

MATTERS OF MOMENT

Roman Events—Work for Our Catholic Women—Example of Students—The Holy Name.

The interest of His Holiness, Pope Pius X., in all that concerns the music of the Church, is now matter of world-wide knowledge, but what is not generally known is that he is himself a musician of some merit and a proficient performer on the organ. It is reported that at the inauguration of the great new organ at St. Peter's, which is said to be the largest in the world, His Holiness will be the performer. It is not the intention that the public shall be admitted, but that an assembly of Cardinals shall form the favored audience. The organ was erected by international subscription and the great performer, Perosi, will be the organist at the public inauguration.

In connection with the Jubilee of His Holiness, news comes to hand of a graceful act on the part of the Italian Government. Since the very beginning of the Jubilee year, presents from all parts of the world have been pouring into the country and into the Customhouse preparatory to finding their way to the Vatican. In the matter of custom duties the Government is said to be, generally speaking, very stringent, but in the present instance all laws, save that of courtesy, have been laid aside, and the presents to His Holiness are admitted free from all exactions. Every kind of offering, whether industrial, artistic or otherwise, has had to bear the initials of Jubilee offerings in order to pass unobscured. It is to be hoped that this is but the harbinger of still better things in the future.

At the Jubilee Mass of His Holiness in St. Peter's, the music was given by the choir of the Sistine Chapel under direction of Maestro Perosi, alternating with a chorus directed by Mons. Rella, and composed of the students of the North and South American Colleges, the Irish, the Bohemian, the Caprician, the Roman and Rian Seminaries. Each chorus numbered one hundred voices. The entrance of His Holiness was the signal for "Tu es Petrus." The Mass was the celebrated Missa Papal Marcellini of Palestrina, the Proper being sung according to the Gregorian Chant by the Seminarians. Modern music was also given place, the Credo being the composition of Perosi, as was also "Tu es Petrus." The entire programme is said to have been one of the best given in the Basilica.

News of the probable canonization of Blessed Margaret Mary Alacoque is of world-wide interest, for it was largely through her that devotion to the Sacred Heart has become so popular a feature in the every-day life of millions of Catholics. It was to her that our Divine Lord made the promises which would reward those who practised devotion to His Divine Heart. On Tuesday, November 17th, the Sacred Congregation of Rites convened at Rome for the purpose of discussing her miracles. This favored member of the Visitation Order has already been beatified and that she will before long be advanced to the ranks of those who stand amongst God's accredited Saints, seems most probable. Two miracles were under consideration. It must be evident that these were in every sense what the Church demands in this connection, before they can stand in any way as matter upon which the canonization may be advanced.

Anything relating to Cardinal Merry Del Val is of interest to Canada and perhaps especially to Toronto, for while different parts of the Dominion shared in the honor of having him as a guest, it was in Toronto that the principal part of his time while in this country was spent. Many therefore will learn with pleasure that during the Jubilee celebrations of His Holiness in Rome, it was on Cardinal Merry Del Val that the duty of fulfilling the social functions of the occasion largely devolved. It was His Eminence who was the host at the dinner for the ambassadors, extraordinary, embracing churchmen and the latter representing in some instances their loyal masters, the crowned heads of Europe. Remembering the graceful personality and brilliant gifts of the young Cardinal as witnessed on many occasions while in Toronto, a scene most charming in every sense is easily conjured up before the imagination, and to conceive of the Cardinal Secretary of State as the chief figure of the brilliant gathering is a task by no means difficult.

During the winter afternoons and evenings, hundreds of our women of leisure find diversion by forming themselves into clubs and going from house to house playing bridge, euchre or other games of cards. Now, while cards under certain conditions are as harmless as any other bits of pastime, there are many things about whist, bridge, euchre and card-playing which do not, to say the least, commend themselves to many outside the circle who take part in the entertainment. Nor do we believe that even those who adopt this form of pastime are filled with any exalted idea of the practice. Human nature is so constituted that it must keep itself busy, and when no real necessity presents itself, trifling amusements are substituted and much time fritters from our life, that otherwise applied might be ranked amongst the things called "waste." This is with cards clubs. This little introduction to a scheme we have in mind, however, is beginning to assume something of the form of a homily and as this is not the in-

tenion, we shall at once lay our plan before our readers.

The plan is simply this, that our women should spend the hours at present given to card-clubs, in the work of preparing vestments and altar equipment for churches now in need. There are many such, some right at our door, and now that the work of Catholic Extension is so large a feature of our Canadian Catholicity, the opportunities for the exercise of time, talents and a certain amount of financial outlay, will be simply innumerable. We feel confident that it is only necessary for the idea to be suggested for many practical results to follow. It is doubtless hard for those living in the city where everything connected with the service of the altar is fair and seemingly to look upon, where the vestments are sometimes costly to gorgeousness, to realize the wants that exist in places less fortunate. We know a pastor who resides—well, within a hundred miles of Toronto—who considering ways and means for getting a new set of vestments, said he could cut them out himself if there were only someone to make them. This, too, quite near home. In the larger territory outside there are so many little chapels built and to be built, to which the work of our Toronto ladies would go as the very breath of Heaven itself, that to begin at once will suggest itself to those who give the matter a moment of serious thought.

In many parts of Europe and in other portions of the globe, Catholic women and girls have vied with one another during the year of the Pope's Jubilee in making collections of the articles needed to adorn God's altars and tabernacles. They added, too, hundreds of costly chalice. And what did His Holiness, the dear Father of all Christendom do with the gifts? He sent them out to the poor churches, many of which may be found, even in the long settled countries of the Old World. How much more is the need felt in this yet new country. Here, then, is work for our women. The winter season is yet young and the New Year brings with it new resolutions. Dozens of our women both married and single are artists of no mean calibre along all the lines necessary to the production of church equipment and ornamentation. Why not such put their talents to the high purpose proposed? We feel sure that a hint alone is necessary. The rest will follow.

In an address delivered by Rev. Dr. Kavanaugh to the students of Notre Dame University, Notre Dame, Ind., the Rev. Principal deprecated the growing tendency to lawlessness amongst students and declared that the best expression of law and order must be found amongst the members of our higher institutions of learning, if we expect the bulk of our people to be under the control necessary to the welfare of country and state. In the course of his remarks Dr. Kavanaugh said: "From time to time we hear of rowdiness in the colleges, of wanton destruction of property and defiance of officers of the law. The honest business man and toiler who love public order are not to be blamed if at times they lose faith in education, if at times they ask themselves what may be expected of the ignorant and untrained, since such lawlessness is found in the colleges which are preparing professional men and the leaders of tomorrow?"

In connection with the grand celebration of the Holy Name Society which is to take place in Toronto on January 17th, reports from Buffalo regarding the same society are interesting and encouraging. Our contemporary, the Catholic Union and Times, tells us that Sunday last being the day of general Communion throughout the diocese, every city parish had its large representation of communicants, and His Lordship, Bishop Colton, delivered three addresses in the course of the day. His Lordship takes particular delight in the Society, and were it possible, would have presided personally in every chapel. At the beautiful Church of the Nativity of which Rev. Daniel Walsh, who is a strong friend of the Catholic Register, is pastor, the society was formally established by Rev. Martin A. Sheehan, O.P., of New York, who in his address to the candidates, said, "the name of Jesus has come to stand for the very essence of all the blessings that have come down from heaven to earth. Show your gratitude to Almighty God by respecting, reverencing and honoring His name, which is holy. His person, which is divine."

To that portion of France still worthy of the old name of Eldest Daughter of the Church, news of the Beatification Decrees of Joan of Arc and thirty-six French missionaries which were read on December 17th in the presence of His Holiness and many high ecclesiastics, must have come with true delight and encouragement. It would seem as if the intrepid spirit of this loyal child of France were still engaged in defence of the land for which she did so much, yet which to her proved unfaithful even as during the last few years it has proven ungrateful to the Divine Master. Himself. At the close of the ceremonies His Holiness addressed the French Pilgrims, expressing his deep conviction that France through divine intercession would return to the bosom of the Church, saying that the intercession of the new Saints strengthened him to this belief.

Father Vaughan's concert at the Albert Hall, London, resulted in collecting \$5,000 for poor children. For this he is greatly indebted to the generosity of Mme. Patti, who emerged from her retirement and once more drew thousands of music-lovers to the hall which has witnessed so many of her triumphs.

DREAM OF GERONTIUS

The Most Sublime Poem and Choral Composition of Modern Times by a Catholic.

(By Dr. J. D. Logan.)

English-speaking members of the true Church should feel an especial pride in the fact that the greatest composer of choral music in the world to-day is a Catholic. This is no less a person than Sir Edward Elgar, whose sacred cantata, "The Dream of Gerontius," was sung at the climax to the series of concerts given in Canada by the celebrated Sheffield Choir. The literary text is also by a Catholic, the late Cardinal Newman. And when, as happens, both the poetry and the music are not only by distinguished members of the Church, but also are exceedingly beautiful and full of spiritual meaning, it is worth while to study these celebrated works seriously and reverently. For my part I shall put what I have to say as simply and briefly as possible.

Sir Edward Elgar is the son of W. H. Elgar, who for thirty-seven years was the organist of the Roman Catholic Church of Saint George, Worcester, England. The composer of "The Dream of Gerontius," who is also a pious Catholic, succeeded his father as organist of this church, about twenty-five years ago. Cardinal Newman had published the poem, which forms the text of Elgar's music, in 1865. But Elgar had not seen it till 1889, when a copy of it was given him by Father Knight of Worcester as a wedding present. From that time till eleven years later, when the music was sung at the Birmingham Triennial Festival of 1900, the poem at its musical setting had constantly been in Elgar's mind.

Cardinal Newman's poem is a description of the experiences in death of a friend inspired the verses, and it may justly be said that of all the attempts by modern poets to make the Shadowy Vale less fearsome, to supply comfort, cheer and courage to the believer, Cardinal Newman's poem is the most effective as it is also the most divinely inspired. Briefly, the "argument" (to use the old term) of the poem is this. Gerontius, awaiting death, dreams that his soul speeds to the invisible realm, where the heavenly throng wait to welcome him. But the way itself has its terrors. He has doubt and apprehension, and his soul is affrighted by the mocking cries of demons. Comfort and courage are given him by attending priests; but most sweetly assuring of all are the strains of the choir of angels heard above the devilish discords of the demons, until in a mood of hope the soul of Gerontius passes into the presence of his Lord.

If the poem is sublime, the music is not a whit behind it in inspiration, beauty and power. In fact, historically viewed, Dr. Elgar's sacred cantata is the most significant choral work, since the "Elijah" of Mendelssohn, surpassing also Brahms' celebrated "German Requiem." The music may readily be understood if it is considered as made up of a prelude and a series of themes expressing different emotions, concluding with a grand finale. The prelude illustrates the dying Gerontius' sense of apprehension and doubt. In his anguish he cries:

Jesu, Maris,—I am near to death
Be with me, Lord, in my extremity.
Lover of Souls! Great God! I look
To Thee.

He also calls on his friends to pray for him, and we hear the beautiful, solemn strains of the "Kyrie Eleison." This is the prayer theme; then comes the slumber theme—the troubled slumber of the dying; this is followed by the sorrow theme, exceedingly poignant; finally, after some repetitions of these, the movement closes with the grand climax of the "Go Forth!" theme, as the soul of Gerontius passes.

Proficiscere, anima Christiana, de hoc mundo!
Go forth upon thy journey, Christian soul!

These themes are heard again and again singly or in combination. With the passing to rest, the second movement opens with the soul of Gerontius coming to view in charge of the Guardian Angel. The "Alleluia, he is Saved!" of the angel in response to which the Soul greets his Guardian is succeeded by the chorus of demons with their wild, fiendish "Ha! Ha!" musically expressed by Elgar with marvellous realism:

Virtue and vice,
A knave's pretence,
'Tis all the same,
Ha! Ha!
Dread of Hell-fire,
Dread of the venomous flame,
A coward's plea,
Give him his price,
Saint though he be,
Ha! Ha!

But the angel assures the soul of Gerontius that he shall see his Lord, and above the discords of the demons the soul hears the "grand mysterious harmony" of angels and archangels and all the host of heaven in one glorious climax, "Praise to the Holiest!"

O generous love! that He who smote
In man for man the foe,
The double agony in man
For man should undergo;
And in the garden secretly,
And on the cross on high

Should teach his brethren and inspire
To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful;
Most sure in all His ways!

Thus does this great Catholic composer, Sir Edward Elgar, weave sublime strains of music around the equally sublime poem of Cardinal Newman—picturing with beauty and power the solemn mysteries that lie hidden, save to the true believer, across the portals of the tomb.

Impressions of a Minister

It is a pleasure to record the impressions of a minister who lately visited the famous shrine of St. Anne de Beauraup, in Canada. He did not come away a scoffer. On the contrary, he speaks reverently of what he witnessed there. This clergyman is Rev. John E. Heindel, pastor of the English Lutheran Church of the Redeemer, in Jersey City. Describing to his congregation a trip he had made to Canada, he said: "I also visited the shrine of St. Anne de Beauraup. From childhood I heard of this miracle working place in modern times, and it had always been my hope some day to enter its sacred doors. I cannot describe my feelings as I stepped from the train and entered the courtyard of the church and then wended my way through this sacred acre to the church, where so many had entered, having spent all for the physician, and were made whole. The pyramid of crutches in the church's entrance is verily an object of wonderment. The heart fills with awe and the eye with tears as one stands and looks upon them and reads their silent story. I wonder not that persons are skeptical when they hear only the story of these pyramids but one's skepticism is soon dispelled as he examines crutch after crutch and sees the marks of pain and sorrow they bear."

"One pilgrimage arrived while we were there. It was from Ottawa. It was estimated to include five thousand people. The arrival was announced by the ringing of the bells and playing of the chimes. In befitting reverence the pilgrims left their trains and walked to the shrine. The sight was a pleasing one, and yet sad, for among them were many on crutches; children carried by fathers and mothers; fathers and mothers carried by children; some with their heads bandaged, others revealing different forms of ailment and still many more who came to worship in the world-famed church. To the observer it seemed as though we had returned to the beginning of religious faith when God selected some churches among others for His wondrous works. To me the shrine of St. Anne de Beauraup was the most interesting and edifying of the places we were privileged to visit."

A Change of Sentiment

A sentimental youth of this country has always had it "in" for the Catholic Church because of her common-sense opposition to everything that tends to lower the dignity of the marriage state. It is remarkable how the whole world is coming to recognize the sound views of the old Church. Five years have made a vast change in the opinions of sensible non-Catholics on the divorce question. Not more than that time has passed since practically we stood alone in opposition. From pulpit after pulpit came denunciations of our interference with individual rights, of the "tyranny" of Rome which compelled the badly mated to remain chained to one another. To-day, somehow, Protestantism is getting into line, but alas, not before Protestantism has lost its grip. It makes little difference nowadays what attitude the Protestant churches are taking or going to take on the question of divorce. They have made their attitude not worth considering. And the worst of it is that in pandering to the foolish sentiments of the loveless "affinity" class, they have weakened somewhat their own influence as well.

But the Catholic Church can look back with pride to the fact that consistently she has stood out against a disease which she well knew would eat the heart out of society, if it were permitted to grow. The principles that have stood for ages cannot lightly be thrown aside because of a modern demand for more license, which is the real name for what too many call "liberty"—Extension.

An Encouraging Report

The reading of the annual report of the Bank of Montreal, found elsewhere in this issue, gives great matter for encouragement and promise of bright things in the near future. Indeed it shows positively that even now Canada is passing through a cycle in which everything tends to that material progress which ensures to her people a season of prosperity in inverse ratio to the season of depression through which Canada in company with most of the commercial countries of the Western World passed during the last twelve months. The Bank of Montreal is amongst the finest financial institutions of America and of the world, and as such the publication of its usefulness to Canada and Canada's people is of paramount importance.

On What is Reserved to the PLENARY CONGREGATION AND WHAT PERTAINS TO THE CONGRESS.

1. In all the Sacred Congregations in general, the judgment of the Cardinals composing it or (as it is said) of the plenary Congregation, is to be reserved for all doubts and questions regarding the law; for the examination of administrative and disciplinary controversies of a serious nature either in themselves or on account of circumstances; for the examination of graces and faculties of greater importance, or unusual in themselves or in their circumstances and finally for all instructions and dispositions of general public order.

2. It pertains to the Congress to prepare the matter for the Plenary Congregation; to provide for the execution of the matters resolved, after the approval of the Supreme Pontiff has been obtained; to apply them in similar cases, but only when the case is clear, obvious and admitting of no doubt; to grant, according to the power received from the Holy Father, the faculties, graces and indulgences which are customary and do not present difficulties, and to provide for the proper working of the department, according to the general and special rules of the present Regulation, and in conformity with the disposition of the Constitution "Sapienti Consilio."

SUBJECT OF THE HOUR

Special Rules for the Roman Curia—Holy See Promulgates General Regulations.



CHAPTER I. ON THE LIMITS OF THE COMPETENCE OF THE SEVERAL DEPARTMENTS OF THE HOLY SEE.

1. In conformity with the prescriptions of the Constitution "Sapienti Consilio," the competence of the departments of the Holy See is partly territorial and partly according to subject-matter.

(a) The Holy Office, in matters before it to its competence, has no territorial limits.

(b) The Consistorial has its attributions limited to those regions which are subject to the common law, in which it has proper and exclusive competence in all that appertains to Diocesan government, the Seminaries, the election of Bishops and other Ordinaries, the Apostolic visitations and the reports on the state of the Dioceses.

(c) The Congregation for the Discipline of the Sacraments has competence, in all that regards matrimony, even in places subject to the Congregation of the Propaganda, according to the rule laid down in the aforesaid Constitution. For the other Sacraments its competence is limited to the territory subject to the common law.

(d) The Congregation of the Council of Studies, in matters of its competence, have a territorial limit like the Consistorial.

(e) The Congregation of Religious has proper and exclusive competence over religious in all places and for all matters which refer to the state of discipline, studies and Sacred Ordination of religious, saving the rights of the Congregation of Propaganda over religious as missionaries.

(f) The Congregation of Propaganda has territorial competence limited to places and things according to the aforesaid Constitution.

(g) The Congregations of the Index, Rites, Extraordinary Ecclesiastical Affairs and Ceremonial, as also the Tribunals, both of forum internum, and forum externum, have no territorial limits for matters of their competence.

2. To effect the abolition of cumulative competences in the departments of the Holy See, every case has its own proper seat where it is to be treated; however, as doubt or error may arise in individual cases, the old rule remains in force, viz., that once an instance for a matter, whether of grace or of justice, has been presented and accepted in one department, no one for any motive whatsoever may at his own discretion appeal to another department for the same object; but in order that this may be done an act of the department first appealed to is necessary, or a decree of the Consistorial Congregation authorizing the transference.

Any concession obtained in another department, in contravention to this rule, is null.

3. In cases of recourse to the Holy See, if the petition has been presented to the Sacred Rota, the Dean with the two senior Auditors, if to a Congregation, the respective Congress shall examine whether the matter be of such a nature that it is to be treated only in an administrative and disciplinary manner or according to strictly judicial methods.

In the former case, the decision on the matter is to be reserved to the Sacred Congregation, to which it belongs, according to the Constitution "Sapienti Consilio."

In the latter case, the question is to be referred to the proper judge and tribunals, to be decided there according to the rules of common law, saving always the special mode of procedure of the Apostolic Signatura.

CHAPTER II. ON WHAT IS RESERVED TO THE PLENARY CONGREGATION AND WHAT PERTAINS TO THE CONGRESS.

1. In all the Sacred Congregations in general, the judgment of the Cardinals composing it or (as it is said) of the plenary Congregation, is to be reserved for all doubts and questions regarding the law; for the examination of administrative and disciplinary controversies of a serious nature either in themselves or on account of circumstances; for the examination of graces and faculties of greater importance, or unusual in themselves or in their circumstances and finally for all instructions and dispositions of general public order.

2. It pertains to the Congress to prepare the matter for the Plenary Congregation; to provide for the execution of the matters resolved, after the approval of the Supreme Pontiff has been obtained; to apply them in similar cases, but only when the case is clear, obvious and admitting of no doubt; to grant, according to the power received from the Holy Father, the faculties, graces and indulgences which are customary and do not present difficulties, and to provide for the proper working of the department, according to the general and special rules of the present Regulation, and in conformity with the disposition of the Constitution "Sapienti Consilio."

CHAPTER III. ON THE METHOD OF TREATING AFFAIRS NOT STRICTLY JUDICIAL.

ARTICLE I. IN MATTERS OF GRACE.

1. If the graces, viz., the faculties, dispensations and indulgences which one asks of the Holy See, injure the rights of third parties, those interested must be heard before the concession, either directly or through their Ordinaries.

2. The graces which one obtains in his favor orally from the Holy See are valid in the forum of conscience for the petitioner. No one, however, may maintain, against anybody whomsoever, the use of a privilege without regularly proving it.

3. The graces which are obtained in writing from the Holy See are ordinarily granted directly through the legitimate persons and Offices. Sometimes the petition is sent back through the said persons and Offices to the Ordinary or to another ecclesiastic in his stead, with the faculties to grant the grace asked for, either wholly or in part and within certain limits.

When petitions are returned to the Ordinary with the faculties, it pertains to the just discernment, and the conscience of the latter to grant what is asked, according to the tenor of the rescript, the reasons set before the Holy See and the propriety of the concession.

When the grace is conceded directly by the Holy See, the rescripts may be drawn up either in forma gratiosa or in forma commissoria.

4. If in forma gratiosa, by their nature they do not require the Executive decree of the Ordinary. They must, however, be presented to him for authentication, in matters of public order, such as faculties for indulgences of a general character for relics to be exposed for public veneration, etc., or to verify certain conditions, such as the fitness of the place for private oratories, etc.

If in forma commissoria, the rescripts require executive decree. But the Ordinary cannot exempt himself from giving it, except (a) when the petition is evidently vitiated, by being obreptitious or subreptitious; (b) when the person to whom the grace is conceded is so unworthy that the concession of it becomes a scandal to others. Such conditions being verified, the Prelate, suspending the execution, must make a solicitous report of the matter to the Holy See.

5. For the authentication, referred to in the preceding number 4, no compensation may be exacted. But should expenses be necessary, e.g., arising out of the verification of the fitness of places destined for use as oratories, or to show the authenticity of some relic, reimbursement may be exacted.

6. Saving the disposition of the preceding number 4, concerning the execution of rescripts, and saving the conditions requisite for the gaining of indulgences, from November 3, 1908, the dispositions of the Constitution "Sapienti Consilio" come into force, the graces and dispensations of all kinds whatsoever conceded by the Holy See, even to persons under censure, are valid, except in the case of those excommunicated by name or suspended by name "a divinis" by the Holy See itself.

ARTICLE II. WHEN CAUSES OF DISCIPLINARY OR ADMINISTRATIVE NATURE ARE TREATED.

7. In questions which are treated in a disciplinary and administrative manner by the Sacred Congregations, the procedure is to be without cross-examination, without the examination of witnesses, and without the written documents of lawyers; the parties, however, interested are always to be heard and the documents produced by them examined.

8. In order that the parties interested may be able to bring forward their arguments, they are to be advised through their respective Ordinaries or directly, according to the rules of the common law.

9. If they wish, for the protection of their own rights, to print and distribute any statement, they may do so, observing the rules laid down in Canon 29 of the Special Law of the Sacred Roman Rota, according to the requirements of the case.

10. When the examination of a case has been opened by a disciplinary and administrative nature before a Congregation, and when the proceeding has been accepted or at least not contradicted by the parties concerned, it is not lawful for them to begin an action in judicial form on the same matter.

Still less may they do so after a decision has been given. The Sacred Congregation may, however, at any stage of the proceedings remit the case to the Ordinary judges.

CHAPTER IV. THE DAYS OF PLENARY CONGREGATIONS AND THE PROCEDURE OF THE SAME.

1. The special days for the meetings of the Emirent Fathers are: Monday for the Sacred Congregations of Propaganda and the Index; Tuesday for the Sacred Congregations of Rites, Ceremonial and Studies.

Wednesday for the Sacred Congregation of the Holy Office.

Thursday for the Sacred Congregations of Consistorial and Extraordinary Ecclesiastical Affairs.

Friday for the Sacred Congregations of Sacraments and Religious.

Saturday for the Sacred Congregations of the Council, and for the Apostolic Signatura.

The HOME CIRCLE

THE FORTUNE FAIRY. (By Denis A. McCarthy.)

If you walk in Tipperary By a certain castle gray, Like as not you'll meet a fairy Somewhere there along the way.

He's a crabbed little fellow In a quaint, old-fashioned suit, Scarlet coat and waist coat yellow, And a three-cocked hat to boot.

All his fingers to his knuckles Clustered thick with glittering rings And a pair of silver buckles On his shoes, like any King's!

Well, perhaps he'll be reclining, "Fair and easy" in the sun, Feeling drowsy after dining And not much disposed to run.

Faith, 'tis then's your chance to nab him, Steal up softly in the shade, Steal up cautiously and grab him And your fortune's surely made!

Yes, your fortune's made forever, If you look him in the eyes, Vowing he'll escape you never Till he tells you where it lies—

Where it lies, the hidden treasure, Good gold pieces fair and round, Minted in no stunted measure By the fairies underground!

He'll be turning, he'll be twisting, He'll be peevish as a cat, He'll deny the gold's existence, He'll be saying this and that.

He'll be mocking, he'll be crying, He'll be graving and he'll be gay— Every trick will he be trying— Just to make you look away!

But whatever thing he's saying, And whatever trick he tries, And whatever game he's playing— Look him straight between the eyes!

Aye, be wary and be steady, For 'tis oft the rogue has laughed At the mortals fooled already By his cunning and his craft.

Aye, be steady and be wary, For the quiver of a lash Will release the Fortune Fairy, And he'll vanish like a flash. —Sacred Heart Review.

HAPPINESS. Happiness is not dependent on outward circumstances, but on the attitude of the mind. That happiness was the destiny of mankind was proved by the fact that the things which make us happy are the simplest and holiest things, such as duty done. We cannot attain happiness so long as we are indifferent to the happiness of others. When selfish people want to be pleasant and agreeable they find they cannot do it because they have not formed the habit of doing things simply to please others. People would be happier if their homes were less pretentious and more comfortable. Idle women and over-worked men make a household unhappy. People who would be happy must cultivate regular habits of work and play. We miss many of the little things in life that make up the sum of happiness by our anxiety to arrive prematurely at the great things. In the quest of happiness we cannot do better than put in practice the precepts of the great Persian who said: "Taking the first step with the good thought, the second step with the good word and the third step with the good deed, I entered paradise."

TO RESIST DISEASE. One of the most unfortunate things that has come to us through what we call "higher civilization" is the killing of faith in our power of disease resistance. In our large cities people make great preparations for sickness. They expect it, anticipate it, and consequently have it. It is only a block of two to a physician, a drug store is on every other corner, and the temptation to send for the physician or to get drugs at the slightest symptoms of illness tends to make them more and more dependent on outside help and less able to control their physical disorders. During the frontier days there were little villages and hamlets which physicians rarely entered, and here the people were strong and healthy and independent. They developed great powers of disease resistance.—O. S. Marden.

AFFIRMATIONS. To see the goodness in other people, and to help them to find it in themselves; to be tolerant of the opinions of others, giving them credit when ever possible for sincerity of purpose; to be frank and open-hearted and honest in my dealings with others; showing a willingness to accord even a competitor a fair opportunity in the race of life; to deal fairly and affectionately with those who are in any sense criminal in their acts or tendencies, and to rebuke and criticize only in love; to respect and care for my body as a fit temple of the soul by temperance in eating and drinking, and to work hard enough to appreciate rest and recreation to refuse utterly to worry unnecessarily about anything, but to strive at all times to entertain only pure and ennobling thoughts; to get good and to give good everywhere, making somebody glad by my presence,—these are some of the affirmations that might profitably be made by those who are interested in a more spiritual type of consciousness. Finally:

To see the beautiful world, To breathe the fragrant air, To hear accordant sounds, To feel, to be,— This is not life! There is a larger view, There is a deeper truth, There is a finer touch, And a diviner sound Than sense can ever reveal. To see the glory in the Infinite, To feel the breath of the Almighty, To hear the voice of the I Am,— This is to live. —William A. McKeever.

CHARACTER.

There is a glare about worldly success, which is very apt to dazzle men's eyes. When we see a man rising in the world; thriving in business; successful in his speculations; if he be a man out of our own line, who does not come into competition with us, so as to make us jealous of him, we are apt to form a foolish high opinion of his merits. We are apt to say with-in ourselves, "What a wonderful man this must be, to rise so rapidly!" forgetting that dust and straw, and feathers, things with neither weight nor value in them, rise the soonest and the easiest. In like manner, it is not the great and truly good man, generally speaking, who rises the most rapidly to wealth and notice. A man may be sharp, active, quick, dexterous, cunning; he may be ever on the watch for opportunities to push his fortunes; a man of this kind can hardly fail of getting on in the world; yet with all this, he may not have a grain of real greatness in him. He may be all I have described, and yet have no greatness of soul. He may be utterly without sympathy and fellow-feeling for others; he may be utterly devoid of all true wisdom; he may be without piety and without charity; without love; that is, either for God or man.—Hare.

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TO TALK WELL.

Don't speak in a low, monotonous voice. Conversation is like a song. It needs pronounced accent and a great variety of intonations to keep up a sustained interest.

Don't tell long stories of personal experiences. One who has the habit of making personal recitals takes the lion's share of the conversation and doesn't give a listener a chance.

Don't ask trifling questions. Don't air your prejudices. Neither contributes to the grace of conversational art, the essence of which should be sympathy.

Don't talk of melancholy or grievous matters. Give the talk a happy turn. Don't ride conversations too hard. Leave breathing spaces in the talk. It is not essential that every moment two people are together should be filled with a flow of words.

Don't deaden and hinder the conversation by being too accurate over details. Don't go back and add appendices to a subject after you have once left it. If the subject was not closed to your satisfaction, no matter.

Don't run one story into another. When you have told a good story stop short in order that its effects may set off. A good story should be set off by a blank or dull space in the talk.

Don't make a point of agreeing with every speaker. The real zest of conversation lies in just enough difference of opinion to bring out the strong points of two people's character. There is nothing more genial than the warmth of friendly discussion which never rises to anger.

Don't keep too long on one string. Change to another topic before the one in hand is quite thrashed out. To turn the conversation gracefully is like reversing in the walse, a nice point of skill.

Don't affect a stilted style of conversation. The longest words are by no means the best words. Every day idioms and colloquialisms have a directness and terseness that commend themselves to the really good talker.

Laughable B unders Here in Boston, says the Sacred Heart Review, our daily newspapers seem to be evolving a race of reporters who can write a description of a Catholic religious function without making ludicrous blunders, but it was not always so with us, nor is it so in many places yet. The blunders of the unsophisticated scribe still furnish Catholics with food for mirth. The New Zealand Tablet gathers together a number of reporters' blunders which it finds amusing enough. It speaks of the reporter who faithfully described an evening Mass when he meant Vespers, but this is a blunder common enough in the United States. The Sydney Morning Herald spoke of Bishop Higgins as "administering High Mass," but it was in our own country that a daily paper told how a priest prevented a panic in his church by boldly throwing a "blazing sacrilege" into the street. It was an American newspaper also which described the entrance of Bishops and clergy to the sanctuary in these words: "They wore long, flowing stoles and birettas, with cassocks on their heads, which they removed as they advanced to the altar." A historic instance of the blundering that is a joy forever was that of the reporter on an English daily paper who, in his description of the new Westminster Cathedral, averred that he had seen "several thurifers suspended from the ceiling"—forgetting, poor fellow, that the thurifer is the person who carries the thurible or censer.

A Scottish Catholic paper tells about a description which appeared in a Glasgow secular paper of the consecration of a bishop in St. Andrew's Cathedral. The vesting of the consecrating Archbishop was summed up in the phrase: "His Grace was adorned with the amice," and all that was said of the long and solemn function was that "the Archbishop engaged at Mass at the foot of the altar." The same paper tells of a reporter of a Highland paper who, describing a High Mass celebrated at the Fort Augustus Benedictine Monastery by the late Prior, the Very Rev. Jerome Vaughan, penned this imitable sentence: "At this point of the proceedings the very reverend gentleman, turned around and observed in stentorian tones, 'Dominus vobiscum!'" "It was an Edinburgh paper," adds our Glasgow contemporary, "which gravely stated that 'the Bishop of Argyll and the Isles, sang Haydn's Sixteenth Mass'; and it supplemented this remarkable item with

CONFIDENCE IN GOD. Let us have confidence in God, and doubt not that He cares for us. Let us trust Him, too, at all times and in all states of soul; in strile as well as in peace; in sorrow as well as in joy. "Yes, though He slay me, yet will I trust Him." There are times when the care of a mother supporting her little one in its first efforts to walk; and again, there are times when a dark cloud enveloped our souls, and He is hidden in its shadows.

APPRECIATION. Appreciation is the root and the flower of native courtesy. The girl who is appreciative requires few lessons in etiquette; rudeness is unnatural to her; she could not slight, or snub the poorest hanger-on or the richest pretender, and that is why every one loves her. Not that she is troubled overmuch with burrs and bores and born-sillies; courtesy teaches her tact; she knows that the good doctor seldom uses the knife. What need to cut when a little pleasant firmness accomplishes the same end less painfully, and without danger of the worst blood-poisoning of all—the venom of vindictive enmity? Her very admirers form a phalanx against disagreeable intrusions, for Miss Appreciative is the most popular of girls. The veriest bore of all could not bore his way through the circle of stalwarts surrounding her on every get-aroundable occasion.

The matter-of-course girl—and she is not a bad sort, although she began and continues a mistaken policy—is apt to say and to believe that the Appreciative Girl is not sincere; that her attitude toward life in its trials, as in its blessings, is a mere pose. The m.o.e. girl might get up a little enthusiasm over an opera box or touring-car invitation, but she accepts slightly lesser "treats" with languid inexpressiveness. She accepts them though, sometimes coldly, sometimes scowlingly, according to value; but

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nothing is refused. Matter-of-course—"my company is sufficient thanks"—and pleasant company she is! Now, the Appreciative Girl does not, cannot accept everything offered to her. In fact, she takes very little, but appreciates that little much. She believes that it is higher ethics to decline courteously than to accept ungraciously. As for instance, see her at home—her patient sweetness with a fretful child, her gentle good-fellowship with her brothers, her grateful love for mother and father. No, she is genuinely appreciative, and, being so, she is generally and generally appreciated, a treasure, although she is, par excellence, a comfort every week in the year, writes B. B. in the "Catholic Standard and Times."

MASS ON SUNDAYS.

The obligation of attending Mass on Sunday is strict, and the violation of it is a mortal sin. Every Catholic is aware of this obligation. When Sunday comes all other considerations must be laid aside, and the first thing that a Catholic is bound to provide for is the time to go to Church and adore God. He may take physical and mental rest during the remainder of the day; he may enjoy innocent recreation that is calculated to recuperate his strength for the toil of the coming week; but he dare not violate the obligation of hearing Mass.

Protect the child from the ravages of worms by using Mother Graves' Worm Extirminator. It is a standard remedy, and years of use have enhanced its reputation.

A Bishop Receives Just Praise

The late Bishop of Hartford deserves a special tribute from the Catholic press for the practical interest he manifested in its success. He was the first and so far as is known, the only Bishop in this country who made the circulation of a Catholic paper as much a part of the diocesan work as the building of churches and the maintaining of our schools. By the Hartford plan, inaugurated by him, every Catholic family in the diocese receives a copy of the diocesan paper, which is supported by a per capita tax on a parish fund acquired by an annual collection. While the purpose of this plan was not so much the benefit of the diocesan organ as the real benefit of the diocese itself, not so much the strengthening of the Catholic press as the strengthening of faith and public spirit among Catholics, this is so wholly the aim and mission of the Catholic newspaper that Bishop Higgins could not further one cause without promoting the other. He will be honored by the Catholic press in general less for his interest in one newspaper than for his practical demonstration of the large truth that the interests of every alert and far-sighted Catholic leader are bound up with interests of those whose vocation is to reach disciples and make good works fruitful by making them know.—Catholic Universe.

Marriage of Rhode Island's Catholic Governor

Pawtucket, R.I., Nov. 17.—Governor James H. Higgins of Rhode Island and Miss Ellen F. Maguire were married this morning in St. Joseph's Church. Bishop Harkins performed the ceremony and the bride was given away by her father, John T. Maguire, a contractor. Miss Maguire's younger sister was bridesmaid. The Governor's brother, Thos. Higgins, was best man. The ushers included members of his staff in full regalia. After the Nuptial Mass a reception was held at the home of the bride's parents, and later the couple left for New York.

Mrs. Higgins is twenty-eight years old. She and Governor Higgins were classmates in school. Governor Higgins is thirty-two years old. Since his twenty-fifth year he has served in the legislature, has been four times Mayor of Pawtucket and has twice been elected Governor of the state. His term will expire on January 1.

Death of Mrs. Joseph Hill, Holley, N. Y.

The death of Mrs. Jos. Hill of Holley, N.Y., occurred on Nov. 10th, at the home of her sister, Mrs. Ferguson of Vesta, Ont. Rev. Father Heydon, C.S.B., said the funeral Mass of requiem, and the sermon was preached by Rev. Father Montegg, Walkerton. The choir was composed of Rev. Father Ferguson, Freilton, Que., Rev. Father Becker, Paris, Ont., Rev. Father Weidner, Mr. Carter, Chelsea, Ont., and Mr. Scheumacher. R.I.P.

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The Children's Page

GOOD HUNTING. Table-leg jungle is dark and still, There's snakes in the Carpet Glade...

Once there was Indians under the bed, But I hunted 'em all away; There's elephants hiding there now instead...

If I was like nurse or like baby Sis, What never has fired a gun, I guess I wouldn't be as brave as this!

THE STORY OF THE THREE LITTLE PIGS.

Once upon a time there was an old pig with three little pigs, and as she had not enough to keep them she sent them out to seek their fortunes.

"Little Pig, Little Pig, let me come in!" To which the pig answered: "No, no, by the Hair on my Chin-Chin-Chin!"

"Then I'll huff, and I'll puff, and I'll blow your house in!" So he huffed, and he puffed, and he blew his house in and ate up the little pig.

The second little pig met a man with a bundle of wood and said: "Please, man, give me that wood to build me a house, which the man did, and he built his house with it."

"Little Pig, Little Pig, let me come in!" "No, no, by the Hair on my Chin-Chin-Chin!" "Then I'll huff and I'll puff and I'll blow your house in!"

So he huffed and he puffed, and he blew the house down, and then he ate up the little pig.

The third little pig met a man with a load of bricks and said: "Please, man, give me those bricks to build a house with;" so the man gave him the bricks and he built his house with them.

"Little Pig, Little Pig, let me come in!" "No, no, by the Hair on my Chin-Chin-Chin!" "Then I'll huff and I'll puff and I'll blow your house in!"

Well, he huffed, and he puffed, and he huffed; but he could not get the house down. When he found that he could not with all his huffing and his puffing blow the house down, he said: "Little Pig, I know where there is a nice field of turnips."

"Where?" said the little pig. "Oh, in Mr. Smith's home field; and if you will be ready to-morrow morning, I will call for you, and we will go together and get some for dinner."

"Very well," said the little pig, "I will be ready. What time do you mean to go?" "Well, at 6 o'clock."

Well, the little pig got up at 5 and got the turnips before the wolf came (which he did about 6) and said: "Little Pig, are you ready?" The little pig said, "Ready! I have been and come back again, and got a nice potful for dinner."

The wolf felt very angry at this, but thought that he would be up to the little pig somehow or other, so he said: "Little Pig, I know where there is a nice apple tree."

"Where?" said the pig. "Down at Merry-Garden," replied the wolf, "and if you will not deceive me I will come for you at 5 o'clock to-morrow and we will go together and get some apples."

Well, the little pig bustled up the next morning at 4 o'clock, and went off for the apples, hoping to get back before the wolf came. But he had further to go, and had to climb a tree, so that just as he was getting down from it he saw the wolf coming, which, as you may suppose, frightened him very much.

When the wolf came up to him he said: "What are they nice apples?" "Yes, very," said the little pig. "I will throw you down one," and he threw it so far that while the wolf was going to pick it up, the little pig jumped down and ran home.

The next day the wolf came again and said to the little pig: "Little Pig, there is a fair at Shanklin this afternoon; will you go?" "Oh, yes," said the pig, "I will be glad to go; what time will you be ready?" "At 3," said the wolf.

So the little pig went off before the time, as usual, and got to the fair and bought a butter churn, which he was going home with when he saw the wolf coming.

Then he could not tell what to do, so he got into the churn to hide and, by so doing turned it over, and it rolled down the hill with the pig in it, which frightened the wolf so much that he ran home.

Then the wolf was very angry, indeed, and declared that he would get down the chimney after him. When the little pig saw what he was about he hung on a pot full of water and made up a blazing fire, and as the wolf was coming down took off the cover and in fell the wolf. So the little pig put on the cover again in an instant, boiled the wolf and ate him for supper, and lived happy ever afterward.

THE CHRISTMAS TREE.

A vast deal of interesting legend has gathered around the feature of the Christmas celebration known as the Christmas tree. The famous minstrel Walfron von Eschenbach describes in his songs the custom of welcoming guests with branches ornamented with burning candles.

In Scandinavia there is an old myth of mysterious lights seen flaming during the Christmas season in the branches of trees that no wind could extinguish. There is a French romance of the thirteenth century in which the hero finds a gigantic tree, the branches of which are illumined with burning candles, some erect, some turned downward, and on the top the vision of a child with a halo around his head. The knight asks for an explanation and is informed that the tree represents mankind, the child the Saviour and the candles good and bad men.

The old German legend ascribes the idea of the Christmas tree to St. Winfrid. One day, after speaking to those whom he had converted to Christianity, he hewed down a huge oak which had formerly been an object of Druid worship. The legend goes on: "Then the sole wonder in Winfrid's life came to pass, for a bright blade circled above his head and the flakes of wood flew from the tree, a whirling wind passed over the forest. It gripped the oak in its foundations. Backward it fell like a tower, groaning as it split asunder in four pieces. But just behind it, and unharmed by the ruin, stood a young fir tree pointing a green spire towards the stars."

"Winfrid let the axe drop and turned to speak to the people. "This little tree, a young child of the forest, shall be your holy tree to-night. It is the wood of peace, for your houses are built of the fir. It is the sign of an endless life, for its leaves are ever green. See how it points upward to heaven. Let this be called the tree of the Christ-child. Gather about it, not in the wild wood but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

The historic records of the Christmas tree can be traced back to the sixteenth century. It appeared in Strassburg in the middle ages. From a manuscript published by a Strassburg writer in 1608 it becomes evident that the Christmas tree was a regular feature of the Christmas season along the Rhine. It maintained its distinctive place for over two hundred years in that region, and from Germany spread all over the world until to-day it is found everywhere as a feature of the Christmas celebration.

It was introduced into Munich in 1830 by Queen Caroline, and became about the same time popular among the Magyar aristocracy of Hungary. It was introduced into Paris in 1846 by the Duchess Helen of Orleans, who had one in the Tuilleries. It was also taken up by the Empress Eugenie, but did not become popular at first among the French people because of its German origin. The marriage of Queen Victoria to a German prince led to the introduction of the Christmas tree into England, although in the older records there is a description of a feature somewhat like the Christmas tree in the Christmas pageant given in honor of Henry VIII.

Now all over the world the Christmas tree is one of the prominent features of the Christmas celebrations, and even in Paris, which held out for such a long time against the custom, fifty thousand trees are sold each year. It is the center of attraction for the children during the Christmas season, and no doubt the custom has spread all over the world because of the general recognition of the special place which children hold in the Christmas celebration.

WHAT A BOY CAN DO. Be frank. Be polite. Be prompt. Be obliging. Obey his parents. Keep himself tidy. Keep out of bad company. Never laugh at a coarse joke. Be kind to his brothers and sisters. Take the part of those who are ill used. Never make fun of another because he is poor. Never tell or listen to a story which he would not repeat to his mother.

A Prime Dressing for Wounds.—In some factories and workshops carbolic acid is kept for use in cauterizing wounds and cuts sustained by the workmen. Far better to keep on hand a bottle of Dr. Thomas' Electric Oil. It is just as quick in action and does not scar the skin or burn the flesh. There is no other Oil that has its curative qualities.

"GETTING EVEN." Do not waste any time trying to "get even" with some one who has wronged you. It is impossible to employ a single hour to worse advantage. Some one has truly said that "getting even" is an idea of revenge found only in the philosophy of fools. Truer words were never uttered. This idea that because some one else has stooped to a low contemptible act you must, too, is not worthy of a moment's consideration by high-minded men. Do not allow what some one else has done to put you out of harmony with your best self. "Getting even" hurts you a hundred times more than it hurts anyone else.

A Pill That is Prized.—There have been many pills put upon the market and pressed to public attention, but none has endured so long or met with so much favor as Parmelee's Vegetable Pills. Widespread use of them has attested their great value, and they need no further advertisement than this. Having firmly established themselves in public esteem, they now rank without a peer in the list of standard vegetable preparations.

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General Statement as on 30th November

LIABILITIES 1907. 1908. Notes in circulation \$2,842,487.00 \$2,836,320.00 Deposits bearing interest \$19,494,833.57 \$20,606,187.37

ASSETS 1907. 1908. Specie \$755,874.10 \$778,775.51 Dominion notes \$1,738,046.75 \$4,111,870.25

Mr. George Hay having announced his desire to retire from the presidency, a resolution was unanimously passed thanking him for his long and faithful services as Director, Vice-President and President.

Death of Mrs. Condon, Stayner

Mrs. Teresa Condon, an old and respected resident of Nottawasago Township, passed away on November 20th, at the Condon home, four miles from Stayner.

Three Catholic Items of Interest

The really critical period for the average young Canadian is that between his leaving school and his marriage, says the True Voice.

Made Use of His Chance

Opportunity may come through a lucky accident, but genius shows in seeing and using it. The Rt. Hon. H. H. Asquith, now Prime Minister of Great Britain, was bound to distinguish himself sooner or later, even though he first became noted through what seemed mere chance.

Letter from Our New Bishop.

Dear Father Gray—You have very graciously accounted for the alms which you have received, and you have placed them securely in the names of Diocesan Trustees.

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But put your treasure in our Little Beauty Hammock Cot where babies never cry.

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Father Gray, Catholic Mission Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.

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119 WELLINGTON ST. WEST,
TORONTO

SUBSCRIPTIONS:
In City, including delivery..... \$1.50
To all outside Canadian points..... 1.00
United States and Foreign..... 1.50

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TORONTO, DEC. 24TH, 1908.

A MERRY CHRISTMAS TO ALL!

According to a privilege accorded by Pope Honorius III. and confirmed by his successors, all the faithful are permitted to eat flesh meat on Christmas day, when it falls on Friday, as it does this year.

Another permanent step in the direction of Church Extension in the city of Toronto was made on Sunday last, when the Polish people were accorded a regular pastor in the person of Rev. Bartholomew Jasiak, a young and zealous priest from the Motherland who was driven into exile in Siberia with his Bishop, Mgr. Kapp, by the Russian Government, a couple of years ago. The Poles of Toronto under a faithful priest of their own, will doubtless soon become, as in Chicago and elsewhere, one of the strongest parishes in the archdiocese. The Lord will bless abundantly this latest endeavor of Authority to extend His Kingdom.

In view of all the reports and rumors in the daily press and telegraphic news of the country concerning the vacant Bishopric of London, we deem it well to state on the highest authority that no appointment to this See has yet been reached by Rome, and that none such is likely to be effected before we have well entered upon the new year. The Register hopes to be able to give the first authentic announcement of this and all such important ecclesiastical matters in the future, and it would be as well for all concerned to look to our columns for reliable information before placing any great confidence in that emanating elsewhere.

Another one of God's anointed was added to the noble band of priests now laboring under their most zealous Archbishop in the ministry of Toronto diocese. On Monday last in the presence of a number of clergy and a great concourse of the faithful laity, William Albert Egan was raised, in St. Patrick's church, to the Holy Priesthood, by His Grace Archbishop McEvay. The ordination of a priest is always an event of great importance to the Catholic community; it is especially so here in Toronto, where so much of the Lord's work awaits his pious endeavors. That the promising young Levite so happily set apart for the sacerdotal life may be faithful to every duty of his high calling is the fervent prayer of all. *Ad Multos Annos!*

Such a hold have the great Christmas festivities upon the minds and hearts of a Christian people that little else than the interchanging of acts of charity and expressions of good-will fill up the days immediately preceding it. What a pity the simple faith and love of this time could not persevere throughout the entire year! In any case, its spirit indicates that we are all within the influence of the Infant Saviour's message, and should, conformably to His desire, purify ourselves for full communion with Him in the Feast of His Love. Many more than ever before according to our Holy Father's instruction on frequent Communion, will approach the Altar this Blessed Christmas and ravish their souls with the true joys brought to us through the Nativity.

O let us all around the Crib
Protest our Faith and Love;
And let us in the lives we live
Reflect the things above.

CHRISTMAS GREETINGS.

The dawn of another day shall bring us the anniversary of the greatest and most momentous fact that the world has ever known, the event heralded by the angelic messenger to watching shepherds on Galilean hills, in the ever inspiring words: "Behold, I bring you good tidings of great joy, for this day is born to you a Saviour who is Christ the Lord." No grander message, no sweeter tidings, were ever waded to the tired sons of men. It was the one for which the world had waited four thousand years; the tidings for which prophets longed and patriarchs sighed, that for which the Jewish people in their families and as a nation had watched, and the import of which is as salutary with us to-day as when first sounded on Galilean hills, for He Who was born is as much the Saviour of the people of the twentieth century as He was of that which saw

His birth in Bethlehem. So for the readers of the Catholic Register there can be no more gracious message than that contained in the angelic salutation, and with it we greet them one and all. And whilst we announce the glad tidings the voices of other celestial messengers are borne in upon us adown the cycles of time, and the burden of their song is "Glory to God in the Highest and on earth peace to men of good will." Joining all together: in this grand pean of praise, we naturally breathe the blessing with it allied—the message of Peace on earth to men of good will. This blessed wish we send out everywhere to the four quarters of the world.

Since we last greeted our readers at Christmastide, our outlook has been somewhat changed. Whilst heretofore we claimed no special mission or message for the people beyond that of assisting in the general good work of the Catholic press, that of giving to our Catholic homes, doctrine, literature, and news of a true Catholic, elevating character, we have now assumed an additional and particular mission, that of extending in a special manner these benefits and blessings to neglected places of the Lord's vineyard. We purpose doing this by coming to the assistance of many who even now sit in darkness and the shadow of death. The Catholic Register, as has been already announced, is now the special mouthpiece of the great Canadian missionary plan known as the Catholic Church Extension Society of Canada, and as such it hopes ere long to intrude its beneficent message into every Catholic household in Canada between the two great oceans, and more especially in those of the great lone West, where the knowledge of the Gospel of our Divine Lord is either altogether unknown or is withering up for want of that nourishment which can only be given through the active presence of the Sacraments of the Church. The task which Extension has set for itself is no light one, and to its best fulfillment the co-operation of every Catholic to whom a knowledge of its existence comes, is necessary. It is a work in which all may share. It is something, too, which in its merits and rewards is unsurpassable, for it is a continuation of that for which our Lord Himself took flesh, the work of effecting in the fullest sense man's redemption.

This does not mean that the Church has made any fresh discovery, or that she is setting out on new paths. The mission of carrying the Gospel to the heathen and extending its light even at the risk of life itself to the messengers, has from the first dawn of Christianity been always hers. It means, however, that in America and Canada, for many years past, people had been so busy with their own home-making that their sympathies had become more or less localized, and so their brethren of the remoter regions were for a time forgotten. Now, however, the cry of the lonely ones has penetrated our unconscious selfishness and we have awakened to their needs, and Catholic Extension is to be the handmaid that will bear the necessary spiritual gifts, which it is the privilege of all to contribute to those now bereft of them.

With these Christmas greetings, then, we ask all to co-operate in this work in the manner intimated from week to week in our columns, and with such assistance cordially given, success is already assured. And to all those who respond to Extension's pressing appeal, it is easy to promise a participation in that joy and peace which surpasseth all understanding even in this life.

A GREAT CANADIAN INDIAN MISSIONARY.

It is wonderful how the Missionary Centre attracts from even the ends of the earth those whose lives have been spent in apostolic work. We have had during these late days, the visit of one of the most venerable and experienced Oblate Missionaries of the great Northland, where only the Indian, the Half-Breed, and a few English traders at the outposts have so far penetrated. Auguste Louis Lecorre was born in Brittany in the village of Morbehan, France, in 1845, and made his primary studies in the seminary of St. Anne d'Auy in that country. In 1870 he responded to the appeal of the great Indian missionary prelate, Mgr. Clut, Vicar-Apostolic of Mackenzie, and came out to this country as a sub-deacon. Ordained deacon at Montreal on his arrival, he at once proceeded to Providence Mission at the outlet of the Great Slave Lake, in the Mackenzie Vicariate and was there ordained priest. From that time on nobody travelled or labored more assiduously among the numerous, widely-dispersed Indian tribes of the North than Father Lecorre. Thirty-seven long years, of unflinching service under the most trying circumstances was given to their conversion and civilization before he thought of respite, and in that time he traversed on foot or in canoe a territory large enough to make many empires, and rejoiced in being spent in the interests of these poor, benighted children of the forest and the plain. During fifteen years of that time he tasted no bread, the only nourishment obtainable being dried fish, potatoes when they could be produced, and some barley, out of

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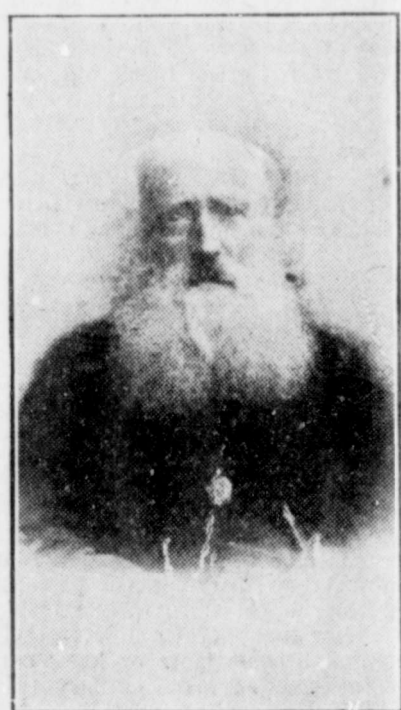
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which at the orphanages and homes of his Order, a palatable soup for the pupils was made. He was not the first missionary, however, in this great lone land. Fathers Grollier and Seguin were the pioneer missionaries of the Indians of this region. Then came Bishop Clut and shortly after Father Lecorre. Bishop Clut died a few years ago at Little Slave Lake Mission, among the whites, Half-breeds and Crees. His work he committed to other hands.

Of the different tribes spread over that great north land, all but the first of them being now entirely Christian, are the Crees inhabiting the Athabasca region; the Chippewas with their ramifications of Yellow Knives and Reindeer Eaters; the Slaves along the Mackenzie River, from the Slave Lake to Lake Simpson, and called thus from the fact that they were always subjugated to some other nation; the Montaignais inhabiting the eastern slope of the Rocky Mountains; the Bad Men, also a western tribe, named from the fact that they had been guilty of perfidy towards some of the early English traders; the Rabbit Skins, near the mouth of the Mackenzie River, latitude 69 to 72 degrees; the Loucheux or Squint Eyes, who inhabit the Mackenzie River, from the Rabbit Skin region to its mouth, and, also, the confines of the Macpherson River.

These people have all been brought under the influence of the Catholic Faith, Father Lecorre tells us, and are certainly in good dispositions, equal to any of their pale-faced Christian brothers. In order to serve effectively, he learned four distinct languages and numerous dialects of language and taught almost all of his poor rude children to read and instruct themselves in special characters which they were able to quickly understand—most of them learning to read accurately in three weeks, the prayers, canticles and other religious instructions afforded them. Their lives were very pure, he says, and their disposition inclined towards virtue. They were temperate in their



REV. AUGUSTE LOUIS LECORRE, O.M.I.

habits and even if not a capital offence to introduce liquor among them, under government regulation, they seemed to have no natural taste like most other Redmen we read of, for the fire-water of the Pale Face.

Father Lecorre spent some time with the great Eskimo tribe which inhabits the whole coast line of the Arctic Ocean from the Behring Strait east to the Atlantic, but says he was unable to make any progress towards their conversion and civilization because of the prominence and power of the Medicine Men among them. He spent one winter at Point Barrow, sleeping in their underground huts, endeavoring to teach them the truths of the Christian religion, and always in danger of his life from the jealous medicine men of the tribe. This is the most obstinate family of Indians so far as Christianity is concerned, that the great missionaries have yet encountered. Of all the Northern Tribes, too, those of the mountain and forest, seemed, in the experience of the venerable Father, to be much easier formed into good Christians than their more contaminated brothers of the prairie.

It should be enough to arouse the missionary interest and sympathy even in the most callous, to be told that this good Father, in these exacting excursions which he made over the country, could carry with him on his own back or by the agency of the small dogs, which are common to that region, only the bare essentials for celebration of Holy Mass, fish for himself and the dogs (two fishes per day for each dog), and a small portion of dried meat. Without dogs

too, no matter how exacting on provisions, transportation was next to impossible. In winter he slept in the snows near some place where wood supply was convenient, digging out a deep recess, strewing it with spruce branches and there, with the glass down to anywhere between 45 or 60 degrees, stretching himself under the blue canopy of heaven, and committing himself into the hands of the Great God he served. The winter with all its severity was even a more acceptable time than summer, on account of the great heat—no sunset in forty days at a time, super-heating everything, and immense clouds of mosquitoes rendering miserable all those who sought comfort in the shade of the forest.

Assuredly in thirty-seven years this good missionary has done apostolic work for God and his reward will be with the Just. He is now concerned only in procuring vocations to continue the work which he has taken up and as they are necessary to God and His Church, the Holy Spirit must inflame with missionary fire and priestly vocation, a sufficiency of young levites of whatsoever nationality, to take up the great work done by those real apostles and insure to the poor, simple Indian He redeemed, as precious in His sight as the most cultured in the world, all the joys and consolations of His Holy Gospel. And the great work of Church Extension is now established to render proper succor to this and all kindred missionary endeavors. We shall gladly send to the Indian Missions any assistance transmitted to us.

MISSIONARY WORK OF THE SISTERS.

Every week we have been publishing the appeals through the Extension Society, of bishops, priests and brothers for aid for the missionary work of the great Northwest. Some want assistance to build churches, others support for students, and still others vestments, chalices and other necessities for the carrying out of sacred functions; and there have been and continue to be, many petitions for Mass intentions, as a means of keeping up poor pioneer priests and their various enterprises. The Sisters of the different congregations have never flinched when the call of duty came to even the hardest and most uninviting places in our pioneer regions. They have followed the missionary into the far north and ministered like angels to the orphans, the aged, the sick and the needy of the Indian tribes and the colonist communities; they have kept the schools and hospitals in the towns and villages of the plains; they have borne equally with the priest everywhere, the burden of the day and its heats, and their reward, like his, will be exceedingly great with Almighty God. At the Missionary Congress in Chicago the other day, Archbishop Christie assured us personally that in his own sparsely populated diocese of Portland, Oregon, there was no better means of anchorage for the Catholic settler than the Sisters' Hospital; and, therefore, was he desirous of borrowing money to locate them where there was even no immediate prospect of church or pastor. Without any doubt they do a great work for Christ and His Church, in encouraging the poor wayfarer of their own faith and conciliating those who are not, and should be encouraged by everybody with any missionary spirit whatever. The following letter makes an appeal for the Northwest, then, from the Sisters' standpoint, and we are glad to insert it and to say that any designated gifts for the school in question will be gladly forwarded to the Mother Superior, who promises special prayers for all her benefactors:

"I have come to place before you an undertaking which at the present time is interesting to all since it is a question of colonizing the North-West of Canada. "People of every nation and creed are scattered over these cold but healthy regions lured by the hope of finding a home away from the overcrowded and unhealthy cities of the East. They find here large tracts of uncultivated soil, far away from any habitation; no School, no Church and often partial starvation; the children growing up without the possibility of receiving even elementary instruction, and still less any religious knowledge. Many who are of good families deplore their inability to give their children the facility of being prepared for the Sacraments, and of being taught to read and write. We have impoverished ourselves by taking all the pupils that we can possibly accommodate, and feel that we can conscientiously do no more for want of space. To enable us to continue and extend this charitable work we come to ask a little assistance from you to-day. "We have erected a modest build-

ing where we can board and educate a certain number of these poor children who are more to be pitied than orphans, for the latter are provided with homes where they can be instructed in all that is necessary, while the great distances which separate the colonists from each other render it impossible to have schools placed at a convenient distance where all can attend.

"I ask all for the love of the Sacred Heart and our Blessed Mother to consider this petition, and contribute to a work on which the salvation of many souls may depend, for after the Bread of Life is not the bread of Christian education the most essential in these days when evil men are seeking to drive God out of His own creation."

REV. MOTHER SUPERIOR,
Convent of Our Lady of Zion,
Prince Albert, Saskatchewan.

ADVENT READING.

We have pointed out with what profit the pages of Isaiah could be read as a preparation for Christmas because of the thrilling power with which he describes the fallen condition of mankind and the need of a Redeemer. But this great prophet does more than expose wickedness and denounce woe to the nations steeped in iniquity. Terrible indeed as the thunderstorm and the whirlwind is he when he attacks the horrible moral condition which prevailed in his time at home and abroad; but he is at his grandest when he foreshadows the peace and joy and salvation the Saviour would bring. The music and majesty of the songs of praise of the morning stars when they made joyful melody in honor of their Maker are in the exquisite outpourings of Isaiah concerning the Saviour. He sings how when the Redeemer shall come: "The land that was desolated and impassable shall be glad, and the wilderness shall rejoice and shall flourish as the lily. It shall bud forth and blossom and shall rejoice with joy and praise; the glory of Libanus is given to it the beauty of Carmel and Sharon." Then he cries to the faint-hearted who are sinking beneath the burden of their misery: "Take courage and fear not; God Himself will come and will save you. Then shall the eyes of the blind be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free; for waters are broken out in the desert and streams in the wilderness." And not only shall the blessings of the Messiah transform the earth, but their true greatness shall be experienced only when this present life has passed away; the redeemed of the Lord shall return and shall come into Zion with praise and everlasting joy shall be upon their heads; they shall obtain joy and gladness and sorrow and mourning shall flee away." (Isaiah xxxv. 1-10.) Gladly would we quote from page after page of those prophecies concerning the blessings the Messiah shall bring, which gleam like shafts of Heaven's light against the dark background of denunciation of wickedness. We would refer our readers particularly to chapters 2, 7, 9, 11, 25, 46, 53, 60. Indeed everywhere in those wonderful pages we catch glimpses of the glory of the Saviour. As we read we seem to feel the brightness of God shine round about us after the manner of the shepherds of Bethlehem on the night of the Nativity. And we can imagine no better preparation for that most blessed of nights which ushered in the Daystar from on high than a study of the prophecies of Isaiah during the Advent time.

THE PROGRESS OF CHURCH UNION.

During the past five years there has been in existence a commission or joint committee composed of members of the Presbyterian, Methodist, and Congregational Churches in Canada, authorized to bring to a successful termination the negotiations which have been carried on for the union of these bodies.

It has now been definitely announced that so far as the commission is concerned, the negotiations have been brought to a successful issue. All difficulties have been removed, even those which were doctrinal, and were considered to be the greatest obstacle in the way of a union.

Dr. Patrick, Principal of the Manitoba Presbyterian College, Winnipeg, one of the most prominent members of the commission, gave an interview to a representative of the Toronto Globe a few days ago in which he set forth the result of the negotiations from the Presbyterian point of view, and from the standpoint of the Congregationalists, the Rev. F. J. Day of Montreal, gave also an interview to a representative of the Montreal Witness. Both gentlemen are enthusiastically in favor of the basis of union reached by the commission, and judging from the utterances of many of the clergy and laity of all three churches during the past couple of years, we are of the opinion that it will be adopted by a large majority of the congregations of all three churches as soon as it will be possible to lay the matter before them. The time which will be needed to accomplish this is set at three years, as this period will be necessary before the Presbyterian Church can have the matter voted upon, according to the usual course of procedure in that Church. The other Churches concerned have agreed to conform

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themselves to the requirements of the Presbyterians in this regard.

The full basis of union will not be published until January, but enough has been said to give the public a tolerably fair idea of what has been decided on.

There is to be a creed which Rev. Mr. Day says will contain nineteen articles of faith. The same gentleman admits that the Congregationalists "strongly desired and pressed for a simpler credal statement, but when it was seen that other denominations had conceded MUCH in the eliminations that had been made, it was felt that the Congregationalists could and should accept the basis, also sacrificing MUCH that they had contended for. The report of the Congregational delegates on this point was referred to the committee and was fully considered by them. It was felt, however, that no important modification of the doctrinal statement could be made so the statement stands practically the same as it was last year. A conscience clause which this body desired inserted will be incorporated in the preamble."

Further on we are informed that among those who "favored remaining as separate denominations," there "had been a good deal of suspicion and prejudice," but "if there was anything like this in the minds of the delegates, it had disappeared during the negotiations."

As Catholics we cannot have any special interest in the union or denominational separation of the various Protestant bodies, as we are aware that whether united or separated they are inimical to the Catholic Church and its doctrines; but we do feel an interest in the preservation of the great doctrines of Christianity—those doctrines which Christ commanded His Apostles to preach throughout the world. If these doctrines are cast off one by one by a large body of professing Christians, we cannot but feel that the cause of Christianity itself suffers a loss to the same extent, so far as its propagation on earth is concerned. Now, avowedly, this is just what has been done in the present instance. We have the avowal of the Rev. Mr. Day to this effect that the Congregationalists directed all their efforts not to the work of explanation of truths revealed, but to the elimination of articles of faith to which some of the contracting parties have hitherto adhered. And all other denominations of Christians are expected to look on at the work of this peace conference and throw their caps up high into the air with exultant cries to the effect that Christianity has achieved a great result by this approach toward its becoming once more one fold under one shepherd. We cannot look at the matter in the same light, when we are assured by the highly respectable gentlemen who have had a share in the work that it was all effected by "elimination."

Thus, besides what we have already quoted from him, the Rev. Mr. Day says: "The breadth of the statement of doctrine, in my opinion, gives sufficient freedom for present acceptance and for future revision and development," and the hope is expressed that the foundation is thus laid for the utmost liberty of conscience.

Dr. Patrick's statements are very

much to the same effect, though he is somewhat less clear on the subject of elimination, and he expresses his pleasure that "the creed of the Church has been revised under such favorable conditions."

So far the inspiration of Holy Scripture, the Divinity of our Lord, His virginal nativity, His Resurrection from the dead, and Ascension to Heaven have been untouched by the eliminators, but when the time comes for an extension of the union so as to include the Unitarians, Universalists, and other similar sects, the revisers will probably be in a temper to eliminate again so much of what remains that there will be but little left of "the faith once delivered to the saints."

COMMUNICATION

To the Catholic Register:

If your correspondent's description of the type of Parisian society he saw on a Sunday evening on the boulevard of the Madeleine may seem a little severe to some of your readers, he can point in confirmation to a recent address by Principal Creelman of the Ontario Agricultural College, Guelph, who referred in severe terms to the frivolity of Paris as he beheld it. However, your correspondent deals on this occasion with Parisian scenes rather than with Parisian society, though in regard to this last he gladly testifies to the invariable good order and politeness everywhere apparent in France's gay capital. The only exception was the Latin Quarter, the Whitechapel of Paris, where as tough specimens of the street Arab as any city can furnish are to be found.

On a beautiful Monday morning your correspondent and his companions found themselves at the centre of the unrivalled beauty of Paris, the Place de la Concorde, justly termed the finest public square in the world. Its centre is an Egyptian Obelisk covered with hieroglyphics which Moses may have read, and which still stand out clearly after the lapse of eight hundred years. On either side of the Obelisk is a superb fountain in which Tritons and other fabled sea-monsters are constantly sending up streams of water. Around the fountains are colossal statues representing the principal cities of France. A striking reminder of her humiliation in the war of 1870 is the statue of Strasbourg, always surrounded with mourning wreaths.

How well the humiliation was deserved is attested by the gruesome memories of the place. This most magnificent public square in the world witnessed the most unspeakable horrors. On the very spot where now stands the Egyptian Obelisk, the guillotine, whose knife severed many thousands of heads, was set during the terrible Revolution. Some of the purest and also much of the foulest blood that ever flowed in human veins saturated this soil. Along the most beautiful streets in the world the cart of death daily rolled with its quota of victims, hustled to death in thousands of cases without the shadow of a crime. Around the blood-dripping instrument of death gathered crowds of men and women who gave vent to their appetite for blood in yells of more than tigerish ferocity, and who hastened to dabble their hands in the gore of men and women whose only crime was in many cases nobility of descent or fidelity to religion. One meets again and again in Paris this association of the fairest scenes with the foulest crimes, and the combination, for your correspondent at least, robbed the beauty everywhere apparent of much of its charm.

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- Black Persian Lamb Coats, \$15 to \$175
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- Natural Canadian Coon Stoles, \$15
- Royal Sitka Fox Sets, \$100 to \$300
- Hudson Bay Sable Sets, \$125 to \$275
- Russian Sable Sets, \$350 to \$600
- Russian Ermine Ties, \$25 to \$50
- Russian Ermine Stoles, \$75 to \$150
- Russian Ermine Empire Muffs, \$65 to \$90
- Russian Empire Fancy Muffs, \$85 to \$150
- Genuine Indian Fur Slippers, 75c to \$1.75
- Mink, Seal and other Fur Purses, \$4.00 to \$12.00
- Persian Lamb Empire-shaped Muffs, \$18 to \$25
- Persian Lamb Fancy Muffs, \$20 to \$60
- Persian Lamb Butterfly Ties, \$12 to \$18
- Persian Lamb Throw Ties, \$15 to \$25

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the Tuileries and on the other rises the noble Arch of Triumph. This arch, modelled after those erected by Titus, Septimius, Severus, and other Roman Emperors in memory of their victories, was raised by Napoleon I. to commemorate his triumphs and is as unrivalled in its situation as in the magnificence of its workmanship. From the elevation on which it stands radiate some dozen of the finest avenues in the world. One hundred and sixty feet in height, one hundred and forty-six in width, covered with splendidly carved reliefs, it is the grandest work of its kind in existence, far surpassing its ancient models and forming fitting central gem for its superb setting. But here again that combination of incongruities which one meets at almost every step in Paris, obtrudes itself. Right under this Arch of Triumph, in 1871, the Emperor William I. of Germany, who had just assumed the imperial dignity at Versailles, rode at the head of his victorious army. And thus the Arch of Triumph witnessed France's humiliation.

As Napoleon I. has been mentioned in connection with the Arch of Triumph, it will be in order to pay a visit to his tomb, which, like the movement of his victories just described, is unequalled in the world. That tomb is in the chapel of the Hotel des Invalides, the dome of which is one of the landmarks of Paris. This Hotel was originally intended as a home for soldiers worn out in campaigns, and in its chapel rest the remains of the most celebrated marshals of France. But their names are overshadowed by the "Little Corporal" before whom Europe trembled, and the visitor passes their monuments with hardly a thought in order to see the tomb of the great Napoleon. This tomb is unique. Instead of "storied urn or animated bust" of lofty columns, there is a circular well in the earth some twenty feet deep and thirty-six feet in diameter, surrounded by a marble parapet, lined with costly marble, and floored with mosaic in star-like pattern, each ray pointing to the name of some glorious victory of Napoleon. In the centre on a massive block of marble rests an immense urn of porphyry, said to be the largest single block of that stone in existence, which contains the remains of the prisoner of St. Helena. Watching in a circle around his urn are colossal statues of victory whilst tattered banners captured on many a field from Egypt to Moscow droop towards the ashes of the conqueror. There is something indescribably thrilling in the first look on that dark red urn. One thinks of the extremes of glory and humiliation experienced by that piece of clay which reposes within the days on which he saw his eagles borne in triumph through the streets of the proudest capitals of Europe—the days on which the very

walls that now shelter his tomb shook with the thunders of applause which welcomed him back victorious to the banks of the Seine—and then the days of pining captivity on the rock of St. Helena. Nowhere is the emptiness of earthly glory felt more oppressively than in sight of that sarcophagus which holds down the remains of him who astonished the world by his achievements. To your correspondent, however, the most impressive feature in the scene was the proximity of an altar surmounted by a massive and finely formed crucifix. The eyes of the dying Saviour seemed to look down upon the urn of the great victor, and the parted lips seemed to say: "I alone am stronger than death. This form of clay shall be cold and helpless as its urn until at My call it shall come forth to acknowledge that I alone am great."

From the tomb of Napoleon your correspondent betook himself to the celebrated Church of Notre Dame. On the way he passed the Conciergerie or prison attached to the Palace of Justice. In this prison occurred one of the most horrible butcheries of the Revolution, and outside its walls is the spot where criminals condemned to death were guillotined, two blocks of stone in the thoroughfare marking where the instrument of decapitation stood. The dark prison wall, the narrow door through which the criminal passed out to lay his head under the knife, the narrow and grimy streets around, are all in harmony with the gruesome surroundings of the place, and it is with a sense of relief that the visitor turns away. One feature in connection with this forbidding prison your correspondent would have dearly wished to see, namely, the Sainte-Chapelle or royal chapel built by St. Louis of France to receive the Crown of Thorns sent to this monarch from Constantinople, where for centuries it has been treasured by the Greek emperors. The chapel itself is one of the finest specimens of Gothic architecture at its best, and its windows have hardly their equals for gorgeous coloring in the world. However, as most of the public buildings of Paris are closed for the purpose of receiving a brushing up on Monday, your correspondent, to his great regret, found ingress to the Sainte-Chapelle barred.

In order not to trespass too far on your space, your correspondent will, after briefly touching upon Notre Dame and the Souvre, bid farewell to Paris in his next letter, and then invite your readers to accompany him in spirit to Lourdes.

L. MINEHAN.

After an extensive tour of Europe Rev. Father Wm. Murphy, rector of Ottawa University and pastor of St. Joseph's Church, has returned and was greeted warmly by the students.

Father Murphy participated in the Eucharistic procession in London and describes this as wonderfully impressive. He also visited Queen's University, Ireland—the great Catholic institution of Downside—as well as many other colleges. Afterwards he visited the Vatican and was much impressed with the vigor, paternal manner and personality of his Holiness, Pope Pius X.

Communion is for Men.

Is it necessary to insist on the truth of such a proposition? Are there two gospels, two eucharists? Have men less need than others of sacramental grace? Do we not and the contrary, especially in the present day?

Yet we must admit a patent fact and the existence of prejudices. The fact is that men are outdistanced a long way by women in the frequentation of the holy table; the prejudice is that daily communion is a sort of spiritual luxury for the devout alone. That which they would not dare to express, they think and insinuate, because they regard communion, not as the most vital act of the Catholic who feeds his soul, but as a practice of supererogation.

No, it is not only an excellent act of piety—so excellent that it ought to be done as often as possible—holy communion is above all a food, the bread of life, and the necessity of its frequent reception is clear from the need of nourishment.

Nourishment is a thing of daily need. It ought therefore to be taken often enough for its effects to make themselves continuously felt, so that it may suffice for the labors and struggles of each day, for resisting spiritual infirmities, and for maintaining a normal condition of life for the soul.

This point of view is the only true one, according to Our Lord's own words: My Flesh is meat indeed. Hence, should there be any difference made among souls as to the reception of the blessed Eucharist, it would be all in favor of men. They have to resist more violent passions. They find themselves more exposed to perversion by false doctrines. They carry the heavier burden of the struggle of life and social responsibilities.

Come, then, to the holy table, to obtain greater strength and light. Come to do honor to the Lord of the Eucharist, and thus prove to Him in the sight of your brethren in the faith, that your homage is whole and entire and that you wish to make Him the most complete gift of yourselves. Approach—above all—to give an example to those dependent on you, and thus you will draw wife and children by your example. They will not have to say, why does he not come too?—Rev. Julius Lintelo, S.J.

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They have been used in her school for a number of years and have proved to be very satisfactory.

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Edited by St. Michael's College Boys College Column

This is the month, and this the happy morn, Wherein the Son of Heaven's eternal King, Or wedded maid, and virgin mother born, Our great redemption from above did bring.

Christmas is at hand again with all its lore of thought and feeling. Our minds sweep back to the first century on angel wings of holy meditation to ponder again the early stages of the incarnation. We see St. Joseph and the Blessed Virgin hustled rudely from the doors of the inn, and the maddening crowd hurries on, as ever the world has done, thoughtless of the great act that God was putting on the stage of earthly event.

The Church in her ritual of the time expresses at Christmas her joy in the possession of the light that hitherto never was on sea or land, the consecration and the prophet's dream. Her altars blaze with myriad gleaming tapers; the priest is vested in his most costly garb; green boughs, a beautiful element in the color-scheme, speak silently of the hope beyond. The congregation, with intense soul and bended head and knee, pour out the heart's devotion in grateful joy. The organ blares forth a triumphant treble with the sounding notes of the "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis"; and the full-voiced choir add another pulse of pleasure and thrill of delight with the swelling sound of the "Adeste Fideles."

What "a thing of beauty and a joy forever" is our holy heritage of religion! Only the lowly-bent worshipper at the crib of the Christ-Child can tell of unspoken benedictions that come not near the haunts of a mere pagan humanity. Our Redeemer is here. What wonder, then, that we rejoice and clap hands at Christmas.

Another side there is to it too—that of social festivity. The bells jingle merrily in the tall church steeples sending out vibrations of jollity to every home about. The crisp frosty air without, the nature-paintings on the window-pane, the balsam laden with glittering candle and beautiful present standing in the parlor, the wroaths and berries of mistletoe and holly, all help to scatter around the Christmas home the golden glamor of a real earthly paradise. Santa Claus has driven his reindeer down the chimney and filled to overflowing the youthful stocking. The children beam with radiant joy. The exuberant laugh, the fitting joke and facetious repartee, the reminiscences of the family circled about the blazing log, the tone of pathos at mention of the dear departed ones shifting into the key of sunnier warmth in happier topics, the games, the Christmas carols, a Sir Roger de Coverley perhaps for all shed a lustre about this holy, happy hour of peace and good-will to all. P.C.

On the feast of the Immaculate Conception a large number of new boys were received into the Blessed Virgin's Sodality. A beautiful spectacle was witnessed, as all the students approached the Holy Table.

Rev. Father John Talbot Smith was born at Saratoga, N.Y. He first entered an academic school in Albany and subsequently St. Michael's College, where he made a brilliant course. In 1881 he was ordained and for the following nine years was a missionary in the Adirondacks. His next appointment was as editor of the New York Catholic Review. During the three years he spent in this capacity, besides contributing articles to various magazines, he wrote his first book. Since then he has published ten works chiefly on religious topics, among which is "History of the Catholics of New York."

By his interesting and instructive lectures, our scholars feel greatly benefited and Father Smith is well and favorably known amongst them. These annual favors which Father Smith grants us, undoubtedly increase the interest which he still takes in his Alma Mater. He is a prominent member of the College Alumni Association and is always present at any function of that body. An instance of his merit and its recognition is found in his degrees, among others being the degree of LL.D. conferred by Mount St. Mary's, Emmitsburg.

Mr. Thomas O'Hagan, another Alumnus distinguished for literary effort, is a native of Ontario. After attending school in Bruce county he entered St. Michael's, where he won many prizes in Latin and English classes. After finishing his course, he went to the Ottawa University, where he received the degrees of B.A. and M.A. For our graduation exercises, he has written the poem "Profecuri Salutamus," which was praised by Whitaker, the poet. His post-graduate course was taken at Syracuse and Cornell Universities.

For nine years Mr. O'Hagan held the principalship in some of the leading Roman Catholic schools of Ontario. He afterwards became the master of Classics and Modern Lan-

guages in several of the High Schools of his native province.

During this period in which he taught, he wrote many articles, which were compiled in 1887 into one book, called "A Gate of Flowers." Besides this collection, he contributed extensively to Donahue's Magazine, the Catholic World and to other periodicals of similar standing.

In recent years, Mr. O'Hagan has developed his early talent as a lecturer and in that capacity has addressed large audiences in Canada and the United States. He is a staunch admirer of his Alma Mater and when in Toronto, never fails to pay a visit to Clover Hill. J.B.B.

We're on the brink of Christmas morn, A few more days and we will have the fun, For that's the place we'll have the fun, Since Christmas makes the happy home.

What fun the new student is enjoying now, free for the first time from the stringent discipline of college life. Now he sleeps at home, secure from that tantalizing old bell that disturbs his slumbers long before the sun can be seen in the eastern skies. Jim Bulger, the star left wing of last year's O.H.A. team, passed through the city on his way to his home in Cobourg last week. We hope to have Jim play again this year. Joe McCool, who showed up well as rover last year, was in town the other day. We also hope to have Joe return.

We are pleased to know that "Jack" MacDonald, our Rugby coach, who played with Varsity I. this year, has fully recovered from the accident which prevented him from participating in the final game with the Tigers for the Championship of Canada. Edward Fadden, a former student of the house, is at present at St. Bonaventure's College, Allegheny, Pa., and is doing well. His Rugby playing, as we hear, was a feature of the season. John King, another old student, is also at St. Bonaventure's and is a prominent fixture of the baseball team.

Norman Reaume, referee of the Philosophy-Third Year basketball game the other day, was in a critical position when McDevitt and Johnnie Power began to "mix it up."

It gives us great pleasure to know that Willie O'Malley and J. P. McCarrick are doing well at their medical studies at the University of Pennsylvania.

Dean Hogan, well known in the sports of '06, is now in the Seminary of Philosophy at Niagara.

Melville Staley, an old student, prominent in athletics, is in the Grand Seminary of Montreal.

The Venerable Archdeacon Casey, P.P., of Lindsay, paid us a visit last week.

Father Cherrier, C.S.B., of Dundas, visited us the other day.

Paul La Rue, a former hockey player and old student, is in business with his father in Quebec, and is doing well.

Cheer up everybody; in a week or so we shall have the pleasure of wishing you a Happy New Year. P.C.

The Association football enthusiasts reluctantly resigned their place on the campus, on account of the severe change to the season of frost and snow. On Wednesday last prospects for a good game for Saturday between the Faculty of Education and our own eleven were bright, but the game had to be postponed, as the ground was covered with snow and the weather unfavorable.

Each day several challenge games of basketball are played between the different classes. The game of the season was played on Saturday between Philosophy and 3rd Academic. The score was, Philosophy 13, Academic 3. The Academics started in with an evident desire to defeat their old enemies, and in the beginning certainly looked as if they were going to win by their tricky plays and fine passing. McDevitt let loose after a little and got in some excellent field shots. The other stars for Philosophy were McNeil and O'Reilly. The Academics had some able supporters in Higgins, Madden and Hanrahan.

Through the energetic efforts of M. O'Connor, Sheridan, Murray and Quinn, one of the hockey rinks is again in place. The second, which is now being erected, will be of the same size as the first. The majority of the students watched the construction and flooding of the rink with much interest in anticipation of future pleasure.

St. Michael's Senior and Junior O.H.A. teams have already had several light practices at Mutual street rink. The prospects for hockey here are even better than last year, as many fast hockey players have registered with us this year.

Arrangements are being completed for class leagues in hockey. There will be a senior and a juvenile series run off on our two rinks, which ought to lend special zest to the winter season and its pastimes.

Cecil McNeil, '10, attended the informal dinner given at the St. Charles Cafe in honor of the Senior Arts Football Team, Mulock Cup Champions for 1938. "Mac" played at centre-half for the winners and contributed much towards landing the silverware. Captain F. S. Park, as also Toast-master J. H. Douglas, referred in glowing terms to the generous assistance St. Michael's College always gave to the University athletics. Cecil had to respond to the toast offered St. Michael's College and evidently did his Alma Mater credit. J. Mc R.

Taught the Judge

This anecdote is told of Chief Justice John Marshall. Returning one afternoon from his farm near Richmond, Va., to his home in that city, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel he heard the sound of an ax in the woods and saw a negro man approaching.

Hailing him, he said, "If you will get that ax and cut down this tree I'll give you a dollar." "I c'n git yer by 'thout no ax, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling and then brought the vehicles safely around it. "You don't charge a dollar for that do you?" asked the astonished justice. "No, massa, but it's wuf a dollar to learn some folks sense."

THE BANK OF MONTREAL.

The ninety-first annual general meeting of the Shareholders of the Bank of Montreal was held in the Board Room of the Institution, Montreal, on Monday at noon.

There were present:—Sir George Drummond, K.C.M.G., president; Sir Edward Clouston, Bart., vice-president and general manager; Sir William C. Macdonald, Sir Thomas G. Baughnessy, Hon. Robert Mackay, Messrs. R. B. Angus, E. B. Greenshields, Charles R. Hosmer, David Morrice, Alexander T. Paterson, G. F. C. Smith, Huntly R. Drummond, Lieut.-Col. Prevost, R. A. Boas, James Tasker, W. R. Miller, James Kirby, K. C. R. W. Shepherd, Roswell C. Fisher, Henry Mason, Wm. Stanway, W. B. Blackader, Bartlett McLennan, Henry Joseph, R. Campbell Nelles, Henry Dobell and M. S. Foley.

On motion of Mr. R. B. Angus, seconded by Hon. Robert Mackay, Sir George Drummond, President, was unanimously voted to the chair, after which it was resolved: "That the following be appointed to act as scrutineers: Messrs. G. F. C. Smith and Bartlett McLennan; and that Mr. James Aird be secretary of the meeting."

Sir Edward Clouston then submitted the report of the Directors as follows:—

THE DIRECTORS' REPORT.

The Directors have pleasure in presenting the Report showing the result of the Bank's business for the year ended 31st October, 1938.

Balance of Profit and Loss Account 31st October, 1937 \$ 699,969 88 Profits for the year ending 31st October, 1938, after deducting charges of management, and making full provision for all bad and doubtful debts 1,957,658 68 \$2,657,628 56

Dividend 2 1/2% paid 1st March, 1938 \$ 360,000 00 Dividend 2 1/2% paid 1st June, 1938 360,000 00 Dividend 2 1/2% paid 1st September, 1938 360,000 00 Dividend 2 1/2% payable 1st December, 1938 360,000 00

Amount credited to Rest Account \$1,440,000 00 \$ 2,440,000 00 Balance of Profit and Loss carried forward \$ 217,628 56

Since the last Annual Meeting Branches have been opened at Stirling, Ont., Grétna, Man., Grimsby, Ont., St. Hyacinthe, P.Q., Hosmer, B.C., and Sherbrooke, P.Q. and Sub-Agencies at Magrath, Alta., Cardston, Alta., and Peel Street (Montreal). The arrangements mentioned in our last Report for opening a Branch at Prince Rupert have not yet been completed. The Sub-Agencies at Sherman Avenue (Hamilton) and Queensville, Ont., have been closed.

With deep regret the Directors have to record the death of their esteemed colleague, Sir Robt. Reid, who had been a member of the Board for upwards of eight years. The vacancy on the Board has been filled by the election of Mr. C. R. Hosmer.

All the Offices of the Bank, including the Head Office, have been inspected during the year. (Signed) G. A. DRUMMOND, President.

Bank of Montreal, 7th December, 1938.

GENERAL STATEMENT.

The General Statement of the position of the Bank, 31st October, 1938, is as follows:—

Table with columns for LIABILITIES and ASSETS. LIABILITIES includes Capital Stock, Rest, Balance of Profits, Unclaimed Dividends, Quarterly Dividend, Notes of the Bank, Deposits, and Balances due to other banks. ASSETS includes Gold and Silver coin, Government demand notes, Deposits with Dominion Government, Due by agencies of this bank, Call and Short Loans, Dominion and Provincial Government Securities, Bank Premises, Current Loans, and Debts secured by mortgage.

Table with columns for LIABILITIES and ASSETS. LIABILITIES includes Capital Stock, Rest, Balance of Profits, Unclaimed Dividends, Quarterly Dividend, Notes of the Bank, Deposits, and Balances due to other banks. ASSETS includes Gold and Silver coin, Government demand notes, Deposits with Dominion Government, Due by agencies of this bank, Call and Short Loans, Dominion and Provincial Government Securities, Bank Premises, Current Loans, and Debts secured by mortgage.

Bank of Montreal, Montreal, 31st October, 1938.

THE PRESIDENT'S REMARKS.

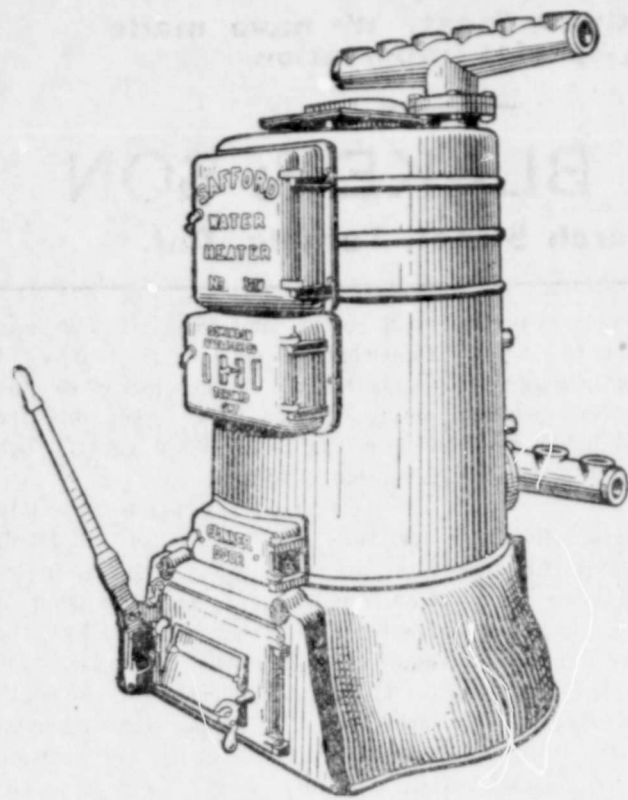
The President, in moving the adoption of the directors' report, said: A year ago business in the United States was staggering under a sudden collapse of credit and acute money stringency, while in Canada the brakes had been applied and the slowing down process had begun. To-day the situation is much improved, confidence has been largely restored, credit is again good, the money markets of the world are abnormally easy, but the volume of trade has been considerably diminished. Measured by the value of imports, the shrinkage in Canada within a year has been approximately 20 per cent., namely, from \$362,460,000 to \$297,300,000, the figures being for the 12 months ending October 1st, 1937 and 1938, respectively.

On the other hand, the value of domestic exports in the same period has been well maintained, being \$231,500,000, as against \$244,200,000 last year. The daily business of the country, as gauged by bank note circulation, at no time showed a shrinkage exceeding 5 per cent. In view of the great excess to which imports had grown over domestic exports, amounting to upwards of 100 million in 1937, the subsequent contraction in imports must be regarded as a healthy condition. The gap between exports and imports may be still further contracted with advantage, and it is to be hoped that this process will be steadily continued. No doubt this reform was assisted by the repeated recommendations of economy emanating from all financial quarters, and it is gratifying to note that the liquidation process compelled by monetary conditions has been accomplished in Canada with, upon the whole, little disturbance, and practically without any great disaster.

Commercial loans have been reduced by the banks sixty millions, or upwards of 10 per cent., with a contraction of less than 5 per cent. in the volume of domestic trade as measured by note circulation. Immigration has fallen off about 50 per cent., but the quality of late has been good, farmers and farm laborers predominating. The great feature of the year has been the excellent crops secured by the North-West Provinces, Manitoba, Alberta, Saskatchewan, variously estimated as in wheat 105 to 115 million bushels; oats, 100 million bushels; barley, 25 million bushels; in addition crops of flax, potatoes, etc. The money value of the grain crops to these farmers will approximate \$25 million dollars, earned by a territory practically deserted up to a comparatively recent date. We have further from the same territory the

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A Word to the Laity. There is nothing more acceptable for a Christmas gift than a good devotional article. See our stock of presentation Rosaries, Prayer Books, Framed Pictures, etc., etc., before buying elsewhere.

The Catholic Church Supp'y Co., Manufacturers and Importers of everything in Church Goods, 324 SPADINA AVE., TORONTO. PHONE COLLEGE 1794

THE BANK OF MONTREAL

this port during the past season of navigation are computed as follows: Grain and flour \$32,948,000 Butter and cheese 19,157,000 Hams and bacon 2,101,000 Total \$54,206,000

If to the above we add the exports of cattle, \$4,716,700, we have a grand total of \$58,922,700. Dry goods—The effects of the panic of last October were not immediately felt by the dry goods trade.

Buying has been conducted everywhere on conservative lines for next spring season, 1909, which is just beginning. Orders taken in advance by the travellers are very fair.

Iron and hardware—While some of our large wholesale firms complain that business has fallen off in the past year, everything points to an increased trade in the future.

Leather—Both business and profits have been curtailed in the past year, owing partly to the increased cost of hides, and the low price of leather, but prospects for the coming year are most encouraging.

Railway construction—The past year certainly was, and the present holds out the prospect of being emphatically the era of railway construction.

The vast importance of the improvement of the agricultural products of the country must be an excuse for introducing a subject occupying a great deal of attention in other countries as well as here, and closely bound up with the prosperity of the country, and, of course, of this and other banking institutions.

In the magnificent installation of Sir Wm. Macdonald at St. Anne's, which, after all, is only the continuation and culmination of his work in the same direction all over the Dominion, this question of improvement of the grain plant and in the fertilizing of the soil has been a subject of careful research and experiment, and no doubt will continue to be so.

Dr. Robertson is sanguine enough to state that within five years past an increase of more than 25 per cent. has been obtained over the large areas in Canada, on the average yield per acre of wheat, barley and oats, by improvement in the quality of the seed sown. It is not too much to hope that this improvement will con-

tinue as fresh discoveries are made and their application extended, and that the research and experimental department of the Macdonald and other colleges will prove the most important institutions in the country.

I beg to move: "That the report of the Directors now read be adopted and printed for distribution among the shareholders." If any shareholder has any questions to ask, we shall be pleased to answer them.

THE VICE-PRESIDENT. The Vice-President then spoke as follows:— Since I last had the pleasure of meeting you and giving an account of my stewardship, we have passed through a very momentous financial year. For several months our American neighbors were not practically, on a specie basis, and though in Canada we considered that we were in a fairly sound condition, we were somewhat in the position of a man living in a fire-proof house with his neighbor's residence ablaze.

Reference to the record of commercial failures which, during the past year, have increased from \$10,000,000, the average of recent years, to \$16,000,000, brings home the reality of the dangers which have threatened our industrial welfare.

During the year we have had three bank failures—The Sovereign Bank of Canada, La Banque de St. Jean, and the Banque de St. Hyacinthe. It is hardly necessary to state that in no case have the note-holders suffered, and it is worthy of notice that since the circulation came more directly under the supervision of the Canadian Bankers' Association there has been no failure of a bank which has disclosed either by over-issue or otherwise.

Through the assistance of a number of the banks, the Sovereign Bank is being liquidated without loss to its depositors. This was a case of "modern" banking, where unusual methods were adopted to attract deposits, and depositors can hardly be blamed if in the future they look askance at any bank which adopts catch-penny means of soliciting the savings of the people.

The two other banks which I mentioned were small affairs, whose failures affected only the communities they served, but to the credit of those communities be it said that they behaved with admirable self-control, under trying circumstances. In each case the difficulty was too serious to warrant outside banking assistance.

In July last, a brief Act of Parliament amended the Bank Act to the extent of enabling banks during the usual season of moving the crops (1st October to 31st January), to issue additional notes to the amount of 15

Advertisement for J. F. Brown Co. featuring a large illustration of a woman in a hat and the text: "EVERY DAY IS A BIG DAY HERE". It lists various furniture items like "A GRAND LIST" and "PARLOR PIECES" with prices, and a "SPECIAL SALE IN DIAMOND RINGS".

per cent. of each bank's combined capital and reserve. Although desirable as a precaution against any sudden shortage of currency, such as our neighbors sometimes suffer from, very little use has yet been made of the privilege by the banks.

When Europe united the purse strings once more, she facilitated the liquidation of government and municipal advances at home by the flotation of loans in foreign countries. Thus it has come to pass that our deposits have increased \$17,000,000, while our loans, other than call, have decreased \$10,000,000, making our present percentage of immediately available assets 57 per cent., as against 43 per cent. a year ago.

The Vice-President having seconded the motion, Mr. Roswell C. Fisher referred to the asset of \$600,000 for bank premises at Montreal and branches. "Last year we were told no reason was seen for altering the statement. I think there is one, as the shareholders do not know in the slightest degree the value of the premises, and therefore cannot criticize the expenditure.

thanks, said: "With reference to Mr. Boas' kind remarks, I do not look upon the honor given me by His Majesty as an honor to me personally, but because of the position I occupy—I was chief executive officer of this Bank and also president of the Bankers' Association—it is an honor to the Bank of Montreal and to the Canadian Bankers' Association."

THE DIRECTORS. The ballot resulted in the election of the following directors: R. B. ANGUS, SIR EDWARD CLOUSTON, BART, HON. SIR GEORGE DRUMMOND, K.C.M.G., C.V.O.

tic thought and set fancy soaring. The Catholic paper is no mendacious knocking at the door. It is a free agent, a free land, and serves but one Master. When its censures fall it is justified. It invites criticism if it is friendly. If antagonistic it shrinks not from the combat.

How beautiful would our home life be if every little child at the bedtime hour could look into the faces of the older ones and say: "We've had such a sweet time to-day!"

If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendship in a constant state of repair.—Ibid.

Advertisement for Vapo-resolene, a medicinal product for coughs and asthma, with a small illustration of a person and text: "Whoooping Cough, Croup, Bronchitis, Cough, Grip, Asthma, Diphtheria".

Large advertisement for Gillett's Perfumed Lye, featuring a large illustration of a woman's face and a hand holding a glass. Text includes: "GILLETT'S PERFUMED LYE CAUTION. Put a strong glass on the label and examine it closely every time. Always look for the name 'Gillett's'."

In and Around Toronto

The close of the term at St. Michael's College was marked by an address from the Most Rev. Archbishop McEvay.

Midnight Solemn High Mass will be celebrated at the Church of Our Lady of Lourdes, on Christmas eve.

We note in the Ottawa news that the N. T. Lyon Glass Company, Ltd., of Toronto, has just filled a large and important order at St. Anne's Church, Ottawa.

On Wednesday of last week the death occurred at Buffalo of Sister M. Isabella, a member of St. Joseph's Community, Toronto.

One of the most respected of our citizens passed away on Monday, when after a long illness death came to Mr. William Frederick Doherty of Eglinton.

One of the best known and most respected of the Italian Colony of Toronto, died last week, in the person of Mrs. Francis Glionna of 120 1/2 Edward street.

Word is just to hand of the death in St. Thomas College, Houston, Texas, on the 19th inst., of Rev. Father R. P. Drohan, C.S.B.

A most pleasing entertainment was given by the boys of St. Francis School on Sunday afternoon. The orchestra of thirty three violins gave a series of musical numbers, diversified by vocal solos, choruses and readings.

On Monday morning last His Grace the Most Rev. Archbishop, ordained for the first time since his promotion to the Metropolitan, the Rev. William Albert Egan, in St. Patrick's Church.

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took place in St. Patrick's church. It commenced at half-past eight o'clock and was all over, even the kissing of the holy hands, before eleven.

In the matter of having a meeting place for the young men of its parish, St. Mary's certainly takes the lead.



PROPOSED EXTENSION.

proved and accepted, if the addition materializes, is Mr. J. M. Cowan of 65 Adelaide St., E., a rising young architect, whose work is giving great promise.

OTTAWA NOTES

Rev. Father Breen, curate of Eganville, who lately underwent an operation for appendicitis in the Walter Street Hospital, and who was at first thought to be recovering, is dead.

The newly-renovated Church of St. Faustin, Que., was recently blessed by Archbishop Duhamel. The sermon was delivered by Rev. Father S. Oumet of St. Jovite, Que., while Rev. Father L. A. Corbell of St. Agathe de Monts officiated.

That the annual pilgrimage to St. Anne De Beaupre under the auspices of Division No. 1, Ancient Order of Hibernians, will this year be arranged so as to allow those who take part to also attend the dedication ceremony at Grosse Isle was decided upon at a recent meeting.

With the presence of many clergymen and a large number of parishioners the newly-elected church at La Tuque, Que., has been formally blessed. An eloquent sermon was delivered on the occasion by Rev. Father S. J. Corbell, of the Basilica, who is a brother of Father Eugene Corbell, parish priest of La Tuque.

A very handsome set of stained glass memorial windows have recently been placed in St. Anne's Church. This was a very large and important contract, which included all the windows in the church, consisting of nine sanctuaries, six transept and ten double aisle windows.

Original Charter 1854 The Home Bank of Canada

Notice of Dividend Notice is hereby given that a Dividend at the rate of SIX PER CENT. per annum upon the Paid Up Capital Stock of The Home Bank of Canada has been declared for the THREE MONTHS ending the 30th November, 1908, and the same will be payable at the Head Office and Branches of the Bank on and after Tuesday, the First Day of December next.

Six Branches in Toronto Head Office—8 King Street West. Branch Offices, open every Saturday night, 7 to 9 o'clock. 78 Church Street. Cor. Queen West and Bathurst Sts. Cor. Bloor West and Bathurst Sts. Cor. Queen East and Ontario Sts. 20 Dundas St., West Toronto.

Wanted Good Catholic homes for a few boys, aged 14 to 16 years. One of these lads has had experience on a farm. Apply to Wm. O'Connor, Inspector, Neglected Children's Department, Parliament Buildings, Toronto.

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This is the Time to Organize a Brass Band Instruments, Drums, Uniforms Etc. Every Town Can Have a Band. Lowest prices ever quoted. New catalogue, with upwards of 500 illustrations, and containing everything required in a Band, mailed free.

Still Prosperous The Bank of Ottawa statement submitted at the annual meeting, indicates that the management had to face in the same way as the other banks the peculiar conditions that prevailed during the past twelve months, and strengthened its immediately available assets in view of possible contingencies.

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