

The Catholic Register

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

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MATTERS OF MOMENT

American Catholic Press Association Organized—Pope's Jubilee Remembered—Notes of Interest.

To the Catholic Press and all interested, and this should include every individual who calls himself a Catholic, few subjects could be of more moment than that of the formation of the Catholic Press Association of America, which took place in Buffalo on Saturday, the 12th inst., and notice of which was given some time since in this column. At a preliminary meeting officers had been elected and the gathering on Saturday held in the building of the Catholic Union and Times, was in a position to go to work at once, on the business for which the organization was formed. Dr. Thos. P. Hart, editor of the Catholic Telegraph of Cincinnati, president of the Association, outlined the objects of the Society and in doing so compared the Catholic Press as it is and as it ought to be. Attention was given to the different departments of news, editorial, fiction, miscellaneous articles, and advertising. With regard to news of Catholic interest an effort would be made to get all matter first hand. Correspondence from outside centres which comes in the shape of letters from the great centres of the world, would when the organization was further developed, be the common property of all in the organization at much lower rates and much more expeditiously than at present. The matter of outside advertising should be looked after according to a general system and for the general interest. The methods to be employed and the subjects to be treated in papers and addresses at future meetings of the organization together with the necessity for finances were all outlined by Dr. Hart.

Rev. Father McMahon, the widely travelled, scholarly and thoughtful editor of the Catholic Universe of Cleveland, dwelt on the assistance needed by the commercial side of newspaper life. The paper should be made attractive and self-respecting. Non-paying subscribers should not be carried too long. As an illustration of this large class, Father McMahon cited his own experience, when within a week of taking hold of his present charge, he cut off thirteen hundred of the class named. The speaker also advocated the need of a special agent for purchasing paper and other supplies. He also spoke of the "fake Almanac," which, purporting to be a Catholic publication, goes out procuring advertising on the strength of its name, injuring the genuine Catholic Press and foisting itself an imposition upon the public. Rev. Father J. T. Roche, LL.D., of the Extension Magazine, author of the "Ought-to-Bes" and other series, and perhaps the best known essay writer on the Catholic Press of the Continent, is as strong a speaker as he is a writer, and his entire personality radiated virility and power as he spoke on the necessity for the organization, proving the same by reference to the number of Catholic papers and the limited support given them. Sixty-five English-speaking Catholic weeklies are published in America and yet the Catholic paper goes into only one of every ten Catholic homes. The papers must go out and get circulation, and, too, they must go out and get advertising. Catholic societies must be asked to pass resolutions to deal with those who discriminate against the Catholic newspaper in the matter of advertising. Not the Catholic paper alone, said Father Roche, but all religious papers, are discriminated against in this way. The societies should be asked to assist in the matter. Outlining the scope of the Catholic paper, Father Roche said, "Never was a cause so low and disreputable as the Catholic Church or the Catholic Press can afford to be unfair to it. The Rev. speaker also cited John Burns and Keir Hardie as men who had done great good for the laboring classes and who ought to be credited with so doing."

Amongst the speakers was Mr. John F. Byrnes, editor of the Columbian and Western Catholic, Chicago. Mr. Byrnes was an ardent advocate for the new organization, and pledged support. His platform as outlined is, strength through unity for the Catholic Press, no delay in the reception of news, and a clearing house in the matter of advertising. Mr. Thos. Hughes of the Michigan Catholic endorsed the previous speakers and promised all support possible in making the Catholic Press Association of America an accepted fact. Mr. Audrie of the Stimme der Wahrheit, quoted the great work of the Catholic Press in the Old Land and the assistance given by the Centre Party from 1848 to the present time. No Catholic home in Germany but has its Catholic paper. In Germany all news of Catholic interest is given the Catholic paper before it finds its way to the secular Press. This has all been brought about by persistent and organized effort. The same methods were advocated for the purpose of securing success here. Before separating resolutions embodying the above ideas were drawn up and will in the near future be thrown broadcast throughout the land. Amongst the papers republished were the Extension Magazine, the Catholic Telegraph, Cincinnati; the Michigan Catholic of Detroit; the Catholic Universe of Cleveland; the Columbian and Western Catholic of Chicago; the Catholic Union and Times of Buffalo; the Sacred Heart Review, the Pittsburgh Observer, the Catholic Register, Toronto, and others. Mr. W. A.

King of the Catholic times, treasurer of the on, was likewise the corial h be gathering. Though but short session the work accomplished was vital and comprehensive, and there is no doubt but that if supported as it should be the effects will in a very short time be telling and highly beneficial. In a short interview which the representative of the Catholic Register had with Bishop Colton of Buffalo, the last words of His Lordship as he had good-bye at the door, were, "Every success to the Association."

A few notes about the Catholicity of Buffalo are the result of our late visit in connection with the formation of Press organization. On Sunday last in some of the parishes the celebration of the Golden Jubilee of His Holiness, Pope Pius X., was the leading note of the day. At the Jesuit Church with its large college adjacent, the decorations both within and without were elaborate and highly symbolic. The Papal flag with the national emblem flying beside it, spread its folds aloft from the spire; banners and hamerettes flew from every turret and tower, while folds of yellow and white and festoons of red, white and blue alternated, and adorned the exterior walls until the papal hues climbed up and enveloped the cross that crowned the very summit of tower and belfry. Interiorly all was joyous. The same significant hues stretched from side walls to dome, banners here and there graced the walls, the beautiful marble altar were elaborately adorned. It was calculated that a thousand men gathered and marched into the 7.30 Mass and afterwards approached Holy Communion to mark the occasion. The women of the different societies and of the parish generally will do the same next Sunday. A sermon on the dear Holy Father and great Pope Pius X., was preached at the Masses. In the afternoon an address from the Bishop and other addresses in different languages were given at the College, Solemn Benediction closing the day. The whole diocese partakes in similar displays of fealty and rejoicing, thus doing their part in the festival in which an entire world participates.

The Catholic Institution of Buffalo is a handsome building of brick, stone and marble, containing lecture hall, assembly rooms, and smaller rooms for many purposes, but best of all a truly fine library containing about 15,000 volumes with separate reference library and reading room for children. The volumes are arranged systematically along the walls and in alcoves projecting picturesquely from the sides. Photos and paintings of historic and local interest adorn the room. Several children were enjoying their own particular apartment at the time of our visit. It is said that this is the finest Catholic library on the continent. It is supported by subscription, many non-Catholics being on its list. The Knights of Columbus have their rooms in the building. Offices and stores are also rented, and the entire institution is in the hands of a first-class committee of business men.

Holy Angels Academy, the only American women's Catholic college, with the faculty of granting degrees, is in charge of the Grey Nuns, who are an outgrowth of the Ottawa House of the same order. A new wing with two beautiful halls, reception and music rooms, have just been built. The hall for public assemblies is finished in white stucco work, with a balcony and boxes upper and lower. It has a beautiful stage with artistic scenery and opera chairs for seating five hundred. The building is imposing and finely situated and its pupils are from the Kindergarten up to the parents of some furnishing private rooms for their daughters and making the place a very home during their stay.

No more beautiful edifice from an architectural point of view, is in Buffalo, than the finely outlined Church of the Nativity. Mr. Post of the old firm of Post & Holmes, was the architect. The erection is of reddish brown stone and the fine proportions of the sloping roof and spires attract even the casual observer. The interior is chastely artistic, and exquisite neatness is everywhere apparent. The pastor is the genial and courteous Rev. Dan. J. Walsh, who in early days had many friends in Canada, the late Hon. Christopher Fraser being amongst those most loved and remembered.

There are doubtless many who will be interested in learning that Miss Henry, formerly of Peterborough, and an old pupil of St. Joseph's Academy, Toronto, but now of Buffalo, contemplates a near trip to the Holy Land, Russia and Poland. Last year the attractive letters of Elizabeth Angela Henry appeared with fine illustrations in the Buffalo Express, and in many of the Catholic papers of the country. On that occasion the writer covered a large part of Europe during her eleven months abroad. This time new and altogether fresh ground will be broken. The success of the last series of charming letters speaks for the immediate success and recognition of the present contemplated series.

Bishop McFaul's Mandate

Bishop McFaul of Trenton has made it mandatory for his clergy to supply a Sunday school paper to their catechism classes. He likewise asks that the services of the Church, especially at the seashore, be extensively advertised, both within and without the church, and reports given to the secular press of the most interesting services, with extracts from the sermons.



GOLDEN JUBILEE OF POPE PIUS X.

LETTER FROM HIS GRACE ARCHBISHOP McEVAY APPOINTING TRIDUUM IN HONOR OF JUBILEE OF HIS HOLINESS

TORONTO, Sept. 1, 1908.

To the Very Reverend and Reverend Clergy of the Archdiocese of Toronto.

Reverend and Dear Father,—

You will find enclosed a translation of the Pontifical document sent by Our Holy Father, Pius X., to the Archbishop of Quebec and to the Archbishops and Bishops of Canada on the occasion of the Religious celebration of the third centenary of the foundation of Quebec and the second centenary of the death of the first Bishop of that See, the illustrious Bishop Laval.

The Holy Father reminds us of the freedom we enjoy in this country as Catholics and as citizens—"liberty greater perhaps than anywhere else," and that liberty was planted here by the zealous Bishop Laval and the distinguished Samuel de Champlain, both devoted sons of the Catholic Church and ever obedient to the Sovereign Pontiff.

Our present Holy Father can appreciate this blessed gift of freedom, for while rejoicing that the children of the Church in Canada are free, He, the Head of the Church, suffers a continual persecution on account of defending the great Truths of Christianity.

Our duty is clear. We must imitate the early Christians when the first Pope was a prisoner. We read in the Acts of the Apostles "Peter therefore was kept in prison. But prayer was made without ceasing by the Church of God for him." Chap. XII, v. 5. God heard their prayers and sent an Angel to deliver Peter from the hands of Herod.

This year we are given a special occasion to come to the assistance of Our Holy Father, who is celebrating the fiftieth year of His Priesthood called the Golden Jubilee.

We can join with the Catholic world in shewing honor to the Vicar of Christ, and in praying that the Head of the Church may be free to rule the whole flock committed to His care.

Each Pastor by uniting the prayers of his people to his own and by urging the League of the Sacred Heart and all other pious Confraternities and by securing the prayers of the children can do a great deal to make the celebration pleasing to God and a consolation to the Sovereign Pontiff.

From the reception of this letter until the end of this year, every Priest is directed to say the prayer "Pro Papa" during Holy Mass when the rubrics permit.

The 18th of September will be the fiftieth Anniversary of Our Holy Father's ordination as Priest, and each Pastor is authorized to have special devotions on the 18th, 19th and 20th, consisting of Rosary, Litany of the Blessed Virgin and Benediction of the Blessed Sacrament, and on Sunday, the 20th, closing with the singing of the Te Deum. Every opportunity should be given to the Faithful to receive Holy Communion during the Triduum.

The Religious Communities are expected to have these special devotions in honor of the Jubilee.

We recall the words of Cardinal Newman, who says, "Our duty is to follow the Vicar of Christ whither he goeth, and never to desert him, however we may be tried, but to defend him at all hazards and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God."

You are directed to read the Holy Father's Letter and this Circular on Sunday, September 13th.

Asking a share in the prayers of both Priests and people,

I am,

Rev. and Dear Father,

Your humble servant in Christ,

†FERGUS PATRICK McEVAY,

Archbishop of Toronto.

PAPAL LETTER TO CANADIAN BISHOPS

In connection with the commemoration of the third centenary of the founding of Quebec and the two hundred and fiftieth anniversary of the consecration of Mgr. de Laval, its first bishop, and the second centenary of the death of this saintly prelate, one of the glories of the Church in America, the Holy Father has issued the following pontifical document:

To Our Venerable Brothers Louis Nazaire, Archbishop of Quebec, and to the Archbishops and Bishops of the Dominion of Canada.

PIUS X., POPE.

Venerable Brothers, health and Apostolic Benediction.

It is truly fitting that the immortal obligations conferred on us by our ancestors and the great deeds done by them should be commemorated at fixed and suitable periods—piety itself and gratitude invite us to do this, and the souvenir of great virtues also admonishes and urges us to work together for the cause of public prosperity.

This duty of gratitude you are, we believe, about to fulfill in June on the occasion of the third centenary of the foundation of Quebec and of the second centenary of the death of Francois de Montmorency-Laval. And surely, when one reflects on the great soul of the hero and on the importance of your city of Quebec, it becomes clear that the noble nation of Canada has good reason to honor the double event by special demonstrations, nor is it at all surprising that even outside your country there should be such a great movement to make those feasts now being prepared most solemn and most brilliant, as they already promise to be.

From this joyous concert of grateful sons we do not wish that Our voice should be absent—the very special affection and the close ties that unite us to you would not permit that. For your historic life teaches you that while

(Continued on page 7.)

SUBJECT OF THE HOUR

The Eucharistic Congress—Papal Legate in England—Interference with Ceremonial.

London, Sept. 9.—With all the solemn splendor of the Roman Catholic Church, Cardinal Vincenzo Vannutelli, the Pope's Legate, was formally received here for the Eucharistic Congress, over which he will preside. Long before the arrival of the Legate every seat in Westminster Cathedral, where the reception took place, was occupied, and in the streets thousands waited for hours to get a glimpse of the Pope's representative. Cardinal Vannutelli, with the attending priests, walked from the Archbishop's house, a block from the cathedral, through lines of cheering people, including hundreds of priests, who came from almost every country in the world to attend the Congress. After the reading of the Apostolic letter appointing him Legate Cardinal Vannutelli addressed the prelates, of whom there were a greater number present than have been gathered in England for centuries. After referring to the fact that for the first time in several centuries the doors of England had been opened to a Pontifical Cardinal Legate, the Princes of the Church and the Bishops, Cardinal Vannutelli said that the purpose of the Congress was to honor the Eucharist and exalt its worship. It gave the Pope great pleasure to have the Congress held in London, not only because of the salutary effects for which he hoped, but because he was thus able to give a high public testimonial of his deference to and esteem for the whole British nation. It was to give proof of this affection for his English children that the Pope recently issued a decree removing them from the regime of the mission countries, to which they hitherto had been subjected. "Oh that this Congress," said the Legate, "might revive that other Eucharist which was the especial character, honor and glory of the Island of Saints, banishing all doubts and divergences, and causing the eyes of all to be fixed on the same star of faith which was the dearest treasure of the Bishops, Kings and people of England. Nothing is more adapted to reinforce that union than this august sacrament."

Cardinal Vannutelli spoke at some length on the Catholic ancestry of England, and concluded with these words: "To whom is it not known that the English people at their universities and public offices in the law courts never begin moments of grave import without first imploring the assistance of the Most Holy, to whom was offered the bloodless sacrifice, and was it not in England that with a generosity really regal were built and adorned temples to the God of the Eucharist, and was it not in England that even before the celebrated bull of Urban IV. public homage was rendered the Blessed Sacrament?"

ARCHBISHOP BOURNE'S REPLY.

Archbishop Bourne replied in English. He welcomed the Papal Legate in the name of the clergy and laity of England. Speaking of the Congress, he said: "It is an act of worship, an act of faith, and at the same time, an act of reparation intended to atone for all those words uttered in the English language that, some sent forth in knowing and bitter malice, and many more spoken in ignorance, which surely will be pleaded in mitigation of their guilt, have done outrage to the Blessed Sacrament."

"If, profiting by the grateful fact that the native sense of justice in our countrymen overcomes the prejudice which once did them so great dishonor, we, on this occasion, make the fullest use of that right of free speech and public demonstration which they applied so readily to advance the cause they have at heart, let no man imagine that we do those things in any spirit of hostile feeling to those who do not think as we do, and still less that there is empty boasting in our minds."

London, Sept. 10.—The Eucharistic Congress held a huge meeting in Albert Hall to-night, the Cardinal Legate presiding. The Archbishop of Montreal, speaking in French, said the Congress must remind the Cardinals of the glorious days of Rome. He represented Quebec as the most Catholic land in the British Empire. The recent protest by the Protestant societies against the proceedings of the Congress was not a national protest, he was sure. Moreover, the Congress was being greeted with sympathy and respect in every quarter. The Congress marked the re-entry of Catholicism into its old kingdom. The whole Catholic world was now looking toward Westminster, where three days hence the Eucharist, after being carried through the streets of the first capital in the world, protected by the British flag, the symbol of civil and religious freedom—(applause)—would find a new triumph. As a result of the Congress he would cherish the hope that the whole of England would return to the Catholic faith. The Archbishop, who spoke most eloquently, had a splendid reception.

Prior to the Albert Hall meeting, the Archbishop of Montreal took part in a debate, in which he aroused the most fervent applause of any speaker. He spoke of the complete religious freedom in Canada, and the piety of the French-Canadians. Then, pointing to the Union Jack, and the Papal standard, he brought down the house by declaring that the Catholics of Canada are "equally attached to the flag of our faith and the flag of our loyalty." He concluded by inviting all to the Eucharistic Congress in 1910 in Montreal.

NEXT CONGRESS IN MONTREAL.

The Archbishop of Montreal announced at one of the meetings of the Eucharistic Congress to-day that the next Congress would be held in Montreal in 1910. The Archbishop made this announcement in one of the sectional meetings at Horticultural Hall.

Another great congregation, including dignitaries of the Catholic Church, priests and the laity, was assembled in Westminster Cathedral this morning, when Pontifical High Mass was celebrated at 9 o'clock by Mgr. Amiette, Archbishop of Paris, who was assisted by several archbishops, bishops and canons, a full choir and a number of soloists. At the conclusion of the Mass there were three sectional meetings in connection with the International Eucharistic Congress. Two of them were conducted in English and the third in the French language. Cardinal Vannutelli, the Papal delegate, presided over the larger of the two English meetings.

The Duke of Norfolk delivered the principal address of the evening, and the Legate, in responding, expressed pleasure at this manifestation of faith given him, and said that it would bring the greatest joy to the Pope on the occasion of his Jubilee.

The announcement that Premier Asquith had intervened in the matter, and that as a consequence there had been some modifications of arrangements, was made last night at a mass meeting in Albert Hall, where it caused a scene of uproar, the announcement being greeted with groans and cries of "shame" by the assemblage.

CEREMONY ELIMINATED.

Continuing, Archbishop Bourne said he had replied to Mr. Asquith that he could not act on a private intimation, whereupon the Premier answered that the communication was purely confidential and must not be published. The Archbishop insisted that if a change in the proposed programme was necessary Mr. Asquith must take the responsibility of making a public request. The Premier replied that in the Government's opinion it would be better in the interests of order and good feeling that the proposed ceremonial, the legality of which was open to question, should not take place.

There were further cries of "Shame!" from the audience, and after a prolonged interruption Archbishop Bourne continued, saying that he had replied to the Premier that "in deference to your wish all the elements of an ecclesiastical ceremonial will be eliminated. The procession of Cardinals and Bishops will walk in Court dress, and we expect the Government to insure comfort and courtesy to our honored guests."

CEREMONIAL INSIDE CATHEDRAL WALLS.

The Archbishop added, amid a renewed uproar, that the ceremonial procession would be held within the cathedral walls, and that the benediction would be given to the multitude from the balcony of the cathedra. He exhorted the people loyally to accept the arrangement and behave with dignity and self-respect. He himself, as a loyal Englishman, felt that it was his duty to conform to the publicly-expressed wishes of the constituted authorities, but he was not prepared to submit to the bigoted dictation of the Protestant Alliance. In conclusion he expressed the hope that all the people would come to honor the representative of the Holy See.

During the course of the meeting a message was read from the Pope, expressing the greatest satisfaction at the successful inauguration of the Congress and blessing with all his heart the Bishops and clergy who had contributed "to the consoling success of this solemn manifestation of Catholic faith among the English people."

London, Sept. 13.—A great procession of Catholic clergymen, which brought the Eucharistic Congress to an end, was held this afternoon amid scenes such as the English churchmen who planned it had never anticipated. Cardinal Vannutelli, the Pope's Legate, walked at the head of the procession, wearing his scarlet robes and hat, but not carrying the Host. He was accompanied by a bodyguard of English Peers, of whom the Duke of Norfolk was the most prominent, and a concourse of Cardinals, Archbishops and Bishops, who were attired in unceremonial robes instead of vestments, which originally had been proposed they should wear.

Junior Novitiate For Toronto

On the 19th of March last a Junior Novitiate was opened by the Brothers of the Christian Schools, at De La Salle Institute, the headquarters of the Community in Ontario. Boys and young men desirous of entering the Order will be received into the Novitiate. They will be prepared for the academic examinations prescribed by the Department of Education for teachers' certificates. Having successfully passed these examinations they will follow the course at the Provincial Normal School, after which they will be admitted to the Senior Novitiate, there to be instructed in the nature and duties of the religious life.

The Brothers are making an appeal to all who feel drawn towards the life and who have an especial inclination to prepare themselves for the teaching profession, to communicate at once with the Novitiate. It is intended to carry on the work of the schools with even more ardor and completeness than in the past and in order to do this satisfactorily, fresh recruits are necessary. All conditions as to requisites will be gladly set forth on application to Rev. Brother Director, St. Joseph's Junior Novitiate, 28 Duke street, Toronto, Ont.



IT DOESN'T COST A CENT. (By Kathleen Kavanagh.)

It doesn't cost a cent to pass a pretty compliment; In happy, smiling, gracious way, A cherry, pleasant word to say.

It doesn't cost a cent to take Things as they come, to gently make Out of the Wise Creator's plan The very, very best we can.

It doesn't cost a cent to bring To lonely hearts, sad, sorrowing, A bit of comfort, to shut out Just for a moment gloom and doubt.

It doesn't cost a cent to clasp A neighbor's hand in friendly grasp, To bid him feel by one warm press The sympathy lips can't confess.

It doesn't cost a cent, my friend, An absent brother to defend; The stepping stones to stars above Are little daily deeds of love.

TRY PRONOUNCING THIS. The following absurdly worded story, "for pronunciation only," was written on the blackboard at a teachers' institute.

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances, in order to make good the deficit resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race.

He accordingly purchased a callopie and coral necklace of a chameleon hue, and securing a suite of rooms at a principal hotel, he engaged the head waiter as his coadjutor.

He then dispatched a letter of the most unexceptionable calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrilegious to his desires and sent a polite note of refusal, on receiving which he procured a carbine and bowie knife, said that he would not force letters in an isolated spot, severed his jugular vein and then discharged the contents of the carbine into his abdomen.

The debris was removed by the corner."

HOUSEHOLD HINTS. The framing and hanging of pictures has become an art. They are an important decoration of a room.

In hanging pictures, a study of surroundings is necessary, and care should be taken as to wall coverings. Avoid large-patterned papers. The plain-colored or striped cartridge papers in rather dark half-tones are the best backgrounds for pictures.

The walls of a room should never be crowded, and as far as possible, all pictures should be placed on a level with the eye.

The framing of pictures is so much a matter of individual taste that it is impossible to give rules that will apply in all instances. Oil paintings, highly colored paintings, and water colors, are, as a rule, framed in gilt.

When mats are used upon pictures great care should be taken to insure their harmony. Black and white pictures should never be mounted in highly colored mats. There are ways of mounting pictures besides framing them. Passe-partout makes a good frame.

The latest frames for photographs from Paris have a light blue mat, which makes an attractive setting for a picture. A frame can easily duplicate one, as the colored mat is really the thing and can be chosen to match or contrast with any room. One often does well to supply one's own mat when having pictures framed for certain rooms, especially if tapestry is used. Many picture shops can furnish handsome silk or cloth mats, and it is cheaper to use these and quite as satisfactory, as one must purchase so small a piece for one picture.

Attention should be called to the new and truly artistic frames for photographs. These are of hand-carved wood, and covered with dull gilt almost black. The frames are expensive, but not extravagantly so, as one can procure them in all shapes, sizes and designs.

When choosing lamp shades for a room remember that color is of more importance than the material used. Porcelain and colored glass are often very satisfactory, but softer and more pleasing effects are obtained with shades of paper or silk.

Be sure to choose a shade which distributes the light properly, at the same time saving the eyes from glare. The color of the shades should harmonize with the walls. Red walls reflect red light best, and green walls are best suited for green shades. Contrasting colors dim the light and make a room appear gloomy.

HOW TO BECOME A PASSABLE PIANIST. Paderewski has confided to the world the secret of how to become a good pianist. He gives the six following directions:

1. You must have the gift. 2. You must choose a good master and obey him blindly. 3. You must practice exercises four hours daily and give one hour to digital agility.

4. You must remember that agility alone does not suffice; you must also possess rhythm, precision and practice the pedals. 5. You must exercise the five fingers equally. Study especially the passing of the thumb under the hand and the passing of the hand over the thumb.

6. You must strike the notes with assurance and deeply, and make use of the pedal in the central octaves to give color.

Follow these precepts diligently, says the celebrated Paderewski, and in ten years you will be a passable pianist.

A Tonic for the Debilitated.—Paderewski's Vegetable Pills by acting most thoroughly on the secretions of the body, are a valuable tonic,

stimulating the lagging organs to healthful action and restoring them to full vigor. They can be taken in graduated doses and so used that they can be discontinued at any time without return of the ailments which they were used to allay.

IF YOU HAVE A TASTE FOR SOMETHING BETTER. No matter how menial the work you may be compelled to do at the moment or how disagreeable your task, if you have a taste for something better and hold your mind steadily and persistently toward the thing you long for, this desire will lead you to the light, if you are faithful to the end and do not drop it.

No matter how small your beginning, if your work is honest, or how discouraging your prospects for advancement, if you have a taste for something higher and keep struggling toward the light you have, you will surely come out all right.

But what can you do with a youth who does not aspire, who will not look up, who persists in groveling? There is no future for him unless he turns about face. Darwin says that "in the evolution of the eagle the desire to ascend, to fly heavenward, preceded the appearance of the wings." Human wings, the ability to ascend, are the result of the aspiration, the desire to go higher.

There is something in looking up and trying to climb that enlarges and enriches the life, even if we do not attain the particular object of our ambition; just as a person who loves is made nobler, even though his love is not returned.

A person who is obliged to live in an unfortunate environment is often protected from the low aims or vicious ideals of those about him because of his taste for something better.

A great many good people, such as settlement workers and missionaries, go about among the lower classes—even the criminal—without contamination, because of their ideals, their noble aims, their efforts to benefit these unfortunate people.

There is no protection, no spur to ambition and progress, like a lofty aim, a noble purpose.

Both success and failure are character-revealers. Wealth brings out a man's weakness, because he can afford to indulge in all sorts of luxuries, fads, and fancies. Failure also brings out one's weaknesses. If a man is a coward, if he lacks stamina and grit he will show it when adversity overtakes him.

What a man does after he fails is a good test of the man. It shows how much time there is in his back bone. When everything goes smoothly, when there is no want in the home, and plenty of capital to run the business, it is not difficult to be courageous.

It is when the pinch comes, when one is driven to desperation, when he does not know which way to turn, when failure stares him in the face after he has done his level best, that a man's character is revealed. This is the test that will bring out the real man—his power or his weakness.

One of the strongest proofs of character is the ability to remain cheerful, serene, and hopeful under fire. It is very easy to be pleasant, bright, optimistic, when one enjoys robust health and is prosperous; but it requires heroic qualities to be so when poor health mocks ambition; when we are conscious of having a great message for the world, but have not the strength or the chance to deliver it; when we have lost our property, or when we see a business which we have worked hard to build up slowly being strangled by the great trusts or the changing conditions.

There are plenty of people who can do pretty work while they feel well when they are prosperous and everything goes smoothly; but the moment things go wrong, when they have any trouble, they are completely nonplused. They can not overcome irritation, concentrate the mind effectively, or work with heart unless everything is favorable.

A really great character is greater than the ordinary aches and pains which cripple the weak.—Success.

USEFUL TO KNOW. A soap shaker will be found a wonderful economy in the kitchen. The tiniest bits of soap may be utilized. In addition, while a much better laborer may be made with the shaker, there is never any danger of pieces of soap adhering to the china, as it sometimes has a mortifying habit of doing.

Allow the sunshine into the house, even if the carpets or window draperies suffer a little. Health is of more importance than the freshness of carpets and curtains. The brightness of the window panes gives an air of cheerfulness to a house.

The windows cannot be properly cleaned when the sun is shining upon them. Before cleaning the glasses remove all dust, and if the paint requires cleaning, do this first, taking care not to scrub the paint, as this removes both paint and dirt. Varnished wood may be rubbed with a chamouis leather wrung out of cold water, and then polished with a soft duster.

A clothes peg, if cut in half and inserted between the sash of a rattling window, will prove a wonderful soothing to nerves racked by constant banging at night. If the peg is too thick it may be easily whittled down to fit. It is also a wise precaution against robbers, as it is almost impossible to force up a sash so protected.

A dip in boiling soapuds once a week will have a wonderfully revivifying effect on a broom. It stands to reason, moreover, that sweeping done with an unsoaked broom will not be much better than an unsoaked state.

If you have a painted bath tub it can be kept in good condition much longer if cold water sufficient to cover the bottom is first run into it before the hot water faucet is turned on. This will prevent the paint from blistering and cracking, nor will it quickly turn yellow.

THE NORTHERN CROWN BANK Head Office WINNIPEG, Man. Authorized Capital \$6,000,000.00 BRANCHES IN TORONTO: 34 King Street West, 472 Spadina Ave. Cor. of Agnes and Chestnut Sts. Interest paid on Savings Deposits 4 times a year.

BOOK NOTES. When scepticism and unbelief have been rampant, it has pleased Divine Providence at divers times to manifest His power in a remarkable way. In the last century unbelief had grown into a system in which men thought to entirely dispense of the supernatural; it was the utmost limit to which human pride and assurance in self could go. And while learned men were giving air to their atheistical conceits, among the Massabielle Rocks by the quiet waters of the Grove, Our Lady revealed herself to a simple, unlettered peasant girl: "Je suis l'Immaculee Conception." "Go and tell the priests to build me a chapel here." "I wish them to come in procession." Eighteen times did holy intercourse take place between the "Lady" and Bernadette Saubiroux, and as a token of her heavenly favor, she made to well up those healing waters that have brought happiness to so many. The chapel was built and the processions commenced, and still continue, making Lourdes one of the most frequented spots in Christendom.

The first part of "Lourdes," by Georges Bertrin of the Paris Catholic Institute, deals with the apparitions, making a thorough investigation into the matter, and controverting the charge that Bernadette was subject to hallucinations. All evidence points the other way. But the great value of this work lies in section on cures, in which the learned professor meets opponents on their own ground. All the theories brought forward by prominent sceptics and freethinkers, who refuse to see the work of God in these wonders, vanish into thin air when subjected to a critical test. Arguments of "auto-suggestion," "suggestion," "hypnopathy" and "unknown forces" are all insufficient to explain the instantaneous and enduring cures of diseases which medical men previously certified to be incurable. Many freethinkers have opened their eyes and believed, but there is ever that shallow-minded group who are too narrow-minded and obstinate in their own cherished belief, to admit light into their hearts.

Blue Ribbon Tea. This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 204, Montreal, entitles the holder to a free package of our 40c. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea. To MRS. ST. TOWN.

tion from the publishing house of R. and T. Washbourne should find as large a public in view of the present celebration.

Born in 1540, of humble parentage, Pascal Baylon from his earliest years showed a wonderful love for Jesus in the Sacrament. From a child of three years till a shepherd guarding his father's flock, he steadily grew in sanctity and exerted a holy influence on all with whom he came in contact. God's designs in regard to His servant were not hard to see, and soon the exemplary shepherd is postulated in the Convent of Our Lady of Loretto at Montefiore. His life there was one continual warfare against self; his devotion towards the Blessed Sacrament was intense, and in many signal ways God showed His good pleasure with this holy Priest. Only a poor lay brother, he was gifted with infused science and could dispute on the subtlest of theological points with the greatest ease, on one occasion in defence of the Mystery which he revered so much. We have not space here to mention any of the hundred and one facts of his life in the various houses, but wherever he went, he had "towards God the heart of a son, towards his neighbor the heart of a mother, towards himself the heart of a judge."

He was fifty-three years old at his death and when his body lay stretched on the bier at the Requiem Mass, one last homage on earth was to be paid to the Eucharist. For at the elevation the eyes opened and looked tenderly at the elevated Host, and so, too, when the Chalice was raised. Before and after the burial God deigned to work numerous miracles through His servant, and thus was Pascal recognized among his countrymen as a Saint. The actual canonization took place in 1690.

The book will repay reading and the holy example of Pascal should stimulate in us greater zeal and devotion towards the Divine Prisoner of the Tabernacle. There are some quaint pictures in the book, quite Spanish in character, that add much to the interest of the narrative.

A. B. PURDIE. Authorized Translation by Mrs. Philip Gibbs. Catholic International Library. Kegan Paul, London. pp. 296.

Modernism, What it is and Why it Was Condemned, by C.S.B. Sands & Co.

The Saint of the Eucharist, St. Pascal Baylon, Patron of Eucharistic Associations. Adapted from the French, by Father O. Stanforth, O.S.F.C. Washbourne, London.

Returning to the question of Modernism, we can introduce to our readers a very lucid booklet on that subject by O. S. B., published by Sands & Co. This is the dearest and most easily intelligible of recent explanatory pamphlets. It states concisely the views held by Modernists on the knowledge of God, Jesus Christ, Inspiration, Dogma, etc. It enumerates the principal reasons why Mod-

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The Children's Page

THE BUTTERCUP'S SONG.

I am only a little buttercup, but beautiful things I see
From my home in the waving meadow
grasses, under the maple tree,
I watch the gay, little feather clouds
go sailing across the sky,
And the stately sun, in his golden
car, majestically riding by.
I note how the nearby hills are given,
while those that are far away
Grow always a dark and darker blue,
and change at last to gray.

I am only a little buttercup, but I see the world is fair,
And all of us, if we look, will find that beauty is everywhere.

I am only a little buttercup, but beautiful things I hear,
When the sunlight sifts through the maple boughs and butterflies hover near.

For the meadow lark sings in the Summer sky, far away overhead,
The bees drone happily all day long
amid clover blossoms sweet and red.

The breeze goes wondering, whispering by, with never a thought of care,
And the blithesome trill of the neighboring brook falls lightly on the air.

I am only a little buttercup, but the whole world sings to me.
And, for all who listen, this life is sweet and brimming with melody.

PLAYING THE CRITIC.

"O dear! I wish you weren't always seeing something about me to criticise," I heard a young lady say to her mother, a short time ago. The remark awakened a train of thought as to whether the generality of people are not more prone to blame than to praise. Good deportment in the young seems to be regarded as a matter of course, not worthy of special comment, while a slight lapse in conduct or manners is sure to receive a just amount of censure.

There is a homely saying that I remember to have heard my grandmother use, which ran thus: "When I did well, I heard it never; when I did ill, I heard it ever." If we stop to consider there is a world of truth in this quaint proverb. We are, as a general thing, more ready to remark upon the faults of our friends than we are to discover their virtues, perhaps from the fact that the faults are so glaringly apparent that we begin a systematic search for them. But why should we deem it necessary to discuss the shortcomings of those we meet in our daily walks, when we might just as well pick out some bright little virtue which would more than atone for that which is amiss?

"Elizabeth has acquired such a habit of scowling lately, that it is really spoiling her looks. She has fine eyes but this ugly scowl greatly mars their beauty," a friend remarked recently, in speaking of her young daughter. "I am constantly reproving her, but it does no good whatever—the scowl remains."

"Do you ever tell her that she has fine eyes?" I asked.

"Tell her? No, indeed! I wouldn't tell her for the world! It might make her vain."

"You tell her of her faults—why not mention her good points as well? Perhaps the mere fact of knowing that other people think her eyes worth looking at might bring about the result you so much desire. If we have a good trait or feature, and are made aware that others have observed it, we are very apt to give it special attention."

"You have given me a hint which I shall endeavor to profit by," was the hearty response.

I happened to meet Elizabeth and her mother at a social gathering several weeks later, and as is natural after we have been made aware of any little peculiarity in a person, I somewhat closely scrutinized Elizabeth's face. "She certainly has beautiful eyes," I assured myself. But where was the frown? A smile must have chased it away.

Elizabeth's mother observed my scrutiny of her daughter's face, and laughingly remarked: "I followed your advice, and it is working wonders."

RAX.

Rax was one of the most intelligent dogs I ever knew.

Now you may wonder what his real name was, and will laugh when I tell you it was "Borax." Wasn't that a strange name for a dog?

He was a nice, clean-looking dog, all white, with very expressive brown eyes.

He used to come from Boston, his home, down to the beach every summer with his owner, Mrs. Aldrich. She was very deaf, and "Rax" used to be "ears for her," she said. When anyone went to the cottage to call, Rax would inform his mistress of their presence by barking loudly, and if she didn't go to the door at once he would go where she was and bark louder still, as much as to say, "Hurry up, they will be tired waiting."

He seemed to understand that he must look out for her very carefully, and always followed her wherever she went.

At night when he went upstairs to bed it was his custom to go to the bureau where the pocketbook was kept and bark till she gave it to him, then he would take it in his mouth and go upstairs, and lie down with it until his mistress came up to bed. No one could get it away from him but his mistress, either.

One night his mistress sent him upstairs, and as usual, he had the pocketbook between his teeth. When she was ready to go to bed she went into the kitchen where the stairs led up to the chambers, and said in an ordinary tone of voice, "Rax, bring my pocket-book down here. I want some change for the milkman." She waited a moment and then said, "Are you coming?" As she spoke the words she turned around and there was Rax with the pocket-book.

I was a frequent visitor at the cottage, and often did the errands for Mrs. Aldrich at the store. When I went to inquire if I could do anything for her, Rax would jump up and put his paws on the bureau and bark and whine till he had the pocket-book, then he would come to me and ask as well as a dog could, if he could go to the store with me.

One night Rax was lying on the foot of his mistress's bed as usual, and, although apparently asleep, yet was on the alert for any disturbance. Just then there rang out on the air the old bell, clanging wildly the alarm for fire. Rax heard the noise and rushed down stairs, but was driven back by the cloud of smoke which was pouring up the stairway.

He jumped around wildly and barked loudly trying to arouse his mistress, but she was a heavy sleeper and did not awaken. Then he quickly jumped onto the bed, and gently put his paw on her face. She started up quickly, and realizing her danger, hastily threw some water on and opening the window, tried to crawl out on the roof. Rax was there before her, and jumping down to the ground, ran around the corner of the avenue as quick as his four paws would carry him. By this time the firemen came rushing along, and guided by the dog's frantic movements and barking, rushed to the room, and in a few minutes had rescued Mrs. Aldrich from the burning cottage.

They soon had the flames extinguished, and found that there was not much damage done to the cottage. Rax was the hero of the hour, however, and seemed to understand what he had done, as he went to his mistress and lapped her hands and face and looked at her with those expressive eyes. All agreed that if it had not been for his efforts Mrs. Aldrich would have been burned to death.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

WHERE THE LAPP BABIES SLEEP.

Before I tell you where the Lapp babies sleep while fathers and mothers are in church, I want to tell you a little about Lapland, the land of the Lapps. If you will study the map, you will learn that Lapland is the most arctic of European countries. It forms, generally, a great plain intersected by lofty, snow-clad mountain ranges. The Lapland winters are long and excessively cold. Cold weather, however, does not keep the Lapps from attending their places of worship, for they are very religious.

The reindeer is far the most valuable domestic animal of Lapland, and the Lapp follows this animal to the coast or to the interior, according to the seasons, in search of reindeer moss. When the supply of reindeer moss is exhausted in the neighborhood of a Lapp village, the inhabitants remove to another place, and transport their houses and little chapels, which they again set up with religious ceremonies. The Lapps go long distances to hear religious teaching, and it is said that missionaries who go among them to teach them the way of salvation always have large, attentive audiences.

When the reindeer comes to a standstill, just outside of the church, Father Lapp gets out of the sled and digs a neat bed right down in the snow. Then Mother Lapp hands him the baby, all snugly wrapped in skins, and he puts it in the snow bed that he has prepared. Father Lapp then piles snow around baby, secures the reindeer, and he and Mother Lapp walk decorously into the church.

All the babies are thus left outside, buried in the snow. We are told that a baby in a snow bed is perfectly comfortable.

A DAY BEHIND THE COUNTER.

The bell attached to the door of the little shop tinkled cheerfully as Marie crossed the threshold. She had come to buy some embroidery silk. It was Saturday, and her Monday's lessons were ready, so she had resolved to start on the doily she planned to give Aunt Cora for her birthday.

The proprietress of the little shop was slower than usual in making her appearance. When she came, her head was muffled in a checked sawl. Marie almost forgot what she wanted in her surprise. "Why, Mrs. Duncan, are you sick?"

"It's neuralgia," sighed Mrs. Duncan. "I've been up all night with it. I think it would ease off now if I could only lie down and keep warm, but Saturday's my best day for customers. What would you like, dear?"

Marie had been buying spools of thread and papers of pins from Mrs. Duncan ever since she could remember. And Mrs. Duncan treated her with as much fondness as if she had been an elderly aunt.

A little boy, holding a nickel tightly in his hand, pushed past Marie just as she left the shop, and the bell rang again. "Poor Mrs. Duncan" thought Marie. "She'll hardly get a minute to herself to-day, and her face hurts her so. It's a pity she hasn't a clerk." And then a thought occurred to her which made her stand still in the middle of the sidewalk.

Why shouldn't she act as Mrs. Duncan's clerk this Saturday, when she had nothing particular to do?

It was only the work of a minute to get permission. "I don't know whether such a green clerk will be much help or not," her mother said with a laugh. "But I'm willing that you should try." And poor Mrs. Duncan, who was suffering from a terrible paroxysm of pain just as Marie made her appearance, welcomed her with delight.

That Saturday behind the counter was the longest day Marie could remember. She had been in the little

SYNOPSIS OF CANADIAN NORTH-WEST
Homestead Regulations

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

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

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

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

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

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

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

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

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

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store so often that she knew where many of the things were kept, while others she had to hunt for. When she did not know the price of an article, she hurried into the little back room where Mrs. Duncan lay stretched on a couch beside the fire, and then rushed back with the information her customers wanted. On Saturday evening Mrs. Duncan kept open till nine o'clock, and Marie was a tired girl when it came time to lower the shades and lock the door.

Marie confided to her mother afterwards that she had learned a good deal besides the price of roaching and darning-cotton. "Some of the people acted real cross because Mrs. Duncan didn't have some things in stock," she said. "It wasn't my fault, you know, but they scolded me. And when I was so tired that I could hardly stand up, one woman made me show her almost everything in the store, and then she went away without buying anything. I shall always be sorry for the tired clerks after this, and won't make them any more trouble than I can help."

Marie's mother smiled. "I'm not sure," she said, "but what it would be a good thing for most people to have at least a day behind the counter."

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TORONTO, SEPT. 17TH, 1908.

FIFTY YEARS OF PRIESTHOOD

To-day the crowning glory in the life of him who now rules the Catholic world from Peter's chair, is the rounding out of his fifty years in the priesthood. A half century has elapsed since the humble and obscure Sarto took upon himself the priestly yoke. Since that day the process of evolution has brought him through many phases. As priest, bishop, patriarch, he has passed the cycle of the years, and now as the Pope who is to "restore all things in Christ," he looms before the world as the one figure of whom it may be really said, he is indeed unique, for in the extent and nature of his government his parallel can nowhere be found. Yet in all the changes produced by time, in all the causes and occasions from which Pope Pius X. might find cause for gratitude and jubilation, there is none equal to the knowledge that for fifty years he has had the happiness of serving at God's altar daily and as a priest of the Most High has offered the great sacrifice of the Mass for the eternal glory of the Creator.

And so to-day he calls upon his children everywhere to join with him in rejoicing, and the three hundred millions, who, scattered over the earth's surface, claim him as their spiritual head and loved father, hasten with one accord to return thanks to Him who disposeth all things, and thus made the half-century in the vineyard possible, and to offer felicitations to the good steward who, being tried, was not found wanting.

The reign of Pope Pius X. has been a reign of surprises. Goodness from the beginning has been accorded him, but greatness in those things which the world values were not at first thought to be his. Yet has he proved himself a reformer with a strong hand and keen mentality, though conservative in all things necessary and withal the loving father whose kind heart and loving ear are ever open to the appeal of his children. He has astonished the world, and the touch of the divinity about him is seen in the poise which he preserves in the midst of the many menaces that threaten at home and abroad and in the simplicity with which his greatest acts are surrounded.

And acknowledging all this the Catholic Church to-day enters spontaneously and joyously into the spirit of the Jubilee of its loved and honored head, and from millions of hearts go forth fervent prayers that he may long be left to rule, and the Te Deum that ascends from our altars is the fitting expression of gratitude, felicitations and joy with which the Catholic world embraces the Holy Father in this the time of his accomplishment of a half century of priestly office, a Golden Jubilee of service for the Altar.

SURPRISING AND REGRETTABLE

Surprising and much to be regretted were the action and attitude of that portion of the British public that caused the unseemly tumult during the passing of the ecclesiastical procession which marked the close of the Eucharistic Congress.

We have been accustomed to regard England—despite the Coronation Oath—as the home of religious toleration, and free speech for all. Those whom other lands have exiled and ostracized have found liberty and safety under her flag.

In the world's Metropolis may be found representatives and devotees of every religion, sect and society conceivable, and to all has liberty been conceded. It remained for the passage of a peaceful procession of Catholic churchmen to break this liberty-loving cordon, which in modern times has enveloped the nation and made her in this respect the admiration of the world. To-day the attitude of a few has destroyed a people's reputation for open mindedness and the Briton's boasted fair play to everyone is a reality no longer.

In deference to the Government's expressed wish—a wish prompted by the same fear—the carrying of the Blessed Sacrament had been abandoned. There was seemingly, therefore, nothing to arouse the wrath of the turbulent ones, save as the correspondent of the Toronto Star expresses it, "Cardinal Vanutelli walking slowly with his head thrown back, looking straight forward with a calm smile on his face, his tall figure towering above the other Cardinals behind him and the priests before him. Equally calm, indeed, were the figures following him."

Despite the unfortunate break on the dignity and impressiveness of the procedure and surroundings of the gathering, the Eucharistic Congress was, in the words of the Pope's Legate, "an admirable affirmation of faith and sympathy which will not easily be forgotten by those who witnessed it. If those who solicited and obtained the prohibition to the carrying of the Blessed Sacrament intended to inspire the faithful with greater enthusiasm, they can boast that they succeeded even beyond their expectation." Counting effects in the aggregate much reason is afforded for rejoicing. Out of things apparently evil, good may eventually arise. The English press as a whole deprecates the expression of opposition to the Eucharistic gathering and the Times commenting on the difficulties, says a recurrence cannot be safely permitted, and the time seems to have arrived for the advisability of putting all religious bodies on terms of equality.

THE CATHOLIC CHURCH EXTENSION OF CANADA

A movement of great importance and one with possibilities incalculable within its grasp, is that of the Catholic Church Extension of Canada, which has just been launched upon its mission under auspices that speak for its continuance and success. At its head are the Archbishops of Toronto and Quebec and the Bishop of Charlottetown, P.E.I., besides a number of prominent laymen. The President is Rev. A. E. Burke, D.D., LL.D., of Alberton, Prince Edward Island, one of the best known and energetic ecclesiastics of the eastern provinces. The objects of the movement as scheduled are: To foster and extend the Catholic faith in Canada by (a) cultivating a missionary spirit in the clergy and people, (b) founding a college for the education of missionaries, (c) the building and equipping of chapels in pioneer districts, (d) contributing to the support of poor missions, (e) circulation of Catholic literature, and every other means proper to the main purpose of the Society.

It is at once apparent that to carry out such projects, funds will be necessary and to assist in securing these, terms of membership have been decided upon as follows: Donors of five thousand dollars in cash or its equivalent in one sum or by ten annual payments of five hundred dollars each, will be considered founders. Life members will be those who contribute one thousand dollars, or who will pledge themselves to support a student at the college during his studies; donors of one hundred dollars will be considered as fifteen year members. The fee for annual membership is ten dollars, and for general contributors not less than fifty cents a year.

The necessity for an organization as outlined above is too apparent to require emphasizing here. All over Canada vast areas exist where the wants which this organization will fill, cry loudly for notice and assistance. Hundreds of miles in many districts may be travelled without sign of the cross or steeple that proclaim the temple of Catholicity, and these same districts are sometimes altogether strangers to the consoling ministrations of the priesthood of God's holy Church. Statistics show that there is a yearly loss to Catholicity of many souls, due to the dearth of external signs of that which our Lord came on earth to establish. In Western Canada especially this condition of things has, up to the present, been unavoidable. We are yet in many respects but a pioneer people. Our population outside of large centres is scattered, distances are great, missionaries so far are few and money and means generally scarce.

The progress of time carries with it many things and of the movements that come with its ebb and flow, there is probably none that, if assisted as it should be, will exert more force for the spiritual, intellectual and even commercial good of Canada, than the present missionary movement. A priest eventually brings a church, a church is the loadstone that draws about it a self-respecting and law-abiding people. These draw to themselves prosperity and the country profits by their residence. This and much more is seen through the vista of the progress of the yet embryo movement, and to assure its success nothing is lacking save the co-operation of all concerned—the entire Catholic population of the Dominion of Canada.

THE LATE REV. B. J. HAZELTON, S. J.

In our last issue we made brief mention of the death of Rev. B. J.

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Hazelton of the Society of Jesus, which occurred during the annual retreat at Sault au Recollet near Montreal, on Tuesday, September 1st. To many in Ontario word of the unlooked for summons came with more than ordinary import. It was not alone that the Church had lost a zealous worker and the Order at Montreal to which Father Hazelton belonged, one of its brightest members, but it meant that Ontario had particularly lost the birthplace of the deceased priest, and its people having often and even recently profited by his devoted and self-sacrificing missionary services.

Born at Guelph, forty-two years ago, Father Hazelton spent some years at St. Jerome's College, Berlin, under that renowned teacher, Rev. Father Fleck, and in 1884 entered the Jesuit Order and was ordained seven years ago by the Archbishop of Montreal. Seven years are not a great period in the ordinary life, but when three times the usual amount of energy and vigor are put into the labors of that period, the results can show a goodly aggregate, and this is what Father Hazelton had to present at the accounting which awaited him in eternity.

To exceptional talent and the fine training given by the Order to which he belonged, Father Hazelton added an originality of thought and an individuality in action that lent point, and gave particular attractiveness to ordinary missionary exercises. Animated and energetic, his discourses, scholarly in themselves, were punctuated and enriched by many appropriate though extraneous references, and the cause of temperance had in him a continuous and ardent advocate. The children, too, were his especial care and by them he is everywhere lovingly remembered.

The last issue of the Sacred Heart Messenger gives an account of a most successful mission given by Father Hazelton and his confrere, Rev. Father Coffey, at Mount Forest, Ont. This account quotes the promises always asked of the Men's League at the Sacred Heart by Father Hazelton, and shows the practical nature of the work done. The promises were, to avoid blasphemy, to attend Mass every Sunday, to observe temperance and to receive the Sacraments frequently. To many in Toronto these promises will be brought to mind because they were taken by many only a few months ago, when at St. Francis church Father Hazelton conducted a most successful Tridium in connection with the work of the League of the Sacred Heart.

In the cause of Catholic literature, Father Hazelton was enthusiastic and to the Catholic Register he was a pronounced and particular friend. Though much absent from home, he said in ordering the paper, "Send the Register to my address; a good many will see it who are free to become subscribers," and again he wrote us: "I shall do all in my power to encourage your excellent paper; I shall commend it in all my missions. Catholic journalism is dear to the Holy Father's heart. It was our present glorious Pope who said, he would sell his pectoral Cross to keep up a real Catholic journal." Thus, this zealous priest found and embraced opportunities to encourage all good things, even those that were not under his direct sphere or jurisdiction.

To our finite understanding it would seem that so useful a life as that of Father Hazelton, which in its sympathetic appreciation of the wants and necessities of his kind reached out and assisted all whom he encountered in need of assistance, should have been left for yet many years to come, but Infinite knowledge is not as ours and the Great Reaper finding him ripe for the harvest, he was cut down while scarcely yet in the flower of his prime, and that the Sacred Heart in whose honor he labored so strenuously and devotedly, has already received him into its keeping and the reward of the faithful servant already his, is the prayer of all who in life profited by his ministrations.

A War Cloud Dissipated

(Rev. George R. Northgraves.)

It is but a few weeks since the peace of Europe was dutifully threatened by the disturbed state of affairs which loomed up in Turkey, partly owing to the great variety of interests at stake in that always unsettled region, arising out of its diversity of races and religions, and partly to the commercial and other interests of the various European nations, which in the race for commercial and military supremacy, have been the constant occasion for outside interference in the internal affairs of that country.

The affairs of Turkey seem to be for the present moment settled by the great change which has been effected from within through the victory of the Young Turks' party, which has almost absolutely without bloodshed, achieved a triumph which, should it prove lasting, gives promise that even Turkey has at last learned from the vicissitudes it has passed through during the last three-quarters of a century, that it must fall into line with the civilized world, or cease to be numbered as one among the world's nations.

But among the great powers of Europe there are always to be found some which have or imagine that they have vital interests at stake in every country, and especially in those which are supposed not to be able to manage their affairs without outside interference, and the unexpected turn of affairs in Turkey whereby the Turks have shown a disposition to form a constitutional government of their own has not given satisfaction everywhere. Yet there has been, so far, no opportunity given for outside interference, which might bring any of the European powers into conflict under the pretext that their substantial interests have been interfered with by the changes of government which have recently taken place. It remains to be seen whether such an opportunity may be afforded in the future.

But if Turkey has removed for the present the opportunity for the war parties of the European States who may be called the continental jingoes, the desired chance to create a disturbance, that opportunity has suddenly presented itself in another quarter, and on another continent, namely, on the extreme north-west of Africa in the Sultanate of Morocco. Some of the semi-independent tribes or brigands of this Sultanate, which are tributary and nominally subject to the Sultan of Morocco, have for some years past been giving trouble by making raids for the sake of plunder into the French colony of Algeria, and the Spanish settlements which lie on the Mediterranean coast. This made it necessary for France and Spain to send punitive expeditions into the Sultan's territory for protection against the marauders, as the Sultan declared himself unable to repress them. He was willing, however, to allow these powers to use such means as they deemed necessary for their own protection.

On this permission they acted, France sending a large force to operate both by sea and land against the unruly tribes who were defeated everywhere with great loss, through putting forth a desperate resistance, which recalls to mind the bravery of their ancestry in Spain toward the close of the fifteenth century.

The allied European forces gained their victories, not for themselves alone, or for their own nationalities, but to secure the safety of European Christians in general doing business in Morocco; but at this moment the Emperor of Germany intervened, asserting that the commercial interests of Germans were imperilled by their action, and demanding that additional security should be given to Germans, at least, by placing them under the protection of their own government directly, instead of committing such matters either to France or Spain.

The Algeiras Conference was the result of these representations, and with the exception of Austria, the European powers sustained the action of France and Spain, which were then entrusted as mandataries of Europe with the guardianship of European interests in Morocco, as these are the two powers most directly concerned in the preservation of peace in that country.

Germany was not satisfied with this result of its interference, though its representative at the Algeiras Conference signed the agreement there reached. But the whirligig of time brings about many unexpected events, and such has happened on the present occasion. At this critical moment, Mulai Hafid, the half brother of the Sultan Abdul Aziz, urged by the ultra-Mohometans, who dominate Morocco, rose up as a competitor to the throne against the latter, who was accused of pandering too much to the powers of Christian Europe, especially England, France and Spain, and of spending his time idly with vaudeville shows, automobile riding, target practice, and the like amusements. A bitter war was thus waged between the two claimants to the throne at the very moment while France and Spain were engaged in attempting to bring the country to a peaceful state. The allies were successful for the most part, but in the course of the complications arising out of the confusion everywhere prevailing, France found herself several times obliged to fight divisions of Mulai Hafid's army which gave her the appearance of siding with the reigning Sultan.

The German Emperor, in the meantime, was placidly contemplating the proceedings, until while the issue was still doubtful, he made the public announcement that the moment had arrived when the European powers should proclaim Mulai Hafid to be the reigning sovereign, by the will of the people.

France was not prepared precipitately to agree to this announcement, but declared her readiness to do so provided it were made clear that Mulai Hafid was really desired as Sultan by the people of Morocco generally, and that he himself would guarantee the treaty rights of Europeans. Otherwise she declared that the recognition of Mulai Hafid would be premature.

France is still sustained by the great powers generally in the posi-

tion she has taken, and as a consequence, only a few days ago there was some fear of a clash between France and Germany, with other powers adhering to France, among which England was associated.

But the latest news seems to bring the matter to a satisfactory ending sooner than was expected, even down to a few days ago, for it is now stated that Abdul Aziz has definitely given up the contest, so that Mulai Hafid becomes the undisputed Sultan and that he will adhere to the provisions adopted by the Algeiras conference for the protection of Europeans in Morocco, notwithstanding that it was feared that in case of his success, it was his intention to declare a "Holy War" which in the Mahometan countries means a war of extermination against Christians.

The danger of such a war seems now to have passed away.

An Interesting Reminiscence

We notice in papers of Saturday last an account of the "Hoisting of New Flag at the Old Fort," and in describing this interesting ceremony, amongst those present was named M. O'Connor as being one of the gunners who helped to load and fire the last gun from the Grand Battery, prior to its dismantlement. Many persons wish to learn if this is our peace-loving M. O'Connor of Church street who was so engaged. Some years ago, before the existence of our militia law, Mr. O'Connor as a young man was attached to Captain John Craig's Artillery Company (This Company was at Amherstburg in the troubles of 1837). At the time when the Prince Consort's Own Rifles lay in barracks at the "Old Fort" in this city, Capt. Craig's Company of Volunteer Artillery was in the habit of drilling to field and battery guns at the Old Fort, twice a week, under instructions from a sergeant of the line to whom Capt. Craig paid ten shillings per drill for his services. At that time in all garrison towns, soldiers of the "line" were drilled to battery guns. So it was here, and when our Volunteer Company were at drill, it sometimes happened that soldiers of the Rifle Regiment, looking on, commented on blunders made by our young artillery men until at length Captain Craig invited a squad of the Rifle Men to a friendly contest with "ball cartridge" at a target.

The contest took place at a target nine feet square, anchored 1,300 yards out on the lake. The Rifle Men fired five shots first and the target was as yet unharmed. Next the Volunteer Squad began their five rounds, when at the third shot the target was hit, being smashed to pieces and floated away and disappeared. At the recoil of the gun at this third shot, the wheels of the gun carriage broke through the platform or floor of the battery, putting the guns out of service. The floor was not repaired and some time after the "grand battery" was totally dismantled. The guns used were the long 18 pounders.

Needless to say the subject of the above interesting reminiscence is Mr. Matthew O'Connor, President of the Children's Aid Society, and so zealous a worker in so many of the charitable projects of the city. At the time of the incident Mr. O'Connor was first bombardier, trumpet major and secretary to the company.

POET PRIEST BECOMES BLIND.

Rev. Father John B. Tabb of Ellicott City, Mich., whose truly poetic verse is the admiration of the artistic American world, had suffered for some time with a disease of the sight and lately became totally blind.

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OTTAWA NOTES

(By our own Correspondent.) Mgr. Archambault, Bishop of Joliette, Que., was a recent visitor at the Archbishop's palace.

Four costly chiming bells have been purchased from a firm in France for Montebello Church, of which Rev. Father Chamberland is pastor.

Two Jesuit Fathers, Rev. Father T. Couture, who is engaged in missionary work among the Indians on Manitoulin Island, and Rev. Father G. Labelle, parish priest, Sault Ste. Marie, Ont., spent several days of last week in this city on business.

A new parish will be established shortly at Fawcett, Que., a village near Montebello, which has grown so rapidly in the past few years that the present parish of Montebello is too extensive.

The annual picnic of Division No. 1, Ancient Order of Hibernians, was held on Labor Day and with favorable weather it proved a decided success.

The Gracefield church recently had a narrow escape from destruction by fire, when a lighted candle, unobserved, dropped onto the communion rail, shortly after the conclusion of High Mass.

Several transfers of priests have been made in the local diocese. Rev. Father Bouchard, who has been curate of St. Anne's parish for some time, is now stationed at Burkingham, Que., while Rev. Father E. Barrette, curate of Holy Redeemer Parish, Hull, has been appointed parish priest of the newly established parish, The Lake, near Clarence Creek.

The orphans of St. Patrick's Asylum and Home For the Aged, as well as those of the other similar institutions in the city, were pleasantly entertained recently by His Excellency, Earl Grey.

Among the number of ecclesiastics who recently took the perpetual vows at St. Joseph's Scholasticate, was Baron Maximilien von Amerongen, a young man of a noble family in Bavaria.

BISHOP OF PEORIA RESIGNS.

The resignation of the Right Rev. John Lancaster Spalding, Bishop of the Roman Catholic Diocese of Peoria, was officially announced from his residence a few days ago.

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COMMUNICATION

To the Editor Catholic Register: As one among you taking notes, I am once more presuming on the courtesy of your influential Catholic weekly to favor me with the publication of a few more remarks on the subject of the Church's music.

His Grace Archbishop McEvay heard at his installation service music that has been favorably spoken of by musical authorities in different parts of the Dominion.

That result was the outcome in the first place of the Holy Father's wishes as expressed in His Encyclical De Motu Proprio, secondly, was the outcome of the energy of St. Michael's music director, and thirdly, of the co-operation with the director of those who have an intelligent grasp of what the Church and her liturgy demand.

Perhaps a little explanation, or, as the late Cardinal Newman would have termed it, an "Apologia," is necessary to the many readers who may have scanned my previous articles on this subject.

Many may take, and probably have taken, me for what they are pleased to call a rigorist.

May I be allowed to state that I am in the matter of music one of the most cosmopolitan of men. I enjoy a well rendered comic song or a coon ditty in the same auditorium with the man in the street. I appreciate a sextette from Leslie Stuart's "Florodora" as I appreciate a concerted stanza from Coleridge Taylor's "Hiawatha," but I choose my time and above all, my place for such enjoyment.

For this reason I hope that a candid critic will allow me to choose my composition of place for the sublimist song that can be heard, and be it added, a song from which many a composer in the profane has drawn his best inspirations, viz., the grand old Plain Song of the Catholic Church.

When can we get a true interpretation of melody of the words in the Church's liturgy but from the author of those words?

What is a Gilbert in lyrics without a Sullivan in music and vice versa? The two things must go hand in hand.

When composers of Masses have gone astray and have been condemned by the commissioners, the reason has invariably been that they have either not understood the meaning of the words to which they have set music, or they have actually used words, or made omissions in the Church's language which absolutely mutilated or distorted the liturgy.

I do not wish to make the hard assertion that as Catholics require more education in this matter, for the average Catholic is educated enough to see the point at issue, but I do say that, amid all our worldly cares and the many distractions arising therefrom to take our minds away from the higher plane, we would do well to reflect a little more upon this subject.

The plant Chant of the Church is the outcome of life-long and deep study by the master minds in God's Church; men who have known the Church's language and the sentiments it conveyed at their finger-tips, and they have used their ability to put into notation that verse which spells "the word God."

This kind of music the Church justly demands for her own use in the Proper of the Mass and in Vespers; for the rest she is not above giving an opportunity to human worldly genius, but genius within certain bounds, and just as the world gives honor to a painter in its own estimation and after its own ideals, so the Church chooses her geni in the creation of her polyphonic music.

It was, no doubt, acting on these principles alluded to that His Grace recently presented the Cathedral choir with a set of the latest edition of the Vatican Graduale printed in the Solesmes Notation and from which was sung for the first time in Canada the Proper of the Mass in St. Michael's Cathedral on Sunday morning last.

That it was sung with the perfect interpretation of a trained Choir of Solesmes Benedictine Specialists, I am far from admitting, but I will say that, taking for granted the extreme difficulty of notation, even Dom Mocquereau himself would not have been ashamed of it.

I am given to understand that it is the intention of the musical director of St. Michael's to have music after the Pope's own heart carried out to the letter, both as regards competent cantors for the Solesmes Chant and for the polyphonic music.

I am inclined to believe that in this endeavor he will have the loyal co-operation of every right-minded Catholic, and if the "Kyrie" and "Gloria" (from Mitterer's Mass) sung at St. Michael's on Sunday, Sept. 6th, are samples of the part music to be continued there, then St. Michael's has a future before it, but it is obvious that whole-hearted co-operation is essential.

I sign myself as heretofore, in the name of Church music, AN ADMIRER.

LONDON'S CATHOLICITY

London, Sept. 3, 1908.

Of course the one topic of interest in Catholic circles, now that people are beginning to return to town again, is the Eucharistic Congress, which is almost with us. The programme for the four days into which so much has to be crowded, is now settled, and details of the various rites, ceremonies, and gatherings are fully arranged.

The costs of the Congress will be considerable. The halls for meetings and discussions, etc., which include the gigantic Albert Hall, alone totalling over £700 for their hire. The choir of Westminster Cathedral, under the able direction of Mr. Terry, are busy learning the unfamiliar Eastern music which will accompany the High Mass according to the Greek rite, which takes place on Saturday, the 12th inst., and for which a number of Augustinians from Constantinople have arrived, to assist in the strange and gorgeous liturgy.

Special privileges have been granted by Archbishop Bourne to priests visiting the Archdiocese during the Congress; celebrants need not be counter-signed as usual, and all priests may say Mass in Convent and Community chapels if they so desire. Special prayers are ordered in the Mass and permission is given for exposition of the Blessed Sacrament in the Archdiocese during the four days, for whatever period is suitable to each respective Mission, while at St. Peter and Edward, Palace street, the soldiers' church where our Catholic Guards hear Mass, perpetual adoration will continue day and night from the 9th to the 14th inclusive.

Next Tuesday His Eminence, Cardinal Vincenzo Vannutelli, the Papal Legate, arrives in London, and, as you know, his coming has been the signal for a burst of vehement protest from the Protestant Alliance, who were the first to discover that a reception by the King is contemplated. This worthy Society, which I may say is of a very low calibre, and not at all representative of the respectable Protestants of England, finds its chief supporters in persons of the notorious Kenseit Order and will descend to any vulgar falsehood to spread its hatred of the Church.

Its energies have latterly been directed to putting a stop to the great procession of the Blessed Sacrament through the streets of London, which is to close the Congress Sunday afternoon, the 13th inst. Under a statute of George III. such a display is illegal, if only from the fact that a Catholic priest is forbidden under the Act to appear in public in his official dress. The police authorities have taken the Alliance's communications very calmly, an acknowledgment of the letter being all the satisfaction at present achieved by this militant band.

Pastoral letters on the Congress have been issued by the British Bishops and also the Archbishop of Narbonne. In the former the Catholics of these islands are exhorted to remember that the Congress is primarily a great international act of faith in the adorable Sacrament of the altar, and that while it satisfies our own devotion, it is calculated to have wide and far-reaching effects on those around us who are outside the fold. It will bring the doctrine of the Real Presence vividly before the minds of thousands who up to now have scarcely ever heard of it, and it will evidence to the unthinking and the careless that the Catholic religion is as mighty a power as ever in the world, and in this land, banding together men and women of every shade of nationality, political opinion and individuality, into one mind and one heart as regards their devotion and loyalty to the mystery of the Blessed Sacrament.

The Holy Father, so near the great day of his rejoicing, will not be forgotten either. Indeed one of the great duties is becoming highly agitated about the attitude of the Duke of Norfolk, who, it learns, "is likely to alienate the sympathies of Italians and many of our own people and others," by proposing a resolution advocating the just demands of the Holy Father for the restitution of his temporal dominions, held by him for so many years at the universal desire of Christendom. Should the Duke of Norfolk propose such a resolution—nothing official on the subject is known—it is difficult to see why it should alienate the sympathies of a people who pride themselves so much on their sense of justice and fair play as the British do, while the Italians, groaning under the burden of innumerable taxes, would surely welcome back the wise and bountiful rule of a good Pope, which though only confirmed to the Papal States, would set an example for the influence of other rulers.

In the crypt of Westminster Cathedral last week the Bishop of Arundel consecrated the second set of altar stones to be used by the numerous Bishops attending the Congress, many of whom will have temporary altars erected in the Presbyteries or private residences where they are staying during the period. The interesting ceremony, which is rather rare, lasted over three hours, only a few persons were, however, present. Surely the innumerable Masses which will be offered up in this heart of the Empire next week should bring down an immeasurable blessing upon the Mother country and her children.

If the necessary funds—£400—can be raised, the great capanne of Westminster Cathedral, which can be seen from almost any part of the Metropolis, will be illuminated during the celebrations, and will thus form a grand lighthouse of the faith, shining out over the restless waves and strong tossing currents of a London night.

The Father Mathew celebrations in Dublin last week were a great success, notwithstanding the inclement weather, which, judging from the writer's own experience in Antwerp, where I was hearing High Mass, appears to have been general all over Europe. A huge procession, with banners flying, bands playing and a number of sturdy vocalists, made its way from O'Connell street to Phoenix Park, and before the enthusiastic proceedings in honor of the saintly priest were brought to an end, many of those present joined the Temperance League.

SEALED TENDERS

addressed to the undersigned, and endorsed "Tender for Fittings Armoury, Hamilton" will be received at this office until 4.00 p.m. on Tuesday, September 15, 1908, for the construction of Interior fittings for the armoury at Hamilton.

Plans and specifications can be seen and forms of tender obtained at this Department and on application to Messrs. Stewart & Whitton, architects, Hamilton.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, N. GESSIER, Secretary.

Department of Public Works, Ottawa, September 2, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

One of the most successful pilgrimages of this year of pilgrimages, was that of the Scottish Contingent which has just returned from Lourdes after a week spent at the famous shrine. The pilgrims were some three hundred strong and were marshalled by the indefatigable Canon Lavallee of Perth, while their number included several members of the Scottish Hierarchy. It was an inspiring sight to watch the stalwart northern men marching with the free graceful step of their race through the winding streets of the little mountain town, headed by the standard of Scotland, whose handsome folds floated bravely in the breeze. The pilgrims were the guests of the Bishop of Tarbes for one day of their stay, who, in felicitous language, spoke of the ties which had always existed between France and Scotland. The Bishop is himself an exile from his own Palace, and after prayers for the return of Scotland to the faith of old, many others were offered for the afflicted brethren in France. The pilgrims left behind at the Grotto as a memento of their visit, a glorious banner of very exquisite workmanship and appropriate design. A proportionately large number of afflicted persons were the guests of the more fortunate pilgrims, and nothing could exceed the kindness and tender care which were lavished on them, both on the outward and the return journey.

The hearts of Catholics all over the world, and especially Irishmen, will go out in sympathy to their co-religionists who suffered so heavily in the recent terrible colliery disaster at Abram, near Wigan. Of the 76 miners who met a fearful death there, upwards of 40 were Irish Catholics. Solemn High Mass of Requiem was celebrated on Sunday at St. Peter's church, Wigan, for these unfortunate victims, none of whose remains have as yet been discovered. A letter of sympathy was read from His Lordship, Bishop Whiteside, of Liverpool, and Dr. Donoghue preached a touching sermon. With the devotion which is inherent in the Irish nature, many aged relatives had travelled all the way from Connaught to be present at the Requiem. A collier's life is a hard but a manly life, for it engenders qualities of endurance and courage which go to the development of true manliness, and where this is found there generally exists a strong feeling of religion. It is only the effeminate, hysterical and hypersensitive man who has become self-centered, and lives an unreal life in the midst of the fads and phantoms of his own brain, who makes the atheist. Men who face death daily, who come in contact with Nature, even in her roughest guises, who rub against raw humanity, sometimes coarse, but with all its admirable lingering traces of original grace, these men have deep down in their souls a wide sense of the Creator, which is likely to come to their assistance at such terrible times of catastrophe as that at the Maypole Colliery. As the preacher said, "our sympathies with them and theirs must go out in prayer." R.I.P. PILGRIM.

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Finger Ring Bargains

We are selling our Wedding and Engagement Rings at great reductions. The designs are new and the quality the best. This is an opportunity.

WANLESS & CO. FINE JEWELLERS 168 Yonge Street, - Toronto

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New Method Laundry Limited 187 and 189 Parliament St. Phone M. 3289 4546 JNO. O'NEIL, J. J. SHEEDY, President, Secy.-Treas.



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That's the expression used by the greatest musicians to mark the exclusive place held by the Heintzman & Co. PIANO

MADE BY Ye Olde Firme of Heintzman & Co. For over fifty years we have been giving experience and study to the perfecting of this great piano.

Piano Salon: 116-117 King St. W., Toronto

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Perfect in its appointments, is open the year round. Perfect Floor, Cash Tables. Menus prepared to suit the tastes and pockets of all. For information telephone PARK 905.

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will make your photograph day or night. Studio 514 Queen St. W. See this paper.

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We guarantee the public to sell a better Cash Register for less money than any other concern in the world

We stand uncontradicted. Investigate for yourself. We have a new line of total Adders, unequaled in the world, \$60.00 up. We supply Registers from \$15.00 to \$900.00 up, suitable to any business.

The National Cash Register Co. Corner Yonge and Wilton Ave., Toronto. F. E. MUTTON, Canadian Manager.

THE MYSTERY OF THE WINDOW

The window had often excited speculation in the minds of chance sojourners in Green Forest, as the village was called. Of course, every man, woman and child in Green Forest knew it was there for Miss Mary's outlook into the world. But it was no wonder it surprised strangers, for it was in the midst of a red brick wall quite a quarter of a mile long, a bow-window just above the height of a tall man's head, a most unexpected thing in that position.

Green Forest was very much off the beaten track. It was so extraordinarily beautiful that one wondered all the world did not come to see it. But it was kept the secluded paradise it was, hemmed in by its green woods, save only where the village green lay open to the mountain, by the fact that Squire Beaton owned the land for miles round and would permit no building nor grant leases of any length. Very few summer visitors could squeeze in as lodgers to the tiny, red-roofed cottages or the little, low-browed inn. Its narrow green lanes were all against motor cars or any sort of big traffic. So it was that a stray cyclist represented the world outside to Green Forest.

However, a new lord of the manor had come to reign at Fernydale, five miles away, and had become the master of the hounds. His name was Lamuel Ingestre Damer Ludlow, and his title was Lord Edgell.

He had succeeded his uncle, who was a recluse, and never troubled himself about his neighbors, being, in fact, as much of an oddity as Squire Beaton himself. He had kept his hair at a distance, and so it was that the new Lord Edgell knew nothing at all of Miss Mary Beaton, who never stirred outside her garden, not even to go to church, and saw the world only from her window.

However, one beautiful autumn morning he had risen early, and had ridden with the hounds, who were being exercised by the huntsman. The opening meet was not far off, and the hounds were in the pink of condition, streaming along the roads and over green commons with all their tails wagging, so that there might have been a thousand tails instead of thirty or so.

Green Forest, beautiful always, is most beautiful in the early morning. The green opened out to disclose the incomparable view of the mountain. Blue smoke hung in the great trees, for the village fires were newly lit. There was a heavy morning-fresh and sweet, and full of morning's scents and sounds. All the children were at the cottage doors to see the dogs go by.

Lord Edgell had passed this way before on one of his rides, had noticed the beauty of the village and wondered at the curious window. Then it had been tenanted. Now, as the hounds passed below, a girl who lay apparently on a couch drawn by the window, looked out with languid interest.

As his eyes fell on her face he started, and his heart began to beat quickly. "I have seen the most beautiful face in the world," he said to himself. In that second's space of time his eyes and those of the girl in the window had met. It seemed as though some greeting, some recognition had passed between them. He had a curious idea that the soul behind the eyes had spoken to him, had said, "So you are come at last. You do not know how long I have been waiting for you." And he felt that his own must have answered, "I have been looking for you since my soul was made."

Then a hand came and drew a curtain. The window space was blank. And he rode on after the hounds. The huntsman, James Seely, looked at him with respectful interest as their horses came alongside once more. He was a Green Forest man.

"Your lordship was looking at the window," he said. "May I have a moment by steps to ask what the window is for?"

"It is an odd place to put one, certainly," said Lord Edgell. "I was anxious to hear what the huntsman could tell him, while oddly averse from revealing his curiosity about it. Not for the worlds would he have mentioned the lady he had seen in the window."

"Tis Miss Mary Beaton's window," said the huntsman. "She was born crippled like the only child the Squire ever had, and a sore disappointment to him that it wasn't a lad. She's never been outside the grounds of the court since she was born."

Lord Edgell's heart felt heavy as he said, "She must be very badly crippled" he said. "Old Dr. Rowley used to say," the huntsman went on dispassionately, "that there was nothing when she was born but what might have been set right. But our Squire, he always was an oddity. Him and parson quarreled long ago. He took up with them Faith Healers. 'Tis as likely as not it was the trouble of young madam's death when Miss Mary was born that put him a bit off his balance. To be sure, Miss Mary has never walked. Like enough she never would walk now, not if all the doctors were to do their best."

"I don't see, my lord, as any one would have a right to interfere"—James Seely spoke and thought with deliberation, and had a reputation for wisdom—"seeing as how Squire Beaton quarreled with all his own sort years ago. And what right would villagers have to interfere, seeing as how every man here lives like by consent of Squire Beaton?"

Lord Edgell said something softly under his breath. It might have shocked that staunch conservative, James Seely, if he had heard it, unless, indeed, his wisdom had made him put it down to the immaturity of his lordship's youth. "So he keeps his only child a prisoner," Lord Edgell said, "tied to her sofa day after day. What abominable cruelty!"

"Not in a manner of speaking tied to her sofa," James Seely said, flicking his whip with gentle deliberation at Vixen, one of his best hounds, who was inclined to wander. "Not yet cruel, my lord, as Squire Beaton sees it. He idolizes Miss Mary. Everything that money can buy he spends on her. The gardens of the court they do say are finer than any gardens ever seen; and Miss Mary and her nurse, Mrs. Goodwin, can drive all day when the weather serves, but only through the grounds of the place. To be sure, the Squire has a good many thousand acres park land and forest land. They do say Miss Mary is content and Squire Beaton loves her to distraction."

Lord Edgell thought on Miss Mary's face. Before she had perceived him the face had been wearily resigned, nothing more. How could she be more, indeed, in the living grave to which her father's love had consigned her?

However, he said no more, but when they had come to the next turn he left the hounds and galloped homewards another way, across a stretch of breezy common. He wanted to be alone with his thoughts, and, once set going, the huntsman was as talkative as a barber.

After that he rode once, and sometimes twice a day under Miss Mary's window. At first he did not see her, although he was almost certain she was hidden behind a curtain. Once he caught sight of a shaggy, gray man's head and a worn face, and guessed at her father's presence, and rode on.

He was endlessly patient, even while she made no sign. Once the three roses through the open window. The next time he passed a rose was flung in the dust of the road. He leaped from his horse, picked it up and kissed it, and fastened it in his coat in sight of the window.

The next time he rode past a white hand was waved to him. The next time, before he could reach the window, a comfortable woman in a pink gown beckoned him into the green lane that ran by the wall of the Squire's garden.

"The Squire will be home tomorrow," she said, looking about her furtively, with scared eyes. "Miss Mary would like to speak with you. She wants to tell you that you must not come so often. The Squire will hear and will forbid her the window. Oh, sir, it is the one chance the poor lamb has of seeing the world."

He looked at the good woman reflectively. "Is there any use in my going round and ringing the bell and asking to see the Squire?" he said. "Oh, sir, if it is about Miss Mary—he is a terrible man when angry, although fond of his prayers. I don't know what would happen if you were to speak to him about Miss Mary."

"And, after all, I have no warrant from Miss Mary—yet," he said. "Very well, then, I will come tomorrow."

"I shall be here at four to admit you. Come on foot, sir, for the horse would attract notice. Oh, if Squire knew my share in this he would kill me, surely he would."

"We must not think of the Squire," he said, as much to himself as to her, "but of the lady he has kept a prisoner and kept a cripple, if people tell the truth, all those years."

The woman's face flushed. "Why, you are right, sir," she said. "The poor lamb, with nothing ever done for her to make her walk. I was her nurse, sir, and I have held my peace all those years, because if I spoke the Squire would have sent me packing. Many a baby that's bonny afterwards is more twisted at birth than Miss Mary. 'Tis mad the Squire is, and shame it should be allowed. But if I said so I'd go, like Miss Markham, that came for Miss Mary's governess, and was sent out of the house when she dared ask Squire to send Miss Mary to a great foreign gentleman that was mending worse cases than hers."

At four next day Edgell was in the green, overgrown lane. He had not long to wait before the nurse came and drew him quickly within the postern gate, which he had not observed, so overgrown was it with greenery of all kinds.

He noticed the great beauty of the garden, the masses of flowers, the fountains, the grassy terraces, the exquisite statues glimmering against the hedges of dark yew, the arbors, the bridges, the thousand lovely, fantastic things little, because his thoughts were concerned with Miss Mary.

In a corner of the garden, screened by a winding walk, a little flight of steps ascended to a glass door. He followed the woman up the steps and within the door. It gave entrance to a long, low room, lit from the top and furnished with the utmost luxury. Deep carpets, beautiful draperies, pictures, books, china, a grand piano, a harp; his eyes passed them all over to rest on Miss Mary at the window, lying on the sofa.

The face of the invalid girl was like a rose. Her eyes, dark, with beautiful lashes, looked away from him. She was wearing a long gown of embroidered pink stuff, in which she was

most beautiful. He wondered if she had chosen it for him. She looked up at him, and then screened her face shyly with the fan of a peacock's feathers she was holding.

The nurse drew back behind a curtain and watched them fearfully. They had forgotten her. Edgell had listed Miss Mary's hand to his lips. "You sent for me and I have come," he said. "I should have come if it were a thousand miles."

She answered him softly, hesitating. "I sent for you to say that you must not come. My father will hear; he will—"

She had not withdrawn her hand from him, and now he knelt down beside her sofa. "It is too late for you to tell me that," he said. "It was too late ever since that day I first caught sight of you."

"When you were riding with the hounds," she said, "I wondered who you could be. I had never seen you before in all my years by the window. I said to myself that you must be a stranger."

"I was a stranger then." "I thought I would not see you again; that you would go back to where you came from."

"So I did. It is only five miles away. I am almost your neighbor. I am Lord Edgell."

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"So I did. It is only five miles away. I am almost your neighbor. I am Lord Edgell."

The nurse behind her curtain lifted her hands in thanksgiving. If he had been a lesser man! And she had had no idea of his status except that he was a gentleman. Miss Mary had overcome her fears and her scruples. If he had been a lesser man! What could the Squire want better? If the new lord only loved Miss Mary well enough to marry her, although she was a cripple, he could protect her nurse from the Squire's wrath.

And Miss Mary, dear lamb, would have her chance to get well. "You gave me a rose," Miss Mary was saying, when she listened again. "I thank you very much. I have the rose somewhere still."

"And I have yours, in my life, in my heart. Do you know what rose it was you gave me, Rose of the World?"

"Oh, hush, a poor crippled girl!" "There is no reason why you should remain a cripple. But even if that must be, you are still mine."

"No, no, I sent for you to say you must not come again."

"And I came to tell you I should never go. Don't you know that the first time our eyes met you called me to come to you? Your eyes told me that you had been waiting for me all those years?"

"And yours told me that you had been coming."

"Yet you can bid me go." "A poor, crippled girl! And it will break my father's heart."

"It will be healed again when he sees you walk."

"If I never walk!" "Then you have all the more need of my arms."

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"Then we shall not ask him. When does he return?" "He looked to be absent for three days."

Then he must return to find you gone. He had no mind to leave her too long to her tender repentance. "To-night, if you can be ready, I will be here with a carriage. You have your nurse to travel with you. I will ride by your carriage. And I shall place you in the keeping of my sister, Lady St. Ives, till we can be married."

"I must leave a message for my father."

"Leave him a message that you have gone to be made well. And now I must go to make preparations. If you are not ready when I come I shall seal your window."

At this moment the nurse came forward. "Oh, my lord, it must be by way of the window we go, for the postern gate is locked at night by Jeremy Slingsby, Squire's man, and a black, bitter preacher against joy. It must be by way of the window."

"See that you have her ready by eleven o'clock. The village will be quiet enough by then. You will not need to take much. She can buy all she needs in London. I will see to that."

The dusk already was falling over Green Forest, the sun setting behind the hill with great splendor, in a sky of liquid lines of gold and green. The cottages, howered in trees, showed here and there a speck of light already, while the China asters and sweet peas and Michaelmas daisies in the gardens still glimmered pale. A pair of swans floated side by side, lover-like, on the waters of the little pond, which was splendid with the reflected glories of the sky.

"Take a last look," he said. "Tomorrow at sunset you will be far away."

She clung closely to him. "If papa will but forgive me and take me back," she said, lifting her face to look round the long room full of shadows. "It has often been lonely while I waited for you, but it was full of premonitions of your coming. A sweet, pretty place, and the village heavenly from my window. I used to throw sweet cakes and oranges to the school children. The room will be lonely without me, and my window will be a lifeless eye."

For she had no idea at all of what use the room would be put to in the future.

"Keep this," he said, and put a curious ring on her finger, "till the wedding ring is on. The Lord Edgell has always been plighted with this ring. There is a posy inside, which none but you and I will know. And the stone is a magic crystal. Look into it, and you will see a rosy light in it. It shines on our life together."

At eleven o'clock he was below the window with a carriage, driven by his uncle's old coachman, Job Philpott, who adored the family, and would have gone through fire and water for the pleasant-spoken new lord.

It was a mercy the window had been built so low, so that it was an easy matter to transfer Miss Mary, helpless as she was, from her sofa to the carriage. Mrs. Goodwin followed. Some parcels and boxes were placed on top. The carriage door was closed quietly. Lord Edgell mounted his horse, and they moved off as silently as might be.

But at a little distance Philpott whipped up his horses. They had to catch the night mail for London at a little station some eight miles distant. The village, which straggled for a mile or more, talked next morning of the carriage that had gone through about midnight. Such things did not happen in Green Forest, where people went to bed in good time and the Green Dragon closed its doors at nine o'clock. Even Jeremy Slingsby in his bailiff's house inside the walls of the Court, had heard the distant clatter and turned uneasily in his bed.

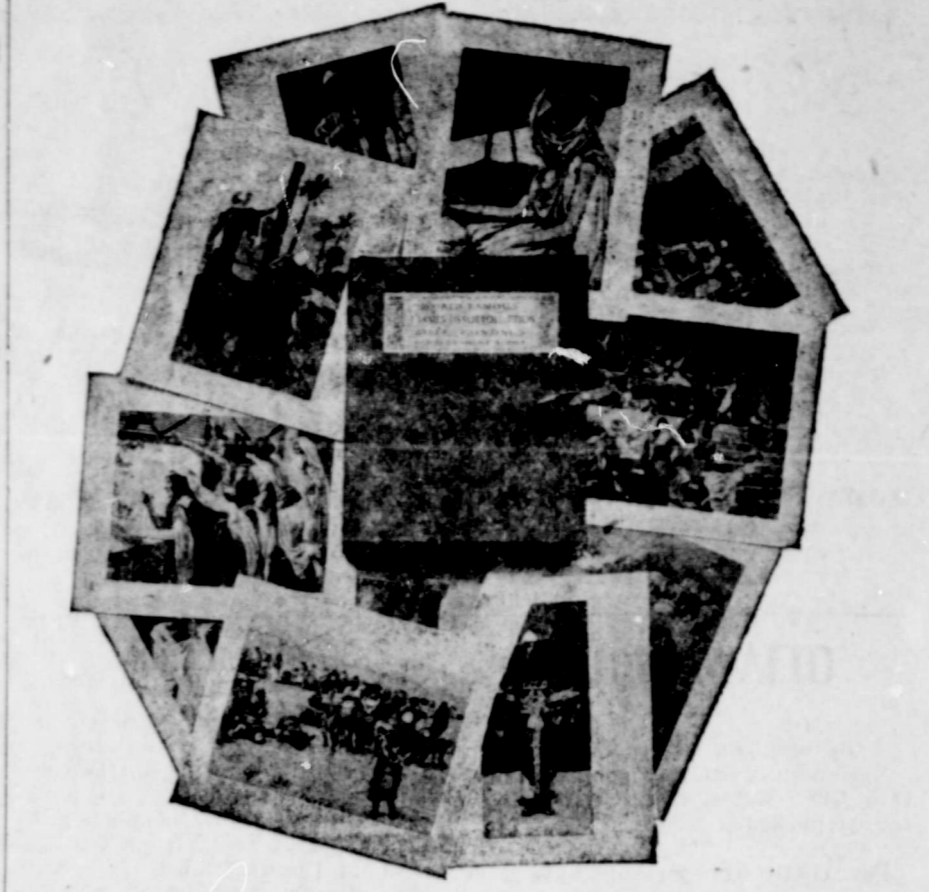
When the Squire was told that Miss Mary was gone, he nearly went stark, staring mad. And he had only collected himself so far as to think of setting the machinery of the law in motion to discover where his poor maimed bird had flown when a letter arrived from Mary to say that she had been married by special license to Lord Edgell.

"The villain, the scoundrel," said the Squire, between his clenched teeth, "to carry off that helpless child, to marry her, to expose her to the world. Was there ever such cruelty? As for Goodwin, if I had her I should break every bone in her body. I will never speak of her who was my daughter again. She shall be as though she were dead."

And this attitude he kept for more than a year. His daughter and son-in-law might write him suppliant and honest letters, they went back unopened. Mary's room with the window was dark and silent and dusty, the outside shutters closed upon the glass.

"If I had never given her the window," the Squire said, "I should still have my treasure. It was by that he entered. Oh, knave and envious robber to take my one jewel!"

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two men parted friends. As the result the Squire went to church on Christmas Day, the first time he had been to church for many years. And when he returned home across the snow, feeling his loneliness in a new, acute way, the old butler told him that visitors awaited him in the drawing-room.

He went in all of a tremble, for he guessed who they must be, and he did not know yet if he could forgive Edgell, although it was Christmas Day. He had never been angry with Mary at all.

But who was this coming to meet him, clad in furs and velvets, fair and smiling, although the tears were running down her face, hardly limping as she came? Why, it was Mary, his own girl. And in her arms she held a bundle of white silk and lace.

Before he could do more than gasp the bundle was in his arms. "It is your grandson," said Mary. "See, he is like you. Now you will forgive us, since you have a grandson."

According to Goodwin, who stood in the background, the Squire's eyes filled with tears. His face worked as he looked down at the crumpled face of his grandson. Then he extended his hand gravely to Edgell. Then he kissed Mary. Then he shook his fist at Goodwin, but she was not afraid.

"You will let me have him sometimes," he said. "Goodwin shall nurse him, and he will have your room with the window for his nursery."

And so that was the end of the Squire's anger upon a Christmas Day.—Katharine Tynan in the Catholic Weekly, London.

Nip Disease in the Bud.—It is difficult to eradicate a disease after it has become seated, therefore it is wise to take any ailment in its initial stages and by such remedies as are sufficient, stop it in its course. Cold is the commonest complaint of man, and when neglected leads to serious results. Dr. Thomas' Eucletic Oil will cure the severest cold or most violent cough.

House of Providence, Kingston The Church of Our Lady of Sorrows at the House of Providence, on Aug. 27th, was the scene of a most interesting religious ceremony when five young ladies were invested with the Holy Habit by Rev. F. W. Doyle, S.J., of Montreal, who explained to those present in a short but forceful address the meaning of a religious vocation and the obligations attached thereto.

Women's Ailments There is no need whatever for so many women to suffer from pains and weakness, nervousness and sleeplessness, anemia, hysteria and melancholia, faint and dizzy spells, and all hundred other troubles which render the life of too many women a round of sickness and suffering.

MILBURN'S HEART AND NERVE PILLS Have Restored Thousands of Canadian Women to Health and Strength Young girls budding into womanhood who suffer with pains and headache, and whose face is pale and blood weak, or women at the change of life who are nervous, subject to hot flushes, feeling of pins and needles, etc., are aided over these trying times by Milburn's Heart and Nerve Pills.

They have a wonderful effect on a woman's system, making pains and aches vanish, bring color to the pale cheek and sparkle to the eye. The old, worn out, tired out, languid feelings give place to strength and vitality, and life seems worth living. Price 50 cents per box, or 3 boxes for \$1.25, at all druggists, or mailed direct on receipt of price by THE T. MILBURN CO., LTD., Toronto, Ont.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

Father Wynne Sails for England. When the Mauretania left for England last Wednesday, it carried the Rev. John J. Wynne, S.J., editor of the Messenger, and one of the board of editors of the "Catholic Encyclopedia." Father Wynne is on his way to the Eucharistic Congress in London, where he will meet many of the European scholars who are contributing to the Encyclopedia, and with whom he wishes to get in personal touch. After the Congress he is to visit Paris, Rome, and other educational centres of Europe, with a view to enlarging the array of savants who are writing for the "Catholic Encyclopedia."

For Diarrhoea, Dysentery AND ALL Summer Complaints DR. FOWLER'S EXTRACT OF WILD STRAWBERRY IS AN INSTANTANEOUS CURE. It has been used in thousands of homes during the past sixty-two years and has always given satisfaction. Every home should have a bottle so as to be ready in case of emergency. Price 35 cents at all druggists and dealers. Do not let some unprincipled druggist humbug you into taking so-called Strawberry Compound. The original is Dr. Fowler's. The rest are substitutes. Mrs. G. Bode, Lethbridge, Alta., writes: "We have used Dr. Fowler's Extract of Wild Strawberry and found it a great remedy for Diarrhoea, Summer Complaint and Cramps. We would not like to be without it in the house."

North American Life Insurance Co. Solid as the Continent SOME FACTS WORTH CONSIDERING You are getting older every day and a Policy of Life Insurance will cost you less now than at any future time. The policy which you "intend taking later on" is not protecting your family now, and death often comes when most unexpected. The human body does not improve with age; you may be insurable now, but may not be so next week. The financial position of the North American Life is unexcelled, affording the best security for policy-holders. It will be to your advantage to procure a policy at once from the Home Office TORONTO

The QUIET HOUR

TO JESUS IN THE EUCHARIST. (By Anastasia E. Conlon.)

'Tis sweet to kneel at early dawn Before Thy earthly home, dear Lord, To offer Thee the new-born day Its every thought and deed and word;

'Tis sweet, dear Lord, to be with Thee, For while at Holy Mass I kneel, And plead for dear ones, friends and self, Thy loving presence I can feel.

'Tis sweet, while on my duties bent, To turn my mind, my soul, my heart Through all the day's fast speeding hours,

To where in loneliness Thou art; And then the thought of Thee doth bring Great happiness, great peace to me, And long I for the hour of eve, When I again may visit Thee.

'Tis sweet to kneel when eventide With beautiful light the church doth fill; 'Tis then so calm it seems I hear Those words of comfort, "Peace be still."

Lord, when Thy home here is so fair, How beautiful must Heaven be! My heart grows calm and patient here, At eventide, with Thee, with Thee.

'Tis sweet when all the earth is still And stars look down from Heav'n above, I wake in night's deep, lonely hours And think of Thee, my God, my Love. Then, turning toward Thy earthly home, I offer Thee, my heart till when, The darkness o'er, night's shadows gone, May visit Thee, my Love, again.

IN GOING TO COMMUNION.

The hands, face and clothing should be scrupulously clean. It is also eminently proper to cleanse the teeth at least the night before.

Devout Catholics always approach and return from the Communion rail with their hands reverently joined. When the priest approaches with the Blessed Sacrament, one's head should be well lifted; and held as motionless as possible, the eyes closed, and the tongue extended moderately over the lower lip.

Remember that the priest does not wish to touch the lips or tongue of anyone with his fingers, and it is only by following the foregoing suggestions rigidly that this can be successfully avoided. If you are by temperament nervous—the closing of the eyes is the only solution.

Do not drop the head forward immediately after receiving; there is danger of striking the ciborium from the priest's hands, and, at the very least, if you are a woman, your hat will brush against his vestments.

Should there be but a few receiving Holy Communion, or should you be among the last of many, invariably kneel as near the center of the altar rail as possible. Do not insist upon the priest walking the full length of the sanctuary for your special convenience.

If you are going to Communion—go. Do not wait until the priest has practically finished distributing the Sacred Species and then start from your place, keeping him waiting for your arrival and unnecessarily delaying the service.

Do not request a priest to give you Holy Communion apart from Mass time, unless it is of signal importance that he should do so.

The hands should be joined reverently and resting on the rail—not lifted beneath the chin, unless, of course, a communion cloth, not a card or plate, be used.

Should the Sacred Host adhere to the palate, moisten with the tongue and swallow. Never under any circumstances touch with the fingers.

It is a recognized custom that after having approached the sacred table, you should remain in the church at least fifteen minutes after Mass is ended to make your thanksgiving.

Upon returning home, it is suitable that a glass of water be the first food or drink to cross your lips. These suggestions are eminently practical and are drawn from the long experience of the priest who makes them. We trust that our people will cheerfully put them into practice, and so contribute to the

convenience of the priest and the congregation as well as to the reverence which is due our Divine Saviour in His Sacramental Presence.—The Calendar.

INTENTION OF SACRED HEART LEAGUE. (Catholic Columbian.)

Our Blessed Lord laid down no surer sign of love for Him than the keeping of His Law. If you love me, He says, keep my commandments. If you keep my commandments, you shall abide in my love. You are my friends if you do the things I command you. Altogether it is as if Christ were saying: You call me Friend, listen to my admonitions; if you call me Master, you must do my bidding. And to us He speaks in a special way: You call yourselves my Apostles; pray, then, with all your soul that men may more faithfully observe my Law.

In our day it is the violation of God's commandments by new devices that is causing so much unhappiness both of body and soul. The Lord's Day is not sanctified as of old; "Thou shalt not kill" is neglected in deplorable and hidden ways; the name of thievery has been changed with the vain hope of changing its character, and divorce is written in the Bibles of many where before was written, Thou shalt not covet thy neighbor's wife.

This, then, is the burden of our prayers during this month; that God in His goodness may bring men to a deeper knowledge and love of His Law. If we keep that Law ourselves we are His true friends; if we bring others to keep it we are His true Apostles.

Members of the League, and particularly promoters are now reminded that as the close of the summer draws nigh that while it may have been necessary during the vacation weeks to suspend meetings, the time for a renewal of the active work of the League is at hand. The first meetings of the promoters will be held this month and it should be an occasion upon which to show special zeal by prompt attendance at those meetings. We know that the great success of the Apostleship of Prayer depends upon the promoters. If they are not faithful to the work it will surely grow languid or may die out. It should be the desire of all members to be active in co-operating in the great work of saving souls and thus to earn the title of Apostle of the Sacred Heart.

If we love the Heart of Jesus we shall be anxious to have others share in that love. Zeal for souls is the test of real love for Christ.

All opinions may be entertained except those which weaken and dishearten. The test of the worth of a living faith in God is the strength it gives—the courage it inspires.—Bishop Spalding.

When we are in good health there are two things which usually go far to stifle every sense of the fear of God, and these are the hope of a long life and the forgetfulness of eternity. So long as the sinner is strong and well, the thought of death never enters into his mind; or if it should it makes but little impression upon him, because he looks upon it as an event very far off. Then comes the judgment (which awaits until that fearful moment) and even the thought of this does not effect him, for he lives as if he never had to give an account of his misdeeds; but when he finds himself stretched out on a bed of sickness, weak, languid, exhausted, it is then that he recollects that he is mortal; and seeing himself so near that fearful passage which he had not before thought of, he cannot but be much alarmed at finding that he is compelled to ponder on the danger he is in and of the necessity of preparing for the salvation of his soul. This then is a short road by which the divine mercy leads workings and draws them back to His service.—McG., in Pittsburg Catholic.

REPARATION COMMUNION.

O Heart so loving, Thou art not loved; Reflect that Thou wert loved.

Reflect for one moment upon the immense glory which even one Communion of Atonement gives to the Sacred Heart and you will feel more zeal in joining the 3rd Degree of the Apostleship of Prayer, or in visiting others. On the day you select to make the Communion of Reparation—1. Receive Holy Communion with

great fervor as an act of reparation to the Sacred Heart for your own sins and the sins of the wicked and unbelieving millions who forget or despise Him who loved them and delivered Himself for them.

2. Spend some time in the presence of our Lord in the Holy Sacrament.

3. Renew your devotion on the first Friday of the month, as it is a day dear to the Sacred Heart.

4. Learn henceforward to say daily the prayer of the Holy Church to Blessed Margaret Mary:

"O, Lord Jesus Christ, who didst wonderfully reveal to the Blessed Margaret Virgin, the unsearchable riches of Thy Heart, grant us through her merits and by the imitation of her virtues that loving Thee in all things and above all things, we may merit to have a continual dwelling in that same Heart of Thine. Who livest and reignest for ever and ever Amen."

THE SPIRITUAL SENSE.

The present is only a passing phase of your existence. Youth soon fades and strength decays; and as shock after shock in your struggle through life demoralizes one after another the air-castles which you so long and so laboriously constructed, you will more and more feel the necessity of ceasing to lean upon broken reeds and of looking within your soul's interior for an abiding comfort. And if you find there but emptiness, even as you have found hollowness and deceit without, you will grow hardened and cynical. But if, on the other hand, you have learned to commune with yourself and to make your soul's interior the guest chamber in which to entertain the Divine Word—the Emmanuel dwelling within you—in Him you will find renewed strength to fight your battles with the world, to help you in trouble, to soothe you in pain, and to console you in sorrow and affliction. And so, in cultivating the Spiritual Sense you are also educating yourself up in the larger views of life, and learning the great lesson of patience and forbearance.

CHRISTIAN EDUCATION.

What shall I do with my child this school year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school-term is about to begin, and they must soon get a practical answer.

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be fitted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write, and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good education. Neither the one nor the other can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that the child can earn a living for itself, and also, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things.

Virtue will not grow spontaneously in the child's heart. The heart is like a field where, if we want to have a crop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect a harvest of Christian virtues in the child's soul. This kind of an education that trains both heart and mind is only given nowadays in the Christian school.

There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instill into the child's heart sound principles of Christian morality.

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school, he falls in his duty to Almighty God if he does not send his child to that school. Home-training is very good, but in the peculiar state of affairs in our great cities the home-life seldom supplies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at all; for there the child spends the best part of the day; there the child's mind is being developed, and the education of his heart ought to go hand-in-hand with the development of his mind; there the child spends the best years of his youth, the time that is particularly

set apart for learning. So that it is during this time, while the child is at school, that he must be taught his religion.

Do you wish your children to grow to be an honor to you?—do you wish them to be good men and good women?—do you wish them to be a strong staff on which you might lean when your own step will grow unsteady? Train them, then, to virtue when they are young, let the knowledge of their religion be thoroughly instilled into their minds; let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by sending them to the Christian school. A wise parent will not long hesitate, then, in deciding the question for himself where his child will go to school.

To Prevent is Better Than to Remedy.—A little medicine in the shape of the wonderful pellets which are known as Parmelee's Vegetable Pills, administered at the proper time and with the directions adhered to often prevent a serious attack of sickness and save money which would go to the doctor. In all irregularities of the digestive organs they are an invaluable corrective and by cleansing the blood they clear the skin of imperfections.

Cross on the Moon.

A correspondent writes as follows to The Catholic Standard and Times of Philadelphia:

"On Tuesday night, July 14, some of the people of St. Columban, Ontario, witnessed a remarkable apparition. There was a cross on the moon. The number that beheld the phenomenon was not large, owing to the fact that the great majority had already retired for the night.

"When the moon rose above the horizon—about 10 o'clock—a large circumcircular cloud was fretting the eastern sky with threads of silver and streaks of purple. Doubtless this circumstance prevented many from beholding the lunar phenomenon in all its splendor.

"At intervals, however, the unusual appearance of our bright, terrestrial satellite arrested the attention of belated visitors wending their way homeward. Now the moon appeared to be twice its apparent size. Then a cloud intervened. Then "the man in the moon" appeared to be swinging his arms. Again, many filaments of cloud were spread out like fans. One said, "Look, the moon is divided in halves!" Another said, "See, the moon is fastened to a big pole in the sky." But the clouds grew denser, and at 11 o'clock the moon became entirely hidden from view.

"By that time nearly all the weary watchers had said their prayers and retired for the night. Only a few remained on guard, and before long a wonderful transformation scene rewarded their patience. At half-past eleven, the blue embroidered veil that hid the moon from view was suddenly rent in twain, leaving a cloudless sky in the east. Aligned to the moon was a bright copper-colored cross. In height the cross was about fifteen feet, or ten apparent diameters of the moon. There were no clouds near the moon, the sky was blue and free of vapor. The cross had no ragged edges; it was perfect in proportion, and it remained in evidence for a full half hour.

"The following residents beheld the phenomenon, viz.: Mrs. John J. Holland, his brother Leo Holland; Miss Margaret Devereux, normal teacher; Mrs. Joseph Melady, Miss N. S. Devereux, normal teacher; Joseph Melady and other reliable witnesses, whose testimony has been carefully examined by the Rev. Albert McKeon, S.T.L., the parish priest of St. Columban.

"In the early days of the fourth century Constantine, the Emperor, and others beheld in the sky, after midnight, a luminous cross, bearing this inscription in Greek: 'En Touto Nika' ('Conquer by this'). What the St. Columban cross presages we do not presume to affirm. One thing is certain, for our Saviour tells us, before the end of the world 'there shall be signs in the sun and in the moon and in the stars' (St. Luke xxi., 25)."

Little Acts that Count

Did you ever think that a kind word put out at interest brings back an enormous percentage of love and appreciation? That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it? That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year? That to be always polite to the people at home is better and more refined than having "company manners"? That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things that you may regret? That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

Have You Suspected Your Kidneys as the Cause of Your Trouble

If you have backache, swelling of the feet and ankles, frequent or suppressed urine, painful sensation when urinating, specks floating before the eyes, great thirst, brick-dust deposit in the urine, or anything wrong with the urinary organs, then your kidneys are affected.

It is really not difficult to cure kidney trouble in its first stages. All you have to do is give Doan's Kidney Pills a trial.

They are the most effective remedy to be had for all kidney and urinary troubles. Mrs. Alfred LeBlanc, Black Cape, Que., writes:—I feel it my duty to say a word about your Doan's Kidney Pills. I suffered dreadful pain across my back so bad I could not stoop or bend. After having used two boxes I feel now most completely cured thanks to your pills. I highly recommend Doan's Kidney Pills.

Price 50 cents per box or 3 boxes for \$1.25, at all dealers, or sent direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

GOLDEN JUBILEE OF POPE PIUS X.

(Continued from page 1.)

you are able to vie in social activity with the most progressive nations, you are second to none in safeguarding the religion of your forefathers. We know that, thanks be to God, in your country Christian institutions flourish and prosper, and that it is not alone private life which is permeated with the Catholic spirit, but also as should be the case, public life, and even the organization and government of the State. Moreover, among you the Church enjoys a liberty greater perhaps than anywhere else; and in this fact we are pleased to recognize at once the courage and perseverance of the Catholic citizens and the just influence of the British regime.

But most of all are we pleased with your devotion towards our person. For if you have had manifest proofs of the kindness of the Roman Pontiff towards you, we, on our side, cannot doubt the affection and obedience with which you honor the Vicar of Jesus Christ. We had a very eloquent testimony of it years ago when our temporal dominion was attacked by armed enemies and the youth of Canada were the first to hasten in large numbers to the Roman Pontiff, ready to give their lives to defend the rights of the Apostolic See.

But in thus praising the virtues of Canadian people a great share of our eulogy must go to you, Venerable Brothers, and to your clergy, and to all those among the laity who are working with you for the defence and prosperity of the interests of religion. For it is owing on the one hand to your vigilance and care; and on the other to the most prudent activity of those faithful that the Church of Canada has been enabled to maintain in all their beauty those works of the past and to strain forward towards an increasingly better future.

You will understand, therefore, how heartily we take part in your common joy, and this we do all the more willingly from the fact that on the occasion of the coming celebrations people will inevitably remember all that the Canadian nation, from its origin down to the present day, owes to the Catholic religion and to the Church.

Among the most distant memories of history stands out the figure of Samuel de Champlain, a Frenchman by birth, distinguished for his genius as well as for his courage, but still more distinguished for his Christian wisdom. Charged by the King of France to found a new colony on your continent, nothing was nearer his heart than the propagation of the name of Catholicism in those regions—he rightly deemed that he could not better serve his King than by procuring the glory of Jesus Christ. Thus from the very outset, by the foundation and dedication of a temple, he consecrated the cradle of Quebec, which was to be, as it were, the centre from which the influence of Christian civilization was to spread all over North America. Shortly after, animated by the hope of a most abundant harvest and with the cordial approval of this Apostolic See, he secured missionaries upon missionaries, from France, the first arrivals bringing others after them, who worked with what ardor we know, in rescuing from savagery multitudes of the natives, and in civilizing and evangelizing them. Everybody knows that among all those apostles, the members of the Company of Jesus especially distinguished themselves—many of them, indeed, in the exercise of their sacred ministry, met with the cruel death of the martyr.

Champlain, too, with rare prudence, after having made such excellent provision for the conversion of the inhabitants of the country, took measures for preventing the licentiousness of newcomers from compromising the success of the works of the colony. Not everybody was permitted to cross to America—only those might do so who had given sufficient proofs of the practice of the Christian virtues. And it happened that when men of evil life penetrated into New France, care was taken to have them arrested and sent back to their own country. An admirable policy! and the fact that the French governors who succeeded Champlain maintained and followed it has, we are convinced, greatly contributed to the preservation of the faith and of Christian life among the Canadians.

These happy beginnings were wonderfully continued and built upon by the man chosen by Providence to be the first Bishop of Quebec. So many and so great were the happy results that adorned his long episcopate that he was in a manner the creator and the architect of almost all the glory which continues even to-day to illuminate Canada and its Church. Reaching the diocese entrusted to him by the Roman Pontiff he began with all that courage he possessed to develop the works successfully established there for the common weal, and he labored with the utmost diligence to organize such others as he thought opportune. Thus greatly enlarging the sphere of the religious missions, he sent all over North America, as far as the Gulf of Mexico and throughout the full extent of New France, the heralds of the gospel. To the missionaries he added nuns who served as precious aids to them in all their works and all the duties of Christian charity. Careful as he was to preserve the colonists from all corruption of morals, he was still more solicitous in preserving their faith from all danger. And at a time when many were imbued with the spirit of Gallicanism, and lacking in deference for the Apostolic See, Francois de Laval required that in his diocese the liturgy should be in full conformity with the Roman rites and above all things he inspired his clergy with the affection and devotion which he himself professed for the Sovereign Pontiff; in short, thanks to his perfect wisdom he drew closer and strengthened forever that intimate union with the Roman Pontiff which, as we have already said, forms our greatest joy.

These services rendered to your country are surely great ones, but in our opinion the greatest of all of them is that Seminary of Quebec which Francois de Laval founded and organized with great wisdom. Thanks to that institution, the Canadian Church began to provide itself with numerous priests who formed in virtue and in knowledge, most devoted to the Sovereign Pontiff and their Bishops, united among themselves by a charity all fraternal, have fulfilled with great piety the duties of their ministry. From that same house excellent citizens have come forth at all times, well instructed in all that appertains to social life, and it is by their action, seconded by their Bishops, that the Canadian nation has acquired the rights and liberties which it now possesses.

That seminary still stands, a most noble monument of pastoral solicitude, preserving in tact the character impressed on it and the spirit bequeathed to it by its founder. It is as it were the mother and the model of almost all the other institutions among you which are specially consecrated to the education of ecclesiastical youth. But it must be remembered especially—for this is the greatest glory of the Seminary of Quebec—that from this Seminary has been born, under the auspices of the Apostolic See and of the Canadian Episcopate, the Laval University, that splendid sanctuary of science and fortress of Catholic truth.

Finally, Francois Laval, as everybody knows, was the first to work to establish that concord between the ecclesiastical and the political power which very happily exists among you; and this serves to explain why, on the occasion of the honors that are about to be paid to him, the heads of the State are uniting with you in one common and unanimous sentiment.

The memory of all these great things which will be recalled by the solemn celebrations that are to take place should stimulate all the faithful of your country to render public thanks to God whose helpful Providence has brought such prosperity on Canada; it should also prove an invitation to them to love with more affectionate devotion the Church who through her most illustrious sons has constituted herself for them the dispenser of the Divine bounties.

Your authority, Venerable Brothers, will ensure the fulfillment of all these common duties. You have inherited as a sacred legacy, the dignity and the glory of the most holy Bishop, and it is fitting that every day you should keep your eyes attentively fixed on the example he has left you.

For our part, that your centenary feasts may be fruitful for your entire nation, we implore in your favor an abundance of heavenly gifts. As a pledge of these and as a testimony of our paternal affection, receive the Apostolic Benediction which we grant most affectionately in the Lord to you, Venerable Brothers, to your clergy, and to your people.

Given at Rome, at St. Peter's, on the 31st day of March, 1908, in the fifth year of our Pontificate.

PIUS X., POPE.

Don't Walk the Floor With Baby

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



During the day your time is valuable, taken up with other duties and at night you need your rest.

NOTE Double springs attached to the bassinet hang from the standards and respond to the slightest movement of the child.

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In and Around Toronto

NOTICE TO SUBSCRIBERS

Our collector, Mr. Joseph Coolahan, is now making his rounds. Kindly have your subscription to hand if not already paid. Promptness on your part will oblige.

BRANCH 111, C.M.B.A.

At the last meeting of Branch 111, C.M.B.A., a resolution of condolence was tendered Mr. E. F. Boland on the death of his wife.

In the near future this Branch intends holding a social evening to welcome the new members.

SUNDAY'S CELEBRATION.

On Sunday next every church in the city will mark in a special manner the celebration of the Pope's Golden Jubilee.

DIED IN RIO JANEIRO.

A cablegram has been received from Rio Janeiro announcing the death, on the 7th inst., of Mary Mabel Reeves, wife of John J. Smyth of the Rio Janeiro Light and Power Company, formerly of the Toronto Railway Company.

TENT OF C.O.F. AT EXHIBITION.

The Catholic Order of Foresters had a comfortable and attractive tent in Society Row at the Exhibition. Fifteen societies were represented, but the C.O.F. was the only representative of our Catholic societies on the grounds.

ST. MICHAEL'S SANCTUARY SOCIETY.

The annual election of officers of St. Michael's Sanctuary Society was held on the 13th inst. The following are names of members elected to office for the ensuing year.

WINTERBERRY-DUNN.

On Tuesday, the 8th inst., a quiet wedding took place at 6 a.m. in St. Paul's church, when Miss Margaret Dunn became the bride of Mr. T. W. Winterberry of the firm of J. Bolte & Co.

ST. FRANCIS SANCTUARY SOCIETY.

The regular monthly meeting of the St. Francis' Sanctuary Society was held Sunday, Sept. 13th, at 2 p.m. in the basement of St. Francis' church.

The officers for this year are as follows: Rev. William McCann, Pastor; Rev. Bro. S. Michael, Director; Harry Bellisle, President; William Kelly, Vice-President; John Finley, Secretary-Treasurer; Victor Corbett, Librarian.

RESOLUTION OF CONDOLENCE.

At the monthly meeting of St. Michael's Sanctuary Society held on Sunday, the 13th inst., the following resolutions were unanimously adopted:

Monuments

Prices Reasonable Work the Very Best Thomson Monument Co., Limited 1194 Yonge Street Toronto, Ont.

Whereas it has pleased our Heavenly Father to call to Himself the soul of our deceased member, William LeMoine, and whereas during his membership in our Society, the deceased was most faithful to duty and exemplary in conduct, and whereas by his general and docile disposition he won the esteem and affection of all with whom he came in contact.

Be it resolved that this Society have the Holy Sacrifice of the Mass offered for the repose of his soul. Be it further resolved that we extend to the parents and brothers of deceased our heartfelt sympathy in their bereavement, and be it still further resolved that a copy of these resolutions be sent to the family, and that a copy be likewise forwarded to the Catholic Register for publication.

The Mass of requiem, which will be a month's mind, will be said at St. Michael's Cathedral at 8 o'clock on Wednesday, Sept. 23rd. The friends of the deceased are invited to attend.

SOCIETY ORGANIZED AT CALL OF ARCHBISHOP McEVAY.

In response to the call of His Grace, Archbishop McEvay, about one hundred and fifty of the ladies of the city parishes gathered at St. Michael's Hospital, on Tuesday afternoon at 4 o'clock, where first the hall and then the chapel were found too small to accommodate the number present, and the overflow found room in the corridors adjacent.

The Archbishop presided and explained the object of his call, which was to devise means to provide nurses for the sick poor of the city, who could not or should not be taken to an hospital. His Grace warmly and sympathetically advocated the cause in hand and asked for co-operation from those present. He explained that two nurses would be delegated from St. Michael's Hospital to attend to the class for whom assistance was solicited, and to maintain these nurses the sum of \$1,500 a year would be required.

TO LOVERS OF ST. ANTHONY OF PADU

Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do?

For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church. I am still obliged to say Mass and give Benediction in a Mean Upper-Room.

Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles.

And to add to my many anxieties, I have No Diocesan Grant, No Endowment (except Hope)

We must have outside help for the present, or haul down the flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

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

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

Judge Kehoe Was Honored

On Monday evening a large gathering of the parishioners of the Sacred Heart and Steelton churches assembled in O'Brien's hall for the purpose of tendering to Judge Kehoe on the eve of his departure for Sudbury a suitable testimonial indicating the high esteem in which he is held by his co-religionists in Sault Ste. Marie and Steelton.

The chair was taken at nine o'clock by Judge O'Connor, who explained that the object of the meeting was to signify their approval of the appointment of Judge Kehoe and to present him with a small memento of their esteem which as years rolled on would serve as a reminder of the many warm friends he is leaving behind. The chairman stated that the government had recognized Mr. Kehoe's ability at the Bar and his general good character by offering him a seat on the Bench. His long residence in Sault Ste. Marie, his active co-operation in every movement tending to advance the interests of the town, the church and the schools, his career as District Attorney and his recent sad bereavement were subjects which were duly dealt with by the chairman. He then called upon Dr. Robins to read the address: To His Honour John James Kehoe, Judge of the Judicial District of Sudbury.

The members of the Catholic congregations of Sault Ste. Marie and Steelton have learned of your elevation to the high office which you now occupy with feelings of supreme gratification and satisfaction. We take it that your advancement to the exalted position is not alone a recognition of your excellent legal ability, but it is also an honor to your friends and co-religionists, amongst whom you have lived for so many years. During those years you have won our respect and affection, your wise guidance and leadership have commanded our highest appreciation, and we cannot permit the occasion of your departure from amongst us to pass without this formal expression of our keen sense of the loss we are to sustain through your removal. Nevertheless, we offer you from our hearts most genuine and sincere congratulations, and pray that you may long be spared to grace the honorable office to which you have been called and for which you are so eminently qualified.

Before we say farewell to you, it is our desire that you accept at our hands this slight expression of the true and lasting friendship of your many ardent well-wishers. Sault Ste. Marie, Aug. 21, 1908. Signed on behalf of the Committee.

After the address had been read Mr. William O'Brien advanced to the platform bearing in his arms a magnificent Persian lambskin coat, and

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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.

Letter from Our New Bishop.

Dear Father Gray—You have duly accounted for the aims which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit aims for this object until, in my judgement it has been fully attained. Yours faithfully in Christ. F. W. KEATING, Bishop of Northampton.

In a suitable speech informed Judge Kehoe that it was a present for him from a few of his friends and admirers from amongst the parishioners of the Sacred Heart and Steelton churches. The audience shouted "put it on," and Judge Kehoe did put it on, which was the signal for an outburst of applause and the singing of "He's a Jolly Good Fellow."

Judge Kehoe replied in a very earnest speech of about twenty minutes' duration. Its chief feature was the deep regret which he felt at parting with so many old friends and associates, many of whom he saw before him, but others who were absent. He appreciated the high honor which the government had conferred upon him by elevating him to a seat upon the Bench, and hoped that he would be enabled to fulfil the duties of the office satisfactorily to the government and the people. As chairman of the Separate School Board he had for many years become closely identified with the educational interests of the town and formed many friendships which would be of long duration. His speech was characterized by a sense of earnestness and deep sorrow at parting with the friends and companions from whom he would now have to separate, but who would not be forgotten. At the close of his eloquent speech he was the recipient of a fresh outburst of applause.

Rev. Father O'Loane was then called upon, who paid a fitting tribute to Judge Kehoe, especially on account of his valued services in the cause of religion and education.

Rev. Father Tourageau followed in a short speech eulogistic of the excellent character of the Judge, and

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Notice to Creditors In the Surrogate Court of the County of York.

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

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

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

DATED at Toronto this 21st day of August, A.D., 1908. JOHN THOMAS LOFTUS, 712 Temple Building, Toronto, Solicitor for Edward Zeagman, Executor.

wishing him success and happiness in his new sphere of labor. Mr. John Collins was the next speaker, and in his usual inimitable style held the attention of the audience for several minutes.

Mr. V. McNamara's remarks were short but pithy. He had not much to say but it was well said and to the point.

Mr. John Hussey and Mr. J. G. Blaine each made a happy speech testifying to the high esteem in which Judge Kehoe is held in the community.

Mr. Moses McFadden, District Crown Attorney, made a very clever and decidedly interesting speech, which was duly appreciated, judging from the generous applause with which it was greeted. He paid a suitable tribute to the ability and integrity of Judge Kehoe, and stated that his appointment would have the approval and endorsement of the whole community, regardless of religion or politics. His pithy speech was received with rounds of applause.

The chairman next introduced the gentleman who sat at his left as the Hon. M. J. Doyle, of Menominee, District Attorney, formerly State Legislator, and an old time friend of Judge Kehoe. He came all the way from Menominee, a distance of 300 miles, to take part in the presentation of his former fellow student and comrade, Judge Kehoe. For upwards of half an hour he held the attention of the audience, at times spell-bound, by his marvellous flights of oratory. His portrayal of the sterling worth of his friend, the Judge, was of a character to make any man feel proud. His speech was one of the most brilliant ever heard in O'Brien's hall, and brought round after round of applause.

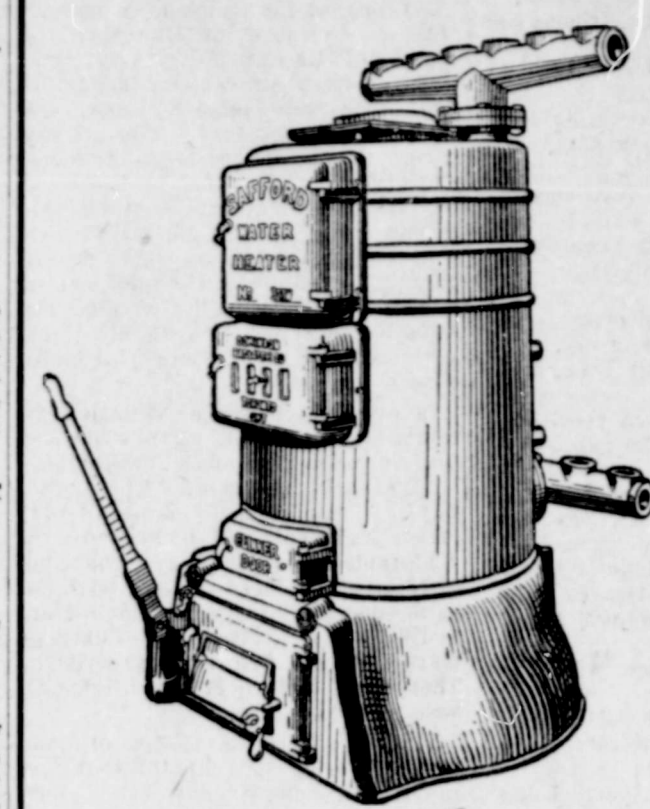
The proceedings were brought to a close by the singing of the National Anthem.

Judge Kehoe took his departure for Sudbury at noon on Tuesday.

Death of Mr. John Ronan

The Daily Express of Woodstock gives the following account of the late Mr. Ronan: The death of John Ronan, bursar of the epileptic hospital, occurred very suddenly. The deceased was in his usual health up to the time of his death, and intended coming up town with Dr. Williams. He was walking across the floor when death came to him and he fell without a word. The cause of death was apoplexy. Mr. Ronan for many years conducted a grocery store in Hamilton, afterward he accepted a position as bursar at Penetanguishene, and in April of 1906 came to Woodstock. He was a man of sterling character, and was held in high esteem by his associates at the hospital and others who were acquainted with him. He is survived by a widow, six daughters, Mrs. Kilgour of Toronto, Mrs. McDonagh of Peterboro, Miss Josephine of Toronto, and the Misses Minnie, Anna and Sadie at home, of whom the last named is employed as bookkeeper at the office

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of The Express; also three sons, John and Edward of Toronto, and Patrick of Niagara Falls. The remains were removed to Field's undertaking rooms to be prepared for burial. Coroner McLay was notified of Mr. Ronan's sudden end, and after an examination of the remains and investigating the circumstances he decided that an inquest was unnecessary, and so not held the crown attorney. The terrible suddenness of Mr. Ronan's call proved a great shock to the many friends of the family in Woodstock. Since coming to this city the deceased had been brought continuously into contact with the business public through his official position as bursar of the epileptic hospital, and it is the testimony of Woodstock tradesmen that it was a pleasure to do business with John Ronan. He had a bluff, hearty way with him that made him a general favorite with all who met him, and this, combined with strict integrity and careful business dealings, made him one of the most popular public officials in the city. He will be missed for his cheery disposition and for the genial friendship he bestowed on all who were fortunate enough to know him thoroughly. The Hamilton Times pays the following tribute: The late Mr. Ronan was one of Hamilton's best known citizens up to the time of his appointment as bursar of the Penetanguishene insti-

tuition, about four years ago. For many years he kept a grocery store at the corner of Wellington and Cannon streets. He was a member for a long term of years, of the Separate School Board, and was chairman of all the committees, and the Board, and also represented the Separate Schools as a Collegiate Institute trustee on the Board of Education. He was also a member of various other boards in the city Board of Public Park management, of which he was chairman in 1903. He was an officer of the Hamilton Liberal Association, and president of the local St. Vincent de Paul Society. Personally he was one of the finest men who ever lived—broad-minded, liberal, warm-hearted and true—and his friends were legion. STAINED GLASS MEMORIAL WINDOWS We guarantee the durability and artistic workmanship of all our windows, of those of moderate prices as well as the most expensive, and are made of English Antique Glass The N. T. LYON GLASS CO., Limited 141-143 CHURCH ST., TORONTO. Established 1862.