smiles the same. 'Tis clouds that hold in their embrace, Once passed, He's seen again. Ne'er lose our faith, ne'er lose our hope, He is our life, our all. His grace will help us ever cope With ought might make us fall. His love e'er ours, our love His be, These few short years of strife, Heaven will be our eternity When victory crowns our life.

THE CRUCIFIX.

Ever since our Lord and Saviour died on the cross the image of the Crucified Christ has been an object of great reverence, especially among Catholics. In our Churches, next to the Blessed Sacrament, the blessed crucifix holds the highest place of honor. The crucifix must, by positive law of the Church, be on or over the altar during the celebration of the Holy Mass, to show us that the sacred rite is the unbloody renewal of Calvary's bloody sacrifice.

The statues and paintings of the Blessed Virgin, of the angels and saints are properly honored, but in relation to the crucifix they hold a secondary place. In every truly Catholic home the crucifix is esteemed and loved. Sculptors, carvers and painters in all ages and countries have gladly given of their talent and labor to express in marble, stone, bronze, ivory or on canvass their ideal of Christ crucified.

The crucifix is at once both a book and preacher, speaking silently but eloquently of God's infinite love and mercy; gently pleading with outstretched hands for the return of the erring ones, giving hope and comfort to the weary and sick of heart and brain; and to the poor, to the oppressed, to the outcast, to all the children of men consolation, peace and joy.

As the crucifix is a preacher and a book from which we all may learn, so, too, is it a source of inspiration. With the crucifix before our bodily eyes or mental vision we can effect great things and accomplish great results. When the great St. Bonaventure was teaching theology in Paris and attracting general esteem and admiration by his works, St. Thomas Aquinas went one day to see him, and requested him to show him what books he used for his studies. Then St. Bonaventure conducting him to his little chamber, showed him some very common books that were on his table. But St. Thomas gave him to understand that he desired to see the other books from which he derived so many marvellous things. The saint then showed him a small oratory, with nothing in it but a crucifix. "There," he said, "are all my other books; this is the principal one from which I draw all I teach and all I write. Yes, it is by throwing myself at the foot of that crucifix and begging of Him whose image it bears, the enlightenment of my doubts, and assisting at Mass, that I have made more progress in the sciences and have gained more true light than I would have done by the reading of any books whatsoever."

We do not realize this, that whilst men study much and know but comparatively little, the saints content themselves with the crucifix, and attain to the most sublime perfection; not that they, especially those among them whose duty or office it was to instruct others or to defend the faith neglected or despised the acquisition of human knowledge, but esteemed, with St. Paul the knowledge of the cross and of Him crucified on it above all mere human science and knowledge. We should pray that the last object our dying eyes shall behold may be the blessed crucifix.

PRAY FOR THE NON-CATHOLIC DEAD.

Can we pray for a deceased Protestant? This question is sometimes asked by faithful Catholics. Without doubt we not only can, but we should pray for our Protestant friends who are dead. Some Catholics have the mistaken notion that only those

who belong to the Church can be saved, and a few uneducated people take that as the interpretation of the maxim that 'outside the Church there is no salvation.' One may be joined to the Church in spirit while apparently not belonging to it. All depends on the heart, and only God reads the hearts of men.

Then, again, even those who know the Church to be true, and refuse to become members of it, may repent at the time of death and be saved. The Church condemns no one, but hopes for the salvation of all. Consequently we should pray for those who died outside the visible pale of the Church, hoping that in God's mercy eternal rest may come to them.

A LITTLE PRAYER.

"O Mother of my Saviour!" exclaims St. Idefonsus, "you who are blessed among all women, and pure along all virgins, grant that I may love you as much as I am capable of loving; that I may publish your greatness to the full extent of my power; that I honor you with all the zeal that grace and the strength of my nature enable me to bring to that work."

Rev. Father Doherty

(Arthur Enterprise.)

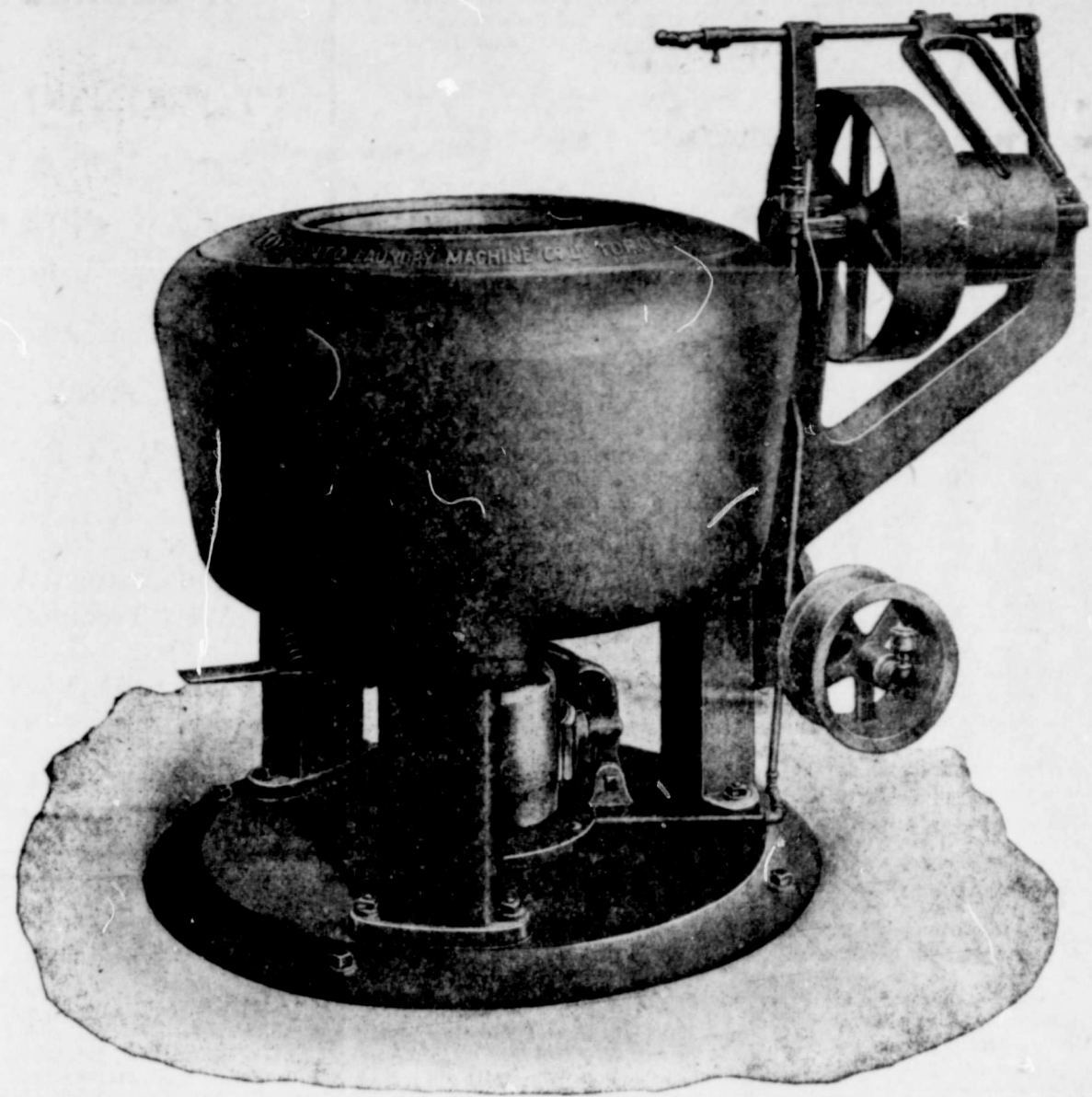
The Rev. Father Doherty, whose portrait appears above, has resided in Arthur for over a quarter of a century, having been the continuous pastor of St. John's church since 1882. During all these years he has not only performed a truly wonderful work among his people, but has secured the esteem and very high respect of all classes and creeds in the community. During his incumbency the church debt has been wiped out, and three new white brick buildings erected, which are both a credit to the town and parish—a convent, for the Sisters of St. Joseph; a large Separate school and the Presbytery, the home of Rev. Father Doherty. During his ministry thousands have been benefited and blessed by his labors. His wise counsel and practical common sense have stamped him as a man of force and foresight, and in the broad sense of the word he has truly been a "Father" to his people, both temporally and spiritually. He has been baptized, married and buried hundreds of his parishioners. In the sad hour of death he has spoken words of consolation to the bereaved, and pointed them to the Man of Sorrows—our risen and exalted Redeemer. Father Doherty both by words and example has always done all in his power to promote a truly Christian spirit in this community and by his broad-mindedness and charity he has set an example which has borne fruit in all communions. There is no resting place in life. We must all broaden or contract in our horizon, and the wide experience and close intimacy of Rev. Father Doherty, with suffering and struggling humanity, has touched a sympathetic cord in his heart, which has responded to one and all—no matter what their caste or creed may be. In addition to his pastoral duties, Father Doherty has for years taken an active interest in homeless waifs and placed scores of them in comfortable homes, thereby doing a very practical work for the state, by giving them advantages that will in future make them valuable to society and at the same time redeeming them from criminal life, towards which their inclinations and environments naturally tend. Father Doherty recently celebrated his 25th anniversary in Arthur, and as a token of their high esteem, both Catholic and Protestant citizens presented him with handsome gifts and addresses, both testifying to their esteem for him as a clergyman, a citizen and a friend. It was a tribute well deserved, and must have rejoiced the heart of him who has been a benefactor to the whole community, in a multiplicity of ways. We are sure this short sketch of the Rev. gentleman will be appreciated by the "home-comers" and that its sentiments will find an echo in the hearts of all—for Rev. Father Doherty is an Arthurite in the true sense of the word, being far the oldest resident clergyman in the place.

A Pleasant Medicine—There are some pills which have no other purpose evidently than to heget painful internal disturbances in the patient, adding to his troubles and perplexities rather than diminishing them. One might as well swallow some corrosive material. Parmelee's Vegetable Pills have not this disagreeable and injurious property. They are easy to take, are not unpleasant to the taste and their action is mild and soothing. A trial of them will prove this. They offer peace to the dyspeptic.

The last of our days is hidden that we may watch every day.—St. Augustine.

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APOSTOLIC FINDINGS

(Continued from page 1.)

CANON 45.

1. The advocates in pleading cases before the Sacred Rota and Apostolic Signatura must observe both the common canonical laws and the special rules of these tribunals, and must use Latin in the writing of their defence. 2. They are also obliged by order of the Dean of the Sacred Rota and the Cardinal Prefect of the Apostolic Signatura to give gratuitous defence or assistance to those to whom the Rota or Signatura has conceded this privilege. 3. It is not right for them to buy their case or to enter a compact to receive an extraordinary emolument or a considerable part of the matter at issue. If they are guilty of this, besides the fact that the compact is null and void, they can be suitably punished by the Sacred Rota in accordance with the following canon.

CANON 46.

The College of consistorial advocates will perform the duty of preserving discipline in the college of lawyers to be employed in office and those by vote of the same college who are deemed worthy of reprehension by the Sacred College can be fined, suspended or even rejected from the list of lawyer.

APPENDIX.

On the Rating of Judicial Expenses. CHAPTER I.

On the fees which belong to the treasury of the Holy See:

- 1. All judicial acts, both in contentious and criminal cases, must be written on folia bearing the seal of the Apostolic See, except the first instance and those folia which are to be given to press, about which we have spoken in Canons 25 and 26. The folia consists of four pages and the pages of thirty lines. The price of each folia to be used before the Sacred Rota is one lira, before the Apostolic Signatura two lire. 2. Different acts although they may pertain to the same case, cannot be written on the same folia. 3. As often as documents, many or few, are examined in the registry of the Sacred Rota, one lira is to be paid each time. 4. For an act by which a copy is decreed to agree with the original document, one-half lira is to be paid for each folia. 5. For expert services, if they are

required, or for the examination of witnesses if needed by one demanding expert work or proof by witness, a sum of money to be determined by the Adjudtor of the President, which is thought by him sufficient to pay the expenses of the expert service and the examination of witnesses is to be deposited with the rotal official, who is the custodian of the money.

6. In determining this sum the Adjudtor must consider according to the civil code of the City what is required for the payment of expert services if there is question of such services or for granting indemnity to the witnesses both for travelling expenses and for the pay lost to them by the interruption of their work, if it is a question of examining witnesses. Besides the rights of the tribunal according to the common laws are to be considered by him.

7. For meeting the collective judicial expenses, there must be deposited in the bank of the Sacred Rota at the prudent judgment of the Proposes, the sum of 100 to 500 lire. 8. All fees thus far mentioned belong to the treasury of the Holy See and must be transmitted to it every month in accordance with the rule established for the other offices of the Holy See.

CHAPTER II.

On the fees which pertain to the payment of labor performed by each. 1. For the translation of any act, from the language not in vogue in the Roman Curia to the approved one for each folia the sum of one and a half lire is to be paid. 2. For the examination of a translation and the declaration of its fidelity by an expert, for each folia one-half lira. 3. For a simple copy, for each page, one-quarter lira. 4. For taking the documents or the statement of any case from the archives, the custodian must give his service gratuitously, if it is the question of a case considered in the last ten years; but if it antedates this period he has the right to receive a fee.

CHAPTER III.

On the fees of the advocates and procurators.

- 1. For every written instance, five lire. 2. For the settlement of contentious, five lire for each contention. 3. For services in examining witnesses, five lire for each session. 4. For assistance at the examination or the administering of the oath of the party concerned, five lire. 5. For consultations with the client and other persons pertaining to the case, from ten to one hundred lire, according to the number and other expenses. 6. For audience with the tribunal, from five to fifty lire. 7. For discussion before the tribunal, according to canon 30, from ten to twenty-five lire. 8. For the examination of all the documents from fifty to three hundred lire. 9. For their arrangement and the composition of the summary, from fifty to one hundred lire. 10. For writing the defence, from two hundred to one thousand lire. 11. For the reply, from one hun-

dred to two hundred lire. 12. For simple assistance, according to canon 18, from one hundred to two hundred lire. 13. The payment or liquidation of all these taxes is to be made according to common law by the president of the tribunal.

CHAPTER IV.

On exemption from judicial fee and gratuitous defence.

1. The poor have the right of exemption from judicial fees and gratuitous defence, according to regulations prescribed above in canon 42, number 2.

2. Those who cannot be called poor, strictly speaking, but are not able to meet the ordinary fees on account of their meagre income, have a right to their reduction.

3. Whoever wishes to obtain exemption or reduction of fees, must ask for it, in a petition presented to the president of the group or the college of auditors which has the case before it for trial, producing at the same time documents by which he proves his condition. Besides, unless it is a question of a case presented by the Pope, he must show that his case is neither futile, nor rash.

4. The president of the group will not grant the petition until he has heard, besides the petitioner, the other side, the promoter of justice, the dean of the consistorial advocates, and, if necessary, asking information, even secret, on the economic condition of the petitioner.

5. If the president refuses the exemption or the reduction of fees petition can be made within ten days for the reconsideration of the case before the group or college of auditors by which it is to be tried.

6. Whoever grants the exemption from fees and gratuitous defence, must at the same time designate one of their advocates to undertake the defence or assistance of the poor, according to canon 45, number 2.

7. But if the reduction of fees alone is granted, the one making this decision must at the same time establish at least general rules, within which the reduction is to be confined.

CHAPTER V.

On fees in the cases before the Apostolic Signatura.

The same rule properly and suitably applied is to be observed as for cases before the Sacred Rota.

Given at Rome, June 29, 1908. By special order of Our Most Holy Father, Pius X., Pope.

R. CARD. MERRY DEL VAL.

Great Things From Little Causes Grow.—It takes very little to derange the stomach. The cause may be slight, something eaten or drunk, anxiety, worry, or some other simple cause. But if precautions be not taken, this simple cause may have most serious consequences. Many a chronically debilitated constitution to-day owes its destruction to simple causes not dealt with in time. Keep the digestive apparatus in healthy condition and you will be well. Parmelee's Vegetable Pills are better than any other for the purpose.

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In and Around Toronto

MR. J. G. O'DONOGHUE NOMINATED. Mr. J. G. O'Donoghue has been nominated to contest South Toronto in the coming Dominion elections as the Independent Labor candidate.

PERSONAL. Rev. Father Willoughby (Secretary to Archbishop Ireland), St. Paul, Minn., and Rev. Father Cleary, were the guests of Mrs. Daly, 230 Wilton avenue, for a few days last week.

C.O.F. TENT AT EXHIBITION. The Provincial Court of the Catholic Order of Foresters of Ontario will again have a tent same as last year, on Society Row, at Toronto Exhibition, for two weeks, where members and their friends will be made welcome.

VISIT OF SUPREME PRESIDENT FETTIC. Supreme President General Fetic, Knights of St. John, Shelbyville, Ind., spent a few days lately in Toronto making a friendly visit amongst members of the order. The Knights of the city generally sympathize with the Supreme President and his wife in the recent death of the mother of Mrs. Fetic.

PICNIC AT ISLAND. The Knights of St. John's outing to the island proved to be an affair enjoyed by all, but principally by the children, for whom the hard-working committee had prepared a fine programme of games. Races for boys and girls, men and women, were amongst the things in order. The base ball game, however, was unavoidably postponed.

FUNERAL OF MR. DANIEL HALPIN. After an illness of some months the funeral of Mr. Daniel J. Halpin of 132 McGill street, took place from the Cathedral on Tuesday morning. Rev. Father O'Malley saying the Mass. The deceased, who was a native of Toronto, had worked for a number of years as operator in New York. He was an exemplary Catholic and a devoted brother to his only surviving sister, Miss Mary Halpin. Interment was at St. Michael's cemetery. R.I.P.

DEATH OF WILLIE LEMOINE. A death which caused genuine sorrow was that of Willie Lemoine, son of Mr. Wm. Lemoine of the Ontario Mines and Forestry Department, whose death occurred on Sunday after an operation on Friday for appendicitis. The funeral High Mass of requiem was sung at the Cathedral on Tuesday morning. Rev. Father Kernahan being the celebrant and the sanctuary boys turning out in force to honor their late companion. "Everyone knew Willie," said a bystander, "he was such a dear little fellow and never missed a morning at Mass." The surprise and soutine on the carpet spoke of his work for God's altar, and his comrades of the sanctuary carrying lighted tapers accompanied the remains through the Cathedral. Sympathy for the bereaved parents was evident and sincere. R.I.P.

DEATH OF SISTER MARY MARTHA. The death of Sister M. Martha Morrow, one of the most widely known of St. Joseph's Community, took place on Saturday after a very brief illness, a slight stroke of paralysis, the second of the kind, proving fatal. The deceased, who was in the seventy-third year of her age, and the fifty-first of her religious life had spent most of her years in teaching, Toronto being the principal scene of her labors, though many years ago she had also taught in Niagara and St. Catharines. Sister Martha was one of a trio of sisters, the others being Sister Juliana and Sister Berchmans, both deceased, who became zealous members and earnest teachers of St. Joseph's Community. Nearly everyone of the older parishes and schools of the city had Sister Martha at some time on their teaching staff and at least two generations profited by her work. Of late years much of her time was spent with the sick and those in distress, and in some localities her name is a household word held in loving memory. The funeral took place on Monday morning, Rev. Father Morrow, a nephew, being celebrant of the solemn Mass of requiem, Rev. Father Kelly, C.S.B., deacon, and Rev. J. T. Kidd, D.D., sub-deacon. His Grace, Archbishop McEvay, and about a dozen of the city priests, were in the sanctuary. Mr. Frank Morrow of the city, a brother, was chief mourner. May she rest in peace.

A.O.H. RESOLUTIONS OF CONDOLENCE. At the last regular meeting of Hugh O'Neil Division No. 5, of the Ancient Order of Hibernians the following resolution was unanimously adopted: Moved by Bro. Michael Lacey and seconded by Bro. D. McQuirk, that whereas it has pleased Almighty God to call to her eternal repose the beloved mother of our esteemed brother and ex-president, J. J. McCauley, and whereas through the noble qualities of Christian manhood, as exemplified in her son, we have learned to love the mother, and whereas Brother McCauley's connection with our society has ever been to it a source of strength and guidance, Be it therefore resolved that Hugh O'Neil Division No. 5, of the Ancient Order of Hibernians, place on record its sincere sympathy with Bro. McCauley in the loss he has suffered by the death of his mother, and Be it further resolved that a copy

of this resolution be forwarded to Bro. McCauley and also to the Catholic Register and National Hibernian, for publication. Signed on behalf of the Division, NICHOLAS J. KENNEDY, Rec.-Sec.

The following resolution was also unanimously adopted: Moved by Bro. Michael Lacey and seconded by Bro. D. McQuirk, that whereas Almighty God, in His infinite wisdom, has seen fit to call to His eternal rest the late Edward McCaffrey, son of our worthy Treasurer, Brother Hugh McCaffrey, and brother of our honored President Jas. McCaffrey, and whereas, knowing as we do, the superior qualities of his father and brother, we would bespeak for him, had God been pleased to spare him, an honorable and brilliant career, and whereas our respected brothers Hugh McCaffrey and James McCaffrey have shown a deep interest in the welfare of our society, and a willingness to assist in its work, Be it therefore resolved that Hugh O'Neil Division No. 5, of the Ancient Order of Hibernians, record its profound condolence with Brothers McCaffrey in their sad bereavement and pray that God will comfort them, and Be it further resolved that a copy of this resolution be forwarded to Brothers McCaffrey and also to the Catholic Register and National Hibernian, for publication. Signed on behalf of the Division, NICHOLAS J. KENNEDY, Rec.-Sec.

ST. HELEN'S COURT, C.O.F. At the last regular meeting of St. Helen's court, No. 1181, Catholic Order of Foresters, the following resolution of condolence was passed: Whereas it has pleased our Heavenly Father to remove from this world the beloved mother of our esteemed brother, Michael Hennessey, be it therefore resolved that the members of St. Helen Court No. 1181 extend to Brother Hennessey their sincere sympathy in his sad bereavement. Be it further resolved that a copy of this resolution be spread on the minutes of the Court and another copy sent to the Catholic Register for publication. THOS. F. FULLAN, Rec.-Sec.

THE LATE MR. J. DOYLE. It is with feelings of regret that we chronicle the death of Mr. John Doyle, on July 21st, at the residence of his son, Mr. J. Doyle, 504 Queen St. West. The deceased gentleman, who was ninety years of age, was one of the oldest residents of Brock Township, but for the last fifteen years lived in Toronto. He was an exemplary Catholic and up to one month before his death, was at Mass every morning. It was well known that he never once in his life missed Mass on Sunday until his last illness, and his constant prayer was that neither his children nor grand-children ever give up the Faith. He leaves a family of seven children to mourn his loss. James, John, Bernard J., of the Inland Revenue Dept., Toronto, Timothy of Sunderland, Mrs. Brady and the Misses Mary and Belvie Doyle, of Toronto. He had twenty-seven grandchildren and eight great grandchildren. The body was taken to Sunderland for interment, where the Rev. T. Roach and Rev. Father Line performed the last sad rites at the grave. Six grand-children were the pall-bearers and the funeral, which passed the family homestead, where deceased had resided for over fifty years, was one of the largest ever seen in the township. Requiescat in pace.

An unusual exodus was witnessed in Montreal the other day. Two and a half centuries ago the venerable Margaret Bourgeois, with her little band of four devoted French women, founded the famous teaching community of the Ladies of the Congregation of Notre Dame, and all these long years the headquarters of that community have been on St. Jean Baptist street adjacent to the time-honored Church of Notre Dame de Pitie. The community has now moved into a magnificent new home, with its 150 novices and 200 professed members, of whom there are nearly 1,500 in the Dominion.

Archbishop O'Connell, of Boston, has accepted the position of national chaplain of the Ancient Order of Hibernians in America for the next two years. Total Abstainers Convene. The Boston Pilot gives the following account of the annual convention of the Catholic Total Abstinence Union of America which took place in New Haven, Conn. A brief session was held in the Hyperion Theatre, after which the delegates marched to St. John's Church, where a Solemn Pontifical Mass was celebrated by Rt. Rev. Michael Tierney, D.D., Bishop of Hartford. Rt. Rev. F. Regis Canevin, D.D., Bishop of Pittsburgh, and about forty priests assisted in the services. The sermon was preached by Bishop Canevin. He said in part: "In every age the Catholic Church has organized certain bodies or societies for the accomplishment of some important work. In the early

MARRIED. REILLEY-FOX - At St. Columbkil Church, Upergrove, on Tuesday, Aug. 17th, 1908, by the Rev. Father Linder, C.S.R., Mary Agnes, daughter of Mr. and Mrs. John Fox, to Edward P. Reilley of Cleveland Ohio.

W. D. McVey, the Photographer, will make your photograph day or night. Studio 514 Queen St. W. Mention this paper.

ORIGINAL CHARTER 1854 The Home Bank of Canada TORONTO 8 King St. West Branches in Toronto Open 7 to 9 o'clock every Saturday night 78 Church Street Cor. Queen W. & Bathurst Cor. Bloor W. & Bathurst Cor. Queen E. & Ontario 20 Dundas Street West West Toronto JAMES MASON, General Manager. Full Compound Interest Paid On Savings Accounts

centuries Christian schools were founded and the monastic orders arose. Then came the crusaders. Then the modern days of the Society of St. Vincent De Paul and many other societies have been founded among the laity under the guidance of the Church, to protect virtue, instruct the ignorant, alleviate suffering and suppress vice. "In our own day the Church mourns over the scandalous and devastating work of intemperance which openly and aggressively defies the laws of God and assails the peace and well-being of society. The havoc which drunkenness works amongst large numbers of our people is dreadful to contemplate, marring in their souls the graces and power of religion, sacrificing to sensuality and brutal excess not only their reason, but their morality, their property, the honor of their children, their health, their souls and the hopes of eternity. "To drunkenness we may refer as to its baneful cause, two-thirds of the crime by which the country is disgraced and much of the poverty of which it suffers. Of all sources of crime and distress among the poor, intemperance stands out the unapproachable chief. It robs the innocent and helpless children of education, clothing and food. It degrades manhood and reduces honest labor to pauperism. It bribes voters, pollutes politics, debases citizenship, and endangers free government. "To oppose this brutalizing vice openly, publicly, by concerted action, is the noble mission of the Catholic Total Abstinence Union of America. It represents an organization of more than one hundred thousand Catholics pledged to total abstinence." As Archbishop John J. Keane, of Dubuque, Iowa, the national president, had not arrived from Boston, the formal opening of the convention was delayed until afternoon and the morning, after the service, given up to routine matters, chiefly the reports of secretaries of diocesan unions. Rev. James T. Coffey, of St. Louis, the first vice-president, presided. The reports showed that there are 924 local societies in the country with a membership which has passed the 100,000 mark. The largest union is that of the Philadelphia archdiocese with 188 societies, Missouri with 93 being second. The other unions with number of societies are as follows: Albany, 2; Baltimore, 20; Boston, 46; Connecticut, 78; Dubuque, 42; Erie, 20; Illinois State, 69; Indiana State and Ladies' Auxiliary, 58; New Jersey, 10; New York, 5; Ohio State, 32; Pennsylvania State, 24; Pittsburg, 40; Providence, 15;



A NEW EDITION OF 'FOREST, STREAM AND SEASHORE' IS NOW READY WRITE GENERAL PASSENGER DEPARTMENT INTERCOLONIAL RAILWAY Moncton, N.B., Enclosing ten cents for Postage. 'FOREST, STREAM AND SEASHORE' is a book of over 200 pages, illustrated in colors and in half-tones, giving well-written descriptions of the country contiguous to the line of railway, replete with historic incident, legend and folk lore worthy of a place in any library. Scranton, 87; Springfield, Mass., 20; St. Paul, 20; Vinona, 18; Wheeling, 3; Wisconsin State, 11; others not attached, 12. The convention was formally opened in the afternoon, when its delegates were welcomed to the city by Mayor Martin, the response being made by Father Coffey of St. Louis. Father Coffey, the first vice-president; John F. McGroarty of Wilkes-Barre, Pa., second vice-president; Rev. John E. McCann, of Philadelphia, treasurer, and Edwin Mulready, of Rockland, Mass., secretary, read their reports. A letter from Mrs. L. M. Lake, the third vice-president, who was unable to attend the convention, was read. Secretary Mulready showed the numerical increase in membership which has been large. John E. Shea, of Cambridge, Mass., secretary of the Massachusetts Anti-Saloon League, made an address on "The Anti-Saloon League and Its Work." The afternoon session closed with the reports from the subordinate unions. In the evening there was a parade, followed by a mass meeting in the Hyperion Theatre, at which Rev. M. A. Sullivan, of Hartford, president of the Catholic Total Abstinence Union of Connecticut, presided. At the morning session of the convention held on Thursday a number of reports were given regarding diocesan unions. Rev. T. F. Cullen of Providence, reported for that diocese, Father Sullivan for Connecticut, Rev. Richard Jordan, of Pittsford, for the Pennsylvania Union, Rev. B. S. Conaty of Worcester, Mass., for the Springfield diocese, and Rev. Dr. Wm. Temple of Wilmington, for Delaware. A series of resolutions were adopted denouncing the liquor traffic, appealing for the sanctification of Sunday, recommending the exclusion from membership in Catholic societies of those engaged in the liquor traffic and dealing with other matters in line with the Union's work. The committee which drew up the resolutions had Very Rev. M. Lambing of Scottsdale, Pa., as chairman. The Union declares its allegiance to the Catholic Church, and especially reminds the clergy of the anathema which is uttered against him who preached any other gospel save that which has been delivered to the apostles. With all our souls we welcome the encyclical of our Holy Father, Pius X., on Modernism. The following cablegram was received from Rome in answer to a message sent by the convention: Bishop of Hartford: Holy Father thanks convention for its congratulations. Willingly blesses all members. The invitation of Rev. P. J. O'Callaghan, U.S.P., to hold the next convention in Chicago was accepted. The work of the convention closed with the election of the following officers: President, Rev. James T. Coffey,

FISKE O'HARA AS DION O'DARE With GILLIE MACHREE in the famous dramatic Irish play coming to the Grand week of Aug. 31. Fiske O'Hara, the clever young Irish singer, with his happy infectious laugh, his beautiful tenor voice and his handsome face will begin his annual engagement at the Grand on Monday Aug. 31, in "Dion O'Dare", the latest romantic Irish comedy drama under the management of Chas. E. Blaney. The piece is the joint effort of a well known newspaper man of Newark and Mr. Blaney. It is purely Irish in locale and all the characters are historical. It relates to the adventures of a young Irish boy, who rises from the humble position of a poor boy, and becomes the most famous sculptor of Ireland. There is a sweet love story running through the piece of an Irish girl whose birth is of a higher degree than O'Dare's but all ends well and Dion comes to Dublin as the honored guest of the Lieutenant General and finally wins his Irish sweetheart. Mr. O'Hara has composed several new songs this summer especially for this production. The play is strictly a costume play and takes place in the early part of the 18th century. The stage settings are magnificent and all in all a very enjoyable evening will be spent by those who witness "Dion O'Dare". The usual matinee will be given. A song that promises to be as popular as "Sunbeam of my Heart" which was sung by Fiske O'Hara last season, is his new waltz song called "Nora McNamara." As the title shows it is thoroughly an Irish song, and when Mr O'Hara in the character of "Dion O'Dare" sings it to his sweetheart in the pale moonlight it makes one of the prettiest stage pictures seen in many years. Mr. O'Hara has composed several other new songs for his new piece "Dion O'Dare" but the first one is his favorite.

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