

MATTERS OF MOMENT

Sacrifices for Faith—Protestant Alliance Again—Confederated Societies—Ourselves and Others.

Those who think that sacrifice for the Faith is past, should read an article by General James, former postmaster of New York, on the Catholic parochial schools of that city. The article is in the Herald and shows that in the present year it takes about \$50 to educate each boy and girl in the public schools. From this the writer deduces the fact that if all the 100,000 children of Catholic parents who attend the parochial schools were in attendance at the public schools, the increase in the public school tax would be about \$5,000,000. The Catholics of the city contribute a proportionate share of the \$31,000,000 appropriated for the education of the children in the public schools of New York in addition to defraying the total cost of their own institutions. If the Catholic children were to determine to attend the public schools, at least fifty new buildings would be required, involving a cost of \$16,000,000. This new work could not be completed within the next ten years, in which interval the school population would be largely increased. The interest on this investment of \$16,000,000 and increased cost of maintenance would easily run up to a million dollars. Thus, concludes the article, it is clear that the general tax-payers of New York city profit to the extent of about \$6,000,000 a year by the existence of the Catholic parochial schools.

This additional tax of \$6,000,000 is borne uncomplainingly by the Catholics of New York and is passed over in silence by the hundreds of thousands, who perhaps fair-minded for the most part in other matters, see nothing incongruous or unjust in the support given them by the 15,000,000 Catholics bowed under the double taxation of the schools. Other cities in the United States might tell a similar story. Placed before us by the proof convincing method of millions of dollars, the work of the Catholics in the neighboring Republic is truly heroic. By comparison the Catholic schools in Canada are superlatively better situated. It is more than passing strange that in a country called free, millions of people should suffer from the imposition of the school tax and that many million more who boast of freedom for all, should consent to be passive parties to the injustice.

The Council of the Protestant Alliance of England is again exercised, this time the thing that has roused its ire being the announcement that His Majesty intends ceremoniously to give audience to the Papal Legate, Cardinal Vannutelli, at the approaching Eucharistic Congress to be held in London. On the occasion of the visit of the King, while in Italy, to His Holiness, the same watchful combination raised a big hubbub, Parliament being thrown into a great commotion by the winds of its wrath. The storm swept over, however, no results being chronicled except that the atmosphere was cleared of the clouds that for some time had been gathering, the occasion giving the waited for opportunity. Meantime the King went serenely on his way, performing the duties and courtesies of his office without consulting his self-constituted censors, and now when the ambassador of Pius X. visits London, His Majesty will again evince his knowledge of the fitness of things by giving the distinguished visitor public acknowledgment. This too, despite the memorial sent the Foreign Secretary, calling attention to the violation of the Protestant constitution of the United Kingdom, and urging that steps be taken to prevent the King from paying the meditated compliment to the Catholic prelates from Europe and America who will attend the Congress. Meantime the courteous Secretary has acknowledged the receipt of the warning missive, and it has in all probability been placed in the permanent pigeonhole to which a certain class of communications reserved for "serious consideration" are proverbially consigned.

For want of space we are obliged to leave until next week's issue the text of a sermon delivered by the Archbishop of Boston, to the Confederated Catholic societies who met there a few days ago. The address is spoken by the "Pilot" as one of the most powerful sermons ever delivered in the Cathedral, and reading the great discourse and meditating on the circumstances under which it was given, we do not doubt but that the judgment is a just one. It must indeed have been an inspiring sight to witness the Cathedral filled with delegates representing so many and such varied walks of life as must have been present, all actuated by one idea, and having all interests focussed into the one thought of bettering mankind under the illuminating guidance of the one Holy, Catholic and Apostolic Church. Some of the subjects considered at the meetings were, the divorce evil, Christian education, anti-Christianism, a proper observance of Sunday, honest government, decent and the Church and the general interests of the Catholic community. Here was an agenda dealing with a number of subjects seemingly impossible to be got at satisfactorily in the space of a few days, and yet the resolutions framed show that much attention was given to each. That much good must follow seems an incontrovertible conclusion.

It is helpful and inspiring even to get the echoes of such a gathering. An individual working for good can do much, but a confederation of indi-

viduals can do infinitely more. Nowadays all forces confederate. Capital confederates, labor gathers its units together, social elements amalgamate, manufactures combine, corporations concentrate their interests, socialism and anti-Christianity unite, and on all hands we find the unifying forces at work. If the element of unity is found to be so desirable in the ordinary things of life, is it not the essence of wisdom to apply the same unifying principle to the forming of those things that make for justice and truth in their highest meaning. The signs of the times are that the federation of Catholic societies will spread everywhere. It has taken deep root in Germany, it has found a footing in England, France and Italy. The United States gives it fruitful soil. It seems likely to expand until it will be as universal as is the universality of the Catholic Church herself.

Our contemporary the Buffalo "Catholic Union and Times," seems to have lost the spirit of optimism which is its generally pervading atmosphere, when in an article in its latest issue it bemoans the lack of interest taken by Buffalo's young men in matters religious. "Our young men show half the interest in religion that they do in athletics," it says. "The dross change would there be in the Catholic body." The Union and Times is, of course, speaking for itself, and we have no ground to do otherwise than accept its statement, but it gives us thought for thankfulness by reminding ourselves that things with us are not so dark from a religious point of view as they seem to be amongst the youth of our neighbor city across the line. Our contemporary does not object to a certain amount of sport, but says it can be overdone, which we, of course, substantiate, but it seems that in Toronto we are fortunate enough not to have reached the point of overdoing, and since there is such a point, it may be perhaps not untimely to strike the note of warning. So far, however, we seem to be quite safe.

Our observation is that our athletic societies have in their ranks to a great extent the young men who help to swell the membership of the religious or Church associations of our parishes. And furthermore, such societies far outnumber both in themselves and in their membership, the athletic organizations in the same districts. Our contemporary asks, "Is it not true that a card party or a smoker will bring out a crowd, while at the Holy Name Society meeting there will not be a corporal's guard?" Things here are different. A card party or a smoker, it is true, will bring out a crowd, but so will a meeting of our Holy Name Society, and we are fairly safe in saying that neither of the recreations mentioned has been often successful in drawing out as large and fine a body of men as is seen on occasions at the special meetings of the Holy Name, when at St. Mary's, St. Paul's, St. Basil's, or any of the large parishes as many as six or seven hundred are gathered representing the beautiful society of which they are members. Six or seven hundred might not be a great number for Buffalo, but in proportion to our numbers here, the magnitude is something of which to be proud. Then the young women get a rub. "The dance will entice the young women; in a meeting of the Children of Mary they appear to have no interest." While a dance does attract many young women anywhere, no one seeing the large contingents of Sodality who approach Holy Communion so frequently in our churches would ever think that interest was lacking in the society of the children of Mary.

Our contemporary goes further even than this. A dance is quoted as happening the "other evening," when a certain officer whose duty it was, amongst other things, to say the apostle's Creed at a society meeting, was absent, and a young man, on being called to take his place, was unable to do so owing to his ignorance of the Creed. It does not seem possible, says the Catholic Union and Times, that there is a Catholic who is ignorant of this confession of faith, here was one, however, sad as it is to relate, who did not know the first word. Now we cannot help thinking that the possibility of such a thing occurring is very rare, and that the young man in this instance must have been reared under exceptional circumstances, also that very little prudence or tact could have been exercised in lighting on such a one as acting officer for a meeting. Though we think that our contemporary in writing as it did, was much in the same spirit as the pastor who in order to get at the absentees, is obliged to complain to the congregation, still we may learn not a little from the article in question. We may conclude for one thing that though it is sometimes said that our young men in Toronto are not as far to the front in Church matters as they might be, that they are at least abreast and perhaps ahead of others. This ought to encourage to even greater things. The fact, too, that even one young man was found ignorant of the Creed, might suggest the taking ourselves to task on the point as to how one would comport himself if called upon to say the ordinary prayers at an ordinary meeting.

Successful Students

The following young lady graduates of the Convent de Notre Dame, Kingston, were successful in their examinations for entrance to the Normal School: The Misses Katie Broucher, Anna Leahy, Theresa Theriault, Carmel O'Brien and Mary McDouald.

Temperance Day in Dublin will be celebrated on Sunday, the 23rd inst., when, it is expected, there will be a record assembly of temperance advocates.

APOSTOLIC FINDINGS

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



TITLE I.
THE SACRED ROMAN ROTA
CHAPTER I.

On the Constitution of the Sacred Roman Rota.

(Continued from last week.)

4. The lawyer, who is chosen as an assistant, is obliged to instruct his client in so far as it is necessary on the regulations and custom of the sacred tribunal, to give him timely advice on the method of procedure and to sign with him the defence and the reply.

5. If the parties concerned undertake their own plea personally even with an assistant lawyer, as in 3, they must in the writing of the defence and the reply use the vernacular admitted by the sacred tribunal.

6. In every case finally there must be one exposition only of the defence and the reply that is either of the party itself or its defender, never two, that is of both.

CANON 19.

1. When any appeal or commission to try any case according to the ordinary form comes to the registry of the Sacred Rota the letter of appeal or the commissarial letters are transmitted by order of the Dean to the group of Auditors to which the trying of the case belongs in the order and turn determined by the preceding canon 12. And the group once the case is begun proceeds to the examination according to the ordinary rules of law.

2. But if the commission to try the case is given not in the ordinary way, but specially, this is to a group of five, seven or the entire body of Auditors or exactly according to the wish expressed, the Sacred Rota must follow especially the nature of the commission according to the tenor of the rescript, and in other things proceed according to the rules of common law and those proper to itself.

CANON 20.

As often as there is question in the Sacred Rota of the conditional execution of any sentence or the restraining of its execution, the question is to be decided in an unappealable decision by the President alone of the group to which the trying of the case rightly belongs.

CANON 21.

The President of the group or college of Auditors which constitutes the tribunal is also the proposer or mover of the case. But if he should have a good reason for declining this duty, after hearing the other Auditors of the group or college he will by his own decision determine who shall undertake in his place the duty of proposer.

CANON 22.

1. If there is need in any case to prepare the process, the preparation is to be made according to the prescribed canonical laws.

2. The mover or proposer of the case cannot be the procurator at the same time, but this office must be given by the Dean to some Auditor of another group.

CANON 23.

1. When a case has been introduced and drawn up before the Sacred Rota, the plaintiff or even the college, if it is of importance to it, will ask the proposer to assign a day to the other side to contest the suit or to settle doubts concerning it.

2. The proposer or his adjutor will assign the day at the end of the petition. This in an authentic copy must be sent immediately to the other party concerned.

CANON 24.

1. If the party summoned to trial does not appear on the day assigned for the settlement of doubts and neglects to give a legitimate excuse (or absence, if it will be declared contumacious and the formula of doubts will be determined ex officio at the time the case is proposed on demand of the faithful party that is present; and this is to be made known immediately ex officio to the other side, in order that if it so wish it may make exceptions to the formula of doubts and thus free itself from contumacy, an appropriate limit of time being determined for this by the Proposer or his Adjutor.

2. But if the parties are present and agree on the formula of contentions and the day for the presentation of the case, and the Proposer or his Adjutor have nothing to say on their part by way of exception, a suitable decree will be drawn up by which this is decided upon.

3. If, however, the parties do not agree on the formula of contentions or on the day for the presentation of the case, and if likewise the Proposer or his Adjutor think that the conclusions of the parties are not to be accepted the settlement of the controversy is left to the decision of the entire group, which after discussing the question at issue will draw up a decree on the case.

4. The formula of contentions, however, determined upon cannot be changed unless at the instance of one

of the parties or the promoter of justice or the defender of the bond, by a new decree of the Proposer or the group, after the other side has been heard, according as it has first determined upon by the Proposer or the group.

5. The day can be changed in the same way, but this change can be made also ex officio, should the Proposer or the group deem it necessary.

CANON 25.

1. Decisions, decrees and acts of any kind against which complaint has been made must be delivered to the Sacred Rota at least ten days before contesting the case.

2. Documents which the parties have in their possession to bring forward in favour of their own side must be deposited in the registry of the Sacred Rota at least thirty days before the discussion of the case, so that they can be examined by the judges, the assistants of the tribunal and by the other side in the files of the registry, from which they cannot be taken.

3. They must be arranged in proper order and are to be delivered in approved form, tied together in a bundle with their index appended so that they can be neither removed nor lost.

CANON 26.

1. The defence must be printed and distributed in double copy thirty days before the discussion of the case (the same time that the documents about which we have spoken in the previous canons are to be deposited in the rotal registry) to each judge, notary of the registry and archives, and likewise to the prosecutor of justice and the defender of the bond, if they are to take part in the case. Besides this ought to be exchanged with the other side, that opportunity for reply might thereby be given.

2. To the defence the summary is to be added, likewise printed, in which the more important documents are contained.

CANON 27.

1. Answers must be brought forward together with new documents if the parties have any in addition to those already given, ten days before the discussion of the case, that is twenty days after the distribution of the defence, observing even in this case the rules of Canons 24 and 25.

2. When this is done the case will be considered closed and the parties and their patrons or procurators cannot add or write anything further.

3. If, however, there is question of finding new documents, it is always right to bring them forward. But in this case the party producing them must prove that they were not found until the last moment. If these new documents are admitted, the proposer must grant a suitable time to the other side to reply to the same, otherwise the trial will be void.

4. It is in the power and province of the Proposer to reject useless documents produced for the sake of causing delay.

CANON 28.

The limits of time determined in the above canons can be extended by the judge at the instance of the parties if the other is first heard, or even shortened if the judge shall deem it necessary, with the consent, however of both sides.

CANON 29.

1. The composition of the defence must not exceed twenty pages of the ordinary typographic style of Roman paper, and the replies must not exceed ten.

2. If it is necessary for one of the parties or its defender to exceed these limits on account of the importance, consequence or great bulk of the documents, they will petition the Proposer for this extension. The Proposer will then determine a greater number of pages, and this number cannot be passed.

3. A copy of the defence and the reply must be given to the Proposer or his assistant before it is given to the press, so that permission to print and publish the same—may be obtained.

4. No writing intended for the Sacred Rota can be printed except by the press approved by the College of the Sacred Rota.

CANON 30.

Such testimony as comes under the name of oral information to the presiding judge is forbidden; however, a moderate discussion is allowed before the group trying the case for the clearing of contentions if one or both sides request it, or if the tribunal wishes it. But the following rules are to be followed:

1. The discussion must take place at the day and hour to be determined by the tribunal, in the time that intervenes between the presentation of the reply and the day assigned for the trial.

2. Ordinarily the parties themselves are not allowed to plead their own case before the judges, but they must delegate one of the lawyers for this whom they have called to their case as an assistant, or as their defender or procurator. It is, however, in the power of the tribunal to admit the parties themselves, if there is a reasonable cause for it, or to summon them to be present.

3. Two days before the discussion the parties must deliver to the Assistant of the Proposer the principal points of the case at issue which is to be discussed with the other side, and these summed up in a few words, one or two sentences. These the Assistant will communicate to both parties together with the questions prepared by the Auditors of the group, if they have any about which they wish to examine the parties concerned.

4. The discussion will not take any oratorical form, but will be kept within the limits of the contentions to be settled under the leadership and moderation of the Proposer.

(To be continued.)

SUBJECT OF THE HOUR

Missions to Non-Catholics—Diocesan Priests to Join in Work—Many Triumphs Expected.

In view of the ever increasing interest taken in the question of missions to non-Catholics, the following from the Catholic Universe of Cleveland is interesting as showing how the movement is viewed at the Vatican. The Universe says:

Father Doyle of the Apostolic Mission House, who is at present in Rome, was granted an interview with Cardinal Merry del Val, the Secretary of State, in which he laid before him the results of the missions to non-Catholics in the United States.

The Cardinal has followed the progress of the work with the keenest interest, and he sees in its ultimate success the conversion of the English-speaking people. It may not be without some providential ordering, that one who is so sympathetic with the work and who of the English-speaking people should be so near the Holy Father, and Cardinal Merry del Val realizes the progress of the Church in the United States. This abiding interest has been quickened by the recent action of Archbishop Bourne of Westminster in sending Rev. Herbert Vaughan to the Mission House at Washington with the ultimate purpose of establishing a Mission House on similar lines in England.

When ushered into his presence, Father Doyle found awaiting to greet him a man of very distinguished appearance clad in his Cardinal's robes, as handsome as a picture; with dark keen eyes, beautifully chiseled features and a vivacious countenance. As soon as the formalities of presentation were over, the Missions to non-Catholics became the subject of conversation. The Cardinal has followed the growth of the American Apostolate since its beginning over ten years ago, and he seemed to have a comprehensive knowledge of the way it is organized and the wonderful results that have been secured.

He thought the question box as used in the missions in the United States, an admirable way of getting in touch with the mind of non-Catholics. When Father Doyle ventured the statement that if the Holy Father knew what an easy way of teaching Catechism to the people the question box affords he probably would have recommended it in his recent encyclical on "Teaching the Catechism," the Cardinal said he himself had made very practical use of it in a series of lectures he had given Rome, and had found it exceedingly valuable. He thought the time ripe for an aggressive propaganda among the English-speaking people in England as well as in the United States.

Many observant non-Catholics had told him in this very room that the English-speaking world is quite ready to accept in its entirety the Catholic Church. In fact the religious situation outside is such that multitudes of souls are yearning for some teacher who will speak with authority and tell them what Christ taught. Moreover the Catholic Church will solve many of the social problems that vex the life of the modern world. When Father Doyle mentioned the recent action of Archbishop Bourne in sending Father Vaughan to the Mission House to prepare for Mission work in England, Cardinal Merry del Val said, "Yes I have read in the English papers of what Archbishop Bourne has done, and the project commends itself to me as a most feasible and practical way of assisting the movement for the conversion of England. The choice of Father Vaughan is a most happy one. I know him well, and he has all the qualities that are apt to secure the best results. The work was very close to the heart of Cardinal Vaughan in his latter years, but he had not the strength to carry out his plans completely; but to Father Vaughan has fallen the providential role of effectuating the projects of his uncle the Cardinal. He is a Vaughan, and he has inherited the qualities of mind and heart that will insure the success of the work."

The Cardinal continued his comment on the movement in general in effect as follows: "The way the work has been carried out in the United States shows that it has been inspired with the ripest wisdom. The non-controversial spirit that pervades it is a measure of great prudence. There is a desire undoubtedly to hear the Catholic Church speaking as she does with divine authority, and they are in many cases willing to accept her message. It is a great mistake to continue to attack Protestantism as though it were something worthy of attack. It has long since lost its vitality as a definite system of dogmatic teaching, and to assail it directly only creates defenders for it. It is wiser to ignore all the denominations and simply and solely to present the teachings of the Church in their most attractive form."

"Moreover, the organization of the mission work under complete supervision of the bishops is a most commendable feature.

"The bishops are the chief workers in the vineyard. They have also at their command a host of other workers. The diocesan priesthood has always been the rank and file of the Church's army, and once their energies are aroused to accomplish anything it will be done. It is a great stimulus for the diocesan priests, to make them feel that there is no good work that they are not capable of doing. The religious orders will be only too glad to welcome them to the Apostolate instead of interfering in any way with their own efforts this will only increase their zeal and enhance their success.

"It may not be many years before all the bishops of the English-speaking world will have their dioceses equipped with bands of missionaries, composed of their own priests, who will constantly carry on the presen-

tation of the teachings of the Catholic Church to the non-Catholics within their respective jurisdictions. And what results of conversion may not be obtained by this aggressive propaganda!"

The interview lasted for half an hour or more, and the Cardinal closed it by promising to bring the whole matter to the particular attention of the Holy Father.

"I could not help thinking as I listened to his words," writes Father Doyle, "what a wonderful amount of good will be done among the English-speaking peoples, and among other peoples, too, if the Holy Father turns the influence of his high office towards the inauguration and the successful carrying on of these missions under the immediate supervision of the bishops. In the next generation undoubtedly many great triumphs of the Church are to be won among English-speaking peoples. 'Restaurare omnia in Christo' will have a perfect exemplification among them, and the day is not far distant when they will return in throngs to the old Mother Church of Christendom."

The Irish Dead

The following letter was lately given publication in the columns of the Ottawa Citizen:

Editor Evening Citizen,—In your issue of 8th inst. you mention the approaching visit to Ottawa of Mr. G. J. Foy of Perth, Ont., the Canadian national director of the Ancient Order of Hibernians, in connection with the proposed monument to the victims of the ship *Liver* in the dire year, 1847, whose remains lie interred at Grosse Isle; his object being to obtain the consent of the Government to its erection. It will be a source of pleasure to the people of Irish birth or descent in Canada and in the United States, to learn that this long looked for and much desired tribute to the memory of those martyrs who, in the language of a small headstone already erected in the cemetery on the island, "Fleeing from starvation and pestilence in their own land found in America but a grave," is about to materialize. Some thirty odd years ago an attempt in the same direction, was made in the city of Quebec under the auspices of the former distinguished Archbishop of Toronto, the most Rev. John J. Lynch, and of Mr. Peter O'Leary of London, Eng., both of whom were then on a visit to the city, but owing to causes and circumstances then unhappily existing, which it is now unnecessary to specify, the meeting of which the writer had the honor to be secretary, called for the purpose, ended without any action being taken. The two gentlemen named were heart and soul in the matter, the Archbishop undertaking to raise the necessary funds by appealing to the hierarchy of Canada and the United States. The intention was to place the monument on the ridge of land between the cemetery and the St. Lawrence. Later still—some twelve years ago—another attempt was made, but without effect. All honor, then, to the ancient order, the oldest Catholic secular society in the world, for taking the matter in hand, and it is doubtful if any act of the order during its career of high three centuries will redound more to its glory and ensure the gratitude of generations to come. Of course, in writing thus I take it for granted that the required permission will be granted by the government.—Matthew F. Walsh.

Pope Pius X. Sends Blessing to Catholic Summer School

The Catholic Summer School of America, a movement which received the unqualified approval of Pope Leo XIII., was the felicitous recipient this week of the blessing of the present Pontiff, His Holiness Pope Pius X. The letter bearing the signature of Cardinal Merry del Val follows:

"Segreteria di Stato
Di Sua Santita
Dal Vaticano, July 18, '08.

My Lord Bishop:

The Holy Father has learnt with satisfaction the desire of the officers and members of the Catholic Summer School of America to receive his blessing on beginning the work of this session, and Your Lordship's recommendation of this request induces His Holiness to grant it all the more readily.

His Holiness trusts that, under the guidance of the Bishops, the work of the Summer School may be useful in making clear, to those who question it, the doctrines of our Faith and the true character of the teachings opposed to it. He wishes them every success in their endeavors in this direction, and very gladly, in token of his good will, he imparts to all the Apostolic Benediction.

I am, my Lord Bishop,

Your devoted servant in C.V.,
R. CARD. MERRY DEL VAL.
The Right Rev. Henry Gabriels,
Bishop of Ogdensburg.

An Attractive Souvenir Number.

Mr. H. E. Bywater, editor of the Arthur Enterprise-News, has published a most attractive souvenir volume of the late Arthur Old Boys' Reunion. While of first moment to those for whom the issue is primarily intended, it is of interest to others as it gives a more comprehensive knowledge of the thriving locality than is generally possessed. Midst the biographical and historical matter of its make-up, the Catholicity of Arthur is not forgotten, a pleasing sketch of the parish priest, Rev. Father Doherty, which we shall re-publish later, being a feature. The number, both from a mechanical and literary standpoint, is in every way attractive.

.....The HOME CIRCLE

GIVE THE BEST THAT YOU HAVE.

The woman who is always complaining that her efforts are not appreciated and that she has no place in the world, is usually the one who has done but little to earn the gratitude of her fellow man.

- Consult him about food, drink, work, rest, amusements, exercise and all the details of daily life, including the expediency of going to a sanatorium, or adopting sanatorium regime in your own home.

A popular idea used to prevail that all teas were pretty much alike, but "Salada" Tea is proving a pleasant surprise to thousands of particular tea-drinkers.

THE LIGHT WILL COME. Be brave, dear heart, and so not fear, Though heavy clouds hang all around;

RENEWING YOUTH. What a strange, changing thing is the mind of a boy! It is seldom at rest. Even in dreams, action shows itself, and fun, having a good time, hairbreadth escapes and heroic encounters, continue the quest begun with the day.

And soon escape the old-time woes That held our lives in bondage so, And made our troubled, aching hearts Such wretched misery of know.

RECIPES. Bacon With Batter.—Cut some nice streaky bacon into slices about two inches in length.

- Three things to love—Courage, gentleness and affection. Three things to admire—Intellect, dignity and gracefulness. Three things to hate—Cruelty, arrogance and ingratitude.

Beet Salad.—Boil and skin a number of deep red beets and cut into dice. Mix together four tablespoonfuls of olive oil, a half teaspoonful of salt, one-quarter of a teaspoonful of pepper and one tablespoonful of vinegar, stirring until the latter is well blended.

DISEASES OF THE LUNGS. The following is taken from Amy E. Pope's Home Care of the Sick: Consumption is not a very fatal disease. The majority of those attacked recover.

English Apple Pudding.—Take all skin and strings from a half pound of sweet set and put it through the food chopper. Add a scant teaspoonful of salt and 14 ounces of flour.

- How to make healthy lungs deceased: 1. Exposure to dust containing germs. 2. Drinking excessive amounts of alcoholic liquor.

GUARD THE TONGUE. Much unpleasantness might be avoided if that important organ, the tongue, was ruled by a wise head and a prudent heart.

MARY LAUGHLIN'S ART. "And what," asked the guest, after the first excitement of meeting was over, and the two old friends had settled down for a "good talk," "and what has become of Mary Laughlin? Is she still as wonderful as ever?"

HOW TO MAKE DECEASED LUNGS HEALTHY. The person suffering from tuberculosis should be careful to destroy his sputum. He should not soil his hands, handkerchiefs, clothes or anything about him with his expectoration.

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.

no means and four little children. She could not support them and care for them too, so Mary came to the rescue. To make name and reputation great enough to support them, by paintings would have taken years, and money was needed at once.

"But—her genius!" the other woman cried. "What a cruel sacrifice!" Mary's friend smiled again. "Wait until you see Mary," she said.

They saw Mary a few days later. From being an impulsive girl, she had grown into a woman, strong, poised, self-reliant, joyous. That she had had her battles no one could doubt, but the completeness of her victory was shown by her success unenvied recognition of the success of her old comrades at the academy.

The Papal Colors (Sacred Heart Review.) We are so used to the yellow and white as the Papal colors that we

Blue Ribbon Tea. This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 254, Montreal, entitles the holder to a package of our 4oz. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea.

are apt to forget that they are of only comparatively recent date. As a matter of fact this year marks the centenary of their adoption. The Marchese MacSwiney has just brought out a book, in which he describes the occasion on which the present colors were introduced.

That was the cause of Ireland's misfortune. She was too good for this world. Irishmen were too honest, and often made themselves the tools of designing fellows. In this respect he spoke in regard both to the inside and outside of Ireland. He wished prosperity would come to Ireland; not the prosperity which made people forget the difference between Sunday and Monday, that leads to the divorce court, or sets up one class against another, but real genuine Catholic prosperity.

Archbishop Kelly Suggests Less Talk and More Work. When the coadjutor Archbishop of Sydney, Australia, visited his native place in the County of Wexford he received a cordial welcome and in thanking the people, said: "The warmth of his welcome exceeded anything he had anticipated. They had manifested it unmistakably, and he asked them all to give a cheer for old Ireland."

At a function held on the first Patrick's Day he spent in Australia, he said it was his duty to propose the toast of the Pope and the King. As an Irishman he proposed the toast of

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The Children's Page

THE GRACE OF CHEERFULNESS
I said: I will be glad to-day!
The rain clouds drift along the hills,

I will be glad to-day,
Though many tiresome tasks are set
My patient hands. I will forget
The frets that trouble and depress,

I will be glad to-day,
For summer suns again will shine,
The air will thrill like tonic wine,

WANTED-A BOY.

A Western paper publishes the following advertisement:
"Wanted-A boy. A brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who does not know more than his parents; one who has the courage to say 'no,' and stick to it; one who is willing to begin at the bottom of the ladder and work upwards; one who thinks it unmanly to smoke; one who thinks an education worth striving for; one who is willing to obey his superiors; one who knows his home better than the street; one who doesn't believe the marvelous tales told in the story papers, and will not read the vile stuff; one who won't cheat in a fair game; one who won't be a sneak, and do a mean act when unseen; one who won't spend every nickel he earns or get; one who won't annoy an old man or one of weak mind because he is feeble and defenseless; one who won't steal; one who won't listen to or repeat nasty stories; one who won't do a dirty act for another boy who is too cowardly to do his own meanness; one who loves to do right because it is right. Wanted-a boy; a whole-souled, earnest, honorable, square boy. Where can he be found? Does he live in your neighborhood? Is he a member of your family? Do you know him?"

WHAT THEY SENT TO CHINA.

Buzz and Bess lived at the seashore all the year round. All day long they played on the sand, and even when the sun went down they were sorry to leave it for their little beds. Bess was a dear little girl, and Buzz, her brother, was very fond of playing with her and her friend Flossie.

"Say!" exclaimed Buzz one day, when they found a boat on the beach, "let's send some presents to--oh, Sis, where is that place teacher told us about, way over the sea?"

"You mean China," answered Flossie. "I think it would be fun to send the poor children in China pretty things."

"But what shall we put in the boat?" asked Bess. "We'll go to our house and make our selections," answered Buzz, proud of his fine words.

To the house they trotted, and from there Flossie brought a doll and some peaches. Bess had her little arms full of blocks and books, and Buzz brought two tops, a Chinese puzzle and some doughnuts.

breathless and belated family, laden with babies and bundles, a strapping young fellow in a gay initialed sweater swung down to her side.
"Let me pick you right up, and I can put you aboard easy," he declared; and a moment later she was safely established in her seat, smiling and straightening her bonnet.

"That was real good of you, and now I'm all right. My son's to meet me today, end of the line," she announced, gratefully. "Well, boys are mighty nice sometimes, and I guess your ma thinks so."

But she was not all right yet; for there had been a washout on the main line, and it was presently learned that a roundabout route was to be followed, involving several changes of cars.

The girl smiled; the old lady waved; the car went on. When, at the end of the long trip, the interested passengers beheld a six-foot son, with a prancing small boy at his coat-tails, lift a tired old woman once more and set her carefully on the ground, they also heard him growl something about a stingy old company, and old-pattern cars, and steps a mile high; but they caught the answer, too.

"Oh, well, Joe, it didn't matter!" piped the sweet, old, high voice. "The steps bein' extry tryin' just made folks extry kind."

CLIFFORD'S NEW GIRL.
"I wish there were no old dishes to wipe," whined Clifford. "I never saw one little supper make so many. Rob White never wipes dishes, and I think it's hateful that I have to do it."

Mrs. Fagan looked at him in dismay. "Why, Clifford, I thought you enjoyed helping mother," she said. Clifford felt sorry about the pained look on his mother's face. "I do like to help you, mother, and all that, but dishes are girls' work. I wish I didn't have to wipe any more for a month, anyway."

"Well, you need not," said Mr. Fagan, who just came into the room. "Why needn't I?" questioned Clifford. "I had a letter from Cousin Helen Webb to-day, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

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

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

The homesteader is required to perform the homestead duties under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.

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

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

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

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

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.
W. W. CORY,
Deputy of the Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.

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A Suggestive Incident
(From the Monitor, Newark, N.J.)
Apropos of these baseball days, a friend of ours, a priest, was telling us an amusing—or shall we say, suggestive—incident the other day. He met a group of young men of his parish, and stopping to join them, found them engaged in a conversation on the national game. They knew the name of almost every player in the prominent leagues; they were conversant with the percentage of the clubs and the records of the different players.

Running to Early Mass.
(Newark Monitor.)
There are some Catholics who pride themselves on the fact that they never miss Mass on Sunday, and yet their attendance at that sacred function can scarcely be characterized as anything else than automatic.

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ESTIMATES ON APPLICATION.

God's sight an infinitely more sublime spectacle.
"We feel constrained thus to put on record our disappointment that as far as the members of the congress addressed themselves to the all-important matter of Divine Worship they should have chosen to approach the throne of the Most High after the manner of Protestant Episcopalians rather than as inheritors of the ancient Catholic traditions of the Church of England.
"The Catholic remnant in the Anglican Church for seventy-five years has battled hard for the restoration of the Mass to its rightful place in public worship, and withal wonderful has been our success, but can we reasonably entertain the hope that with one voice the Anglican Episcopate will again proclaim the true doctrine of the Mass, or with unity of faith celebrate the Eucharistic mysteries in a truly Catholic manner until we recover that union with Rome, the loss of which was the initial step to the throwing down of our altars and the casting as into a corner the Sacrifice of the Mass?"

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 the hundred other troubles which render the life of too many women a round of sickness and suffering.

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TORONTO, AUG. 20TH, 1908.

FEAST OF THE ASSUMPTION.

As the cycle of the year of days revolves it is marked here and there by the many feasts of the Church, which remind the faithful to pause for a moment in the midst of worldly affairs to give thought to things of heavenly import. The Feast of the Assumption solemnized on Sunday last is one of peculiar attraction and beauty, as it is the first instance in the history of the Blessed Virgin when we contemplate her as one of the great throng of which she is ever afterwards known and recognized as Queen.

Heretofore we had known our Blessed Lady almost as one of ourselves. As a little one we saw her led to the Temple by her mother, the good Saint Anne, and afterwards among the maidens who made their home within the sacred precincts, none were as conspicuous as she in humility and in industry for the beautiful things of God's house. We had followed her in the royal espousals to St. Joseph, and had been with her in the humble earth bowed before its Mystery. The little Crib at Bethlehem was ever a favorite visiting place. Later we had speeded the flight of Mary, the Divine Child and the faithful guardian Joseph across the desert and on to the protecting shores of Egypt. We had sought with the distracted mother for her little Son through the busy streets of Jerusalem and with her had entered the Temple and there found Him "in the midst of Doctors, hearing and asking them questions." The scenes in which He had afterwards figured as the miracle worker, from Cana with its wedding-feast, until the culminating work of the Resurrection itself, we had visited, and from these scenes the Blessed Virgin was never absent. But the theatre of these great events was the earth, and Mary herself was as yet but one of its travellers.

In the Assumption we see the Blessed Virgin in a new role, that of Queen of Angels and Men. The heavenly hosts came forth to greet her, those cohorts, which since the creation of their own kind and of men had never seen so fair a sight, save that of the Beatific vision alone, nor had the saintly band of Adam's race ever beheld anything so rare and beautiful as that vouchsafed them on the morning of the Assumption, when our Divine Lord led His Mother to the feet of the Father seated upon the eternal throne. As the Blessed Virgin was born and lived without sin, it was altogether meet that she should never know the corruption that follows death, and her assumption, body and soul, into heaven is one of the things to which reason as well as faith points loudly. The blessed in Heaven contemplate her in a glorious immortality; for dwellers on earth she is the recourse in all difficulties, a mediator with her Divine Son, the Refuge of Sinners and Star of Hope to lighten the wayfarers on this their earthly pilgrimage.

THE PAN-ANGLICAN CONFERENCE.

An encyclical letter has been issued from Lambeth Palace, the London residence of the Archbishop of Canterbury, purporting to be the address of the recently held Pan-Anglican Conference to the world. Only a very short synopsis of this document has been transmitted by cablegram to this side of the Atlantic, on which we have no desire to make derogatory comments; nevertheless it is proper we should make some remarks thereon, as it makes some references to the relations of Anglicanism towards the Catholic Church.

Two hundred and fifty-three Bishops are said to have been present at the Conference, and these were, no doubt, a body of highly respectable and intelligent gentlemen, though their claim to be successors of the Apostles, and of having a divine mission coming from the Apostles, and through them from Christ, the founder of the Christian religion to teach all nations, is but fallacious.

This Conference, or Council, lasted 11 days, beginning with July 27th, and ending on August 6th, with a solemn service in the Westminster Abbey, which dates back to the time of the Venerable Bede, being earlier even than the days of King Alfred. The Abbey is one of the many Catho-

lic churches which were seized by the English Church of Henry VIII's time. The very name by which the present assemblage of Anglican Bishops has been designated seems to convey the idea of the confusion which exists owing to the disputes within the Church itself on the High, Low, Broad, and Erastian issues.

On occasion of the first call to a meeting of the Bishops of the churches which have sprung out of Anglicanism, the name given to the assemblage was "a Council," in imitation of the 21 august assemblages of the Bishops of the Catholic Church which are known as her "general councils," beginning with that of Jerusalem ending with the Council of the Vatican, held in 1869-70, under the presidency of Pope Pius IX.

But the incongruity of calling these modernized assemblages Councils seems to have been felt, for the great general Councils of the Catholic Church met under the divine commission: "As the Father hath sent me, I also send you" (St. John xx., 21), and they spoke with authority, as spoke the Apostolic body when issuing their decrees at Jerusalem: "For it hath seemed good to the Holy Ghost and to us to lay further burden upon you than these necessary things." (Acts xv., 28.)

But the very first Pan-Anglican Council was fully conscious that it could exert no authority, and was careful to announce to the world that it did not mean to claim authority to bind men's consciences! Why then should it be called a Council at all? A new designation was therefore given, and the recent assemblage was announced as "a Congress."

But even a Congress has usually some right to claim obedience, and now the title chosen for the last gathering is "the Pan-Anglican Conference." A Conference is not expected to do more than compare opinions, or at most, to recommend to the general public the opinions of the majority.

This Conference, we are told, has issued an encyclical letter. This is somewhat anomalous. An encyclical letter is by its nature issued for the guidance of the world—but the title Pan-Anglican is essentially local or national. It is the utterance of only the English nation, though the American Episcopal Church, as a daughter of the modern Church of England, has taken part in it.

"The Conference," we are told, "in view of the tendencies widely shown in the writings of the present day, places on record the conviction that the historical facts stated in the creeds are an essential part of the faith of the Church."

It will be somewhat consolatory to Christians to find that the now numerous independent Pan-Anglican Churches are taking this decisive stand in regard to the events on which Christianity is founded—the birth of Christ from a Virgin, the atonement by Christ for the sins of mankind, His glorious resurrection from the dead, and triumphant ascension into heaven. But it would be more satisfactory if that aggregation of independent Churches could speak with authority as the one Church of Christ against which "the gates of hell shall not prevail." (St. Matt., xvi., 18.) It is not long since two of the most eminent representatives of the Anglican Church, Drs. Sanday and Gore, the latter being Bishop of Worcester, repudiated as mere inventions or conjectures the historic events of the new testament, and they were backed by a large section of the clergy. Will the Church of England and its daughter Churches accept the expression of opinion issued by the Lambeth Conference? We do not entertain any doubt of the outcome. This expression, coming forth avowedly from a body which has no authority to demand obedience, will leave matters just where they have stood for years, and indeed for at least a century and a half. It will not strengthen the faith of the Anglican clergy or laity in the fundamental truths of Christianity. There is no authority in Christianity which can bind consciences, apart from the authority of St. Peter's successor, and the Catholic Church in union with him.

We are taken completely by surprise by another resolution arrived at by the Conference, to the following effect:

"All races and peoples, whatever their language and conditions, must be welded into one body, and the organization of different races living side by side, into separate or independent churches, on the basis of race or color, is inconsistent with the vital and essential principle of the unity of Christ's Church."

We are not informed whether this expression of opinion was carried by a close vote or by almost a unanimity which might be termed an acclamation; but of this we are certain that this opinion is completely at variance with the fundamental principles on which Anglicanism was originally founded.

If all races and peoples should be led to one Church, there can be no one authorized to claim the headship of that Church but St. Peter's successor, an office which the Christian Church has constantly acknowledged to belong to the Pope, and which no one else has ever presumed to claim.

What becomes then of the boast which Anglicans so often quote from Shakespeare as spoken by King John:

DEPOSITS LIMITED

The amount of Deposits this Corporation may hold is legally limited. On an actually paid-up capital of Six Million Dollars, it is only permitted to accept deposits to the amount of Six Million Dollars. It must have dollar for dollar paid-up capital for its deposits, while its total liabilities of every kind cannot exceed four times its actually paid-up Capital.

In addition, the Corporation's Reserve Fund and Undivided Profits amount to \$2,820,410.02. The shareholders have thus provided a special protection to the Depositors in the exceptionally large amount of

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But as we under heaven are supreme head,
So under Him, that great Supreme
Where we do reign we will alone uphold."

This is subversive of the commission given by Christ to St. Peter to feed His whole flock—His lambs and sheep; for surely there was no commission ever given by Christ to the Kings or Queens of England to feed His flock or rule His Church. There is no authority either in Scripture or the constant usage of the Church of God, to abjure on oath the Spiritual authority of all foreign Prelates or Potentates, as is done by every one who receives deacon's orders in the Church of England; for if the Head of the universal Church be not in England or in the British Empire, he must be sought elsewhere.

The Protestant Episcopal Church of the United States became an independent national Church after the independence of that country was acknowledged, and later the colonial churches have for the most part, also become independent. It might be expected that after the recent Pan-Anglican declaration quoted above these should all seek a re-union with the Catholic Church, but it would be premature to expect this logical consequence in the near future.

It will be seen by our readers that the repudiation of foreign prelates by the Anglican clergy would have effectually closed the doors of all nations against the Apostles themselves, if the nations had acted upon the same principle, and the commission given by Christ to preach the Gospel to all mankind could never have been acted upon.

MONUMENT FOR GROSSE ISLE.

At the late convention of the Ancient Order of Hibernians at Indianapolis, the sum of \$1,000 was voted for the purpose of erecting a monument to the memory of the hundreds of Irish immigrants, who died of ship fever, shortly after their arrival in this country some years ago.

The story of that which the monument will perpetuate is something that ranks with the saddest of our history. The memory of the men and women, ancestors to many now in Canada, who with their little ones braved and escaped the terrors of the deep, only to fall a prey to the plague on reaching the land, is among the most harrowing that history hands down to posterity. Results which followed in the wake of the immigrant ship of half a century ago could scarcely happen now, and so we fall even in immigration when trying to picture the hardships and sufferings of those Irish men and women, who, driven by circumstances from the country which gave them life, found in the land to which they had come in search of better things naught but pestilence and death.

No lasting monument has hitherto marked the spot where they fell and the death-roll no one has numbered. Now, thanks to the Hibernians, and largely to the efforts of the Canadian delegates, a monument will rise to remind those of the present day, of those early pioneers who fell like leaves by the wayside.

The monument to be erected will lead even to better things. It will serve to remind an Irish and a Catholic people that beneath and about it lie the remains of those whose blood once pulsed in all the strength of manhood for the doing of greater things, that here, too, the arms of many a mother encircle the forms of little ones, in whose being entire families were obliterated. None were left to pray for such and only the recording angel registered their names. With the monument ever rising as a tangible reminder, the words "have pity on me, at least you, my friends, have pity on me," will sound more loudly than in the past, and with the uplift of marble or brass shall ascend the Holy Sacrifice and the incense of prayer, for those who bone of our bone and flesh of our flesh, have yet lain apparently so long forgotten. The Hibernians are to be congratulated on their efforts and results.

EDITORIAL NOTES

The New World of Chicago, under its new editor, Mr. Charles J. O'Malley, has assumed a new and decidedly improved form. Its old magazine make-up is now a thing of the past, and it comes to us in newspaper shape, large and luminous in every sense of the word, the interesting matter and attractive mechanical appearance making it one of the best weeklies on the continent. While the magazine has a high place in the literary field, the newspaper for some intangible reason, seems to

carry more weight, thus strength is added and influence gained by the recent change in our contemporary. Mr. O'Malley is always amongst our favorite editors, and his paper amongst the best. We wish him long years of ever increasing strength in the great city which is now the field of his labors.

The Centenary of the noted English Catholic College of Ushaw has just been celebrated, by rejoicings and ceremonies truly Catholic in the universality with which they were entered into, and by the breadth of spirit which marked them throughout. The Holy Mass was offered, a letter of congratulation from His Holiness was received, ecclesiastics from all over the country were welcomed by the Right Rev. Dr. Wilkinson, Bishop of Hexham and Newcastle, sermons by noted preachers were delivered and a play written in honor of the occasion by Rev. R. H. Benson was given. Old students, many and famous, did honor to their Alma Mater, and that "deeds not words mark Ushaw's sons" was borne out by the testimony that poured in from all sides. It was a notable time for the famous Catholic College, and those in Canada—and some such exist—who are amongst those who once profited by the hospitality and wisdom enclosed within its walls, will also rejoice at the success and standing of their old school.

COMMUNICATION

To the Catholic Register:

My first letter gave a sketch of my voyage from Montreal to Belleisle. The present communication will deal with the passage across the Atlantic. The last rays of Monday's setting sun had died away and the darkness had begun to deepen when the good ship "Ottawa" felt the first swell of the broad ocean. The lights of Belleisle blazed out to the north, and when they grew dim all on board knew that their next glimpse of land would be the Irish coast. Old ocean was not long in making his presence sensibly felt by some of our party and there were vacant chairs in the dining-room next morning. On the whole, however, the Angelus party and the passengers in general proved to be excellent sailors, and whilst a few succumbed to the majority, amongst them your correspondent, bore up bravely and were always in evidence on deck and at table.

There is not much variety of scenery on the ocean. Day after day the same heaving, throbbing waters, now shimmering in the sunshine, now leaden as the skies above, meet the eye. Byron's address to the deep and dark blue ocean may be appropriate to some sea like the Mediterranean, or to some bay near shore, but your correspondent has never seen the waters blue in mid-ocean. They are of the hue of a midnight sky, not absolutely black, but almost so. The color of a cloudy sky is the nearest approach I can suggest to the tint of the ocean away from land. As the shore draws near, beautiful tints of blue and green are sometimes met; but I have never, even on the brightest days, encountered them far out at sea. One very beautiful effect is witnessed when a brisk wind raises whitecaps. These gleam with a phosphorescent glow in the darkness and the contrast between the pitchy blackness of the troughs of the waves and their luminous crests, is one of the grandest sights imaginable. There is, however, one glorious relief to the monotonous outlook of an ocean voyage, and that is sunset. Very often cloudy or foggy weather denies the voyager this gratification, but when it comes under favorable conditions an ocean sunset is worth the risk of sea sickness. Our party has been fortunately favored with more than one such. They saw the sun descend in cloudless glory in the Gulf of St. Lawrence. For a moment the orb of day seems to rest on the waters, his brilliancy so tempered that the eye can almost bear to look directly into his face. Then he slowly sinks, bit by bit into the waves. Just as he disappears a dazzling line of light, like an electric illumination gleams out for a few moments, gradually lessening to a point, and then giving place to the crimson and purple shades with which we are familiar on land.

Our first sunset on the broad ocean, however, was of a far grander character than this. The Western sky had been cloudy during the evening, and a gentle rain began to fall as the sun was fast sinking towards the horizon. Suddenly the sun shot through the clouds, and the whole western sky to the zenith was lighted up as by a mighty conflagration. The passengers crowded the deck, and some of them exclaimed humorously: "Where is the fire?" The ocean beneath was bathed in a crimson glow so beautiful that one very romantic young lady declared that she would not regret to be drowned in water like that. Like many of her kind, she was caught by appearances. The first plunge into these waters, like the stern realities of life, would soon end her romance, but the awakening would come too late.

Whilst the west and the ocean beneath were ablaze with richest tints, the opposite sky was spanned with a magnificent rainbow. The verdict of all who witnessed it and amongst them were some who had crossed the ocean many times, was that they ne-

ver witnessed so grand a sunset! It was, I regret, the last as well as the first glorious sunset we beheld on the ocean. The succeeding evenings were so cloudy that the day-god had no opportunity to show his splendor.

A fine ocean sunrise is something to which I eagerly looked forward, but in a latitude in which the sun rises before 4 o'clock during the month of July, it is a sight not very easily witnessed. Moreover, the morning is much more liable to be obscured by mist and cloud. On one occasion only did I succeed in being on deck ahead of sunrise, and that was on the morning on which we expected to sight the Irish coast. Unfortunately, that morning the whole sky was heavily draped with clouds, and my enterprise in pacing the deck at 3.30 a.m. was very poorly rewarded. It was very beautiful to see the pearly morning light break through the clouds whenever it could get an opening, and to see the sunbeams shimmering on the horizon line at intervals; but this was only a tantalizing glimpse of what would be were the cloud banks less heavy.

Equally unsatisfactory was the result of looking out in the early dawn for the Irish coast. The mists curtailed it so heavily that it was a quarter to seven in the morning before a little speck, in appearance like a sugar loaf, met the eyes that had been watching in that direction for hours. Soon afterwards Malin Head, the most northerly point of the mainland of Ireland, thrust its long precipitous point into view, and exhibited a wide stretch of diversified coast scenery. At some points the coast swept inward in a gradual rise and green fields and white cottages were plainly visible from our point of observation far out at sea; again the gently sloping hill would be succeeded by a rugged mountain on whose brown surface no sign of human habitation could be seen. This is the character of the whole northern coast of Ireland—an alternation of gentle slopes and rugged mountains and cliffs. There is a wonderful charm in this irregular coast which never grows monotonous, but unfortunately the sunlight which brings out the alternate green and brown and softens the rugged cliffs, was absent.

Separated from Malin Head by a narrow channel is the island of Innis-turk, which is a place of some importance because it has a light-house, a signalling station, and an apparatus for wireless telegraphy. As soon as our ship came in sight, the two latter were set in operation; and in a few moments the news of the sighting of the Ottawa was in Liverpool, in Montreal and other shipping centres.

So much of this letter has been spent in describing sea and sky and coast, and so little devoted to life aboard that the reader may be inclined to mark down your correspondent as an unsocial individual. The passengers of the Ottawa have a different opinion, particularly the group which forms the Angelus party. But the games and jokes and doings of deck life do not afford much of public interest. Suffice it to say that the majority of the Angelus party, including your correspondent, rose bravely superior to sea sickness, never left a vacant seat at table, took a hand in everything gotten up to while away the time, and succeeded in making the situation as agreeable as possible for themselves and fellow-travellers. Several priests, as I have already indicated, were aboard—from the Western States, from old Kentucky, Michigan and Montreal, and no one could wish for better representatives of the cloth. The distinguished Jesuit Father selected by Rome for a most important mission in Japan, who as I have said, was of the number, was just such a man as one would expect to bring any mission, however arduous, to success. Daily intercourse with these priests was a never failing source of interest to your correspondent and he hopes henceforth to number them amongst his special friends.

Taking the passengers as a whole, your correspondent found them a very interesting and amiable gathering. There was not a disagreeable character amongst them and not an incident happened to mar the good fellowship of the voyage, which in a few hours will end in Liverpool. It is time for this rambling letter to end likewise, and in extension of its character I would beg the Register to remember that it and its predecessor were written on a rocking table, amidst the swish of waves and the distraction of a library full of loungers, talkers, walkers, readers, writers and others wishing to see one finish his scribbling and give place to them.

L. MINEHAN.

The Recent Roman Reforms

Some of the secular papers are very much puzzled about the exact meaning of the recent Decree reforming the Roman Congregations. They affect to see in them a policy of more complete centralization, of extension of the Pope's personal power, of easier repression of people and things that lack favor at Rome. What they might see if they chose to look is that the Holy Father is simply changing one method of government in ecclesiastical affairs for another and a better one. He is also providing that countries so wealthy as England and America should no longer have free administration of their particular business carried on for them, but should take their place with the other countries concerned in the ordinary system on which the Holy See manages the legislative requirements of the Faithful. There is no longer any reason, the Pope believes, why the countries he withdraws from the jurisdiction of Propaganda should not have their affairs conducted by the Congregations which deal with the affairs of countries like France and Spain. And certainly English-speaking Catholics everywhere will feel that the Holy Father, in putting them on a different status than that which they had as inhabitants of a missionary country, has not recognized the fact that they are quite able, as they are quite willing, to bear their share in the burdens of administration which the Holy See has to meet. They fall into their place in the general life of the Church, and know that in Rome, whether their matters come into the hands of this Congregation or that, they will have justice and right done them now as ever before.—Liverpool Catholic Times.

The best advice is that which is gained by experience, but, unfortunately, it always comes too late.

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FEATURES OF THE PROCESSION

In the parade at the laying of the corner-stone of the Minneapolis Pro-Cathedral a few weeks ago were twenty Japanese converts who were received into the Church in March and April last by Father Cosgrove of St. Vincent's, St. Paul, Minn., and the parish of St. Mark's, St. Paul, Minn., which Rev. W. L. Hart is pastor, led by pipers wearing the garb of the Highland Gael.

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LONDON'S CATHOLICITY

London, August 6th, 1908. Now that the great Centenary celebrations of St. Cuthbert's College, Ushaw, are over, and the shouting dies away, there is leisure to review in all its grandeur and imposing beauty, one of the greatest events in the crowded Catholic calendar of this year of 1908.

It was a cosmopolitan crowd that passed beneath the triple archway, bearing the significant words—Douai, Crook Hall, Ushaw—with their respective dates, and an international assemblage of priests and laymen met within the College walls, first in the chapel to offer the Holy Sacrifice for those who had passed the "land of the leaf," and later, to listen to a feast of oratory such as is seldom heard nowadays, when the compelling and fascinating power of the human voice, tuned to noble hopes and high endeavors, is so much neglected.

A thrill of feeling stirred the great assemblage when Bishop Wilkinson, crowned with the snows of 84 winters, welcomed the guests. He had known Ushaw all his life, though the beginning of that life saw the venerable President a Protestant child, and in accents that were without a tremor, he bade Ushaw's sons be loyal forever to the throne of the Fisherman, in the City of Holy Rome.

may well sing with the Poet King of old. "Arise and come, my beloved, the winter is over and past, the time of the singing of birds is at hand," for it is in very truth a second Spring. Here Mr. Ward leaves him, letting the twilight of silence veil the sunset of that strong, hopeful life.

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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 35x20 miles.

The weekly offerings of the congregation are necessarily small. 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.

Address—FATHER H. W. 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.

(Episcopal Authorisation) 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 authorise you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ, F. W. KEATING, Bishop of Northampton.

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OTTAWA NOTES

(By our own Correspondent.) Rev. Father Jeannotte, of the Sacred Heart parish, has returned from a visit to Montreal.

Rev. Canon Plantin is spending a vacation in visiting Montreal, Quebec, and St. Hyacinthe. He will return to this city in two weeks.

Mgr. Routhier, V.G., recently visited Rev. Father Dunne, formerly parish priest of Osgoode, but who is now seriously ill in a Cornwall hospital.

A week's retreat has been held in the Water Street Convent, over two hundred nuns being in attendance. The sermons were delivered throughout the week by Rev. Father Lewis of Plattsburg, N.Y.

Through the courtesy of the Ottawa Electric Company, the children of St. Joseph's Orphanage, to the number of one hundred and seventy, last week enjoyed a ride to Britannia Park, where a pleasant outing was held.

Statistics at the Basilica show a decided increase in mortality among Catholics. Up to the present, from the first of the year, there has been 665 interments in Notre Dame cemetery, whereas for a like period in 1907, the number registered was only 560.

A prominent member of the Catholic Mutual Benefit Society passed away last week in the person of Mr. Patrick Ryan, a well-known resident of this city. Deceased, who was fifty-four years of age, was a contractor. He is survived by a widow, one son, John A. Ryan, and one daughter, Miss Helen Grace Ryan.

The funeral, which was under the direction of Branch No. 28, C.M.B.A. and Emerald Court, Catholic Order of Foresters, took place to St. Patrick's church, where Rev. Father Newman officiated. Interment was made in Notre Dame cemetery.

Arrangements for the Provincial Convention of the Ancient Order of Hibernians have been completed and the session will be opened with High Mass in St. Patrick's church, at which the sermon will be delivered by Rev. Father Harkin, of Almonte, Provincial Chaplain of the Order.

On the afternoon of the first day a civic welcome will be extended to the delegates by Mayor Scott, while in the evening a banquet will be held. The convention will be concluded with a reception in St. Patrick's Hall. It is expected that about one hundred delegates will be in attendance.

A sudden death occurred recently, when Mr. D. T. Lapointe, a regular attendant of the Basilica, and a well-known citizen, expired on his way to Mass. He was proceeding to attend the devotions of the first Friday of the month, when he was seized with heart failure and expired in the arms of his wife. The funeral was especially well attended, among those present being Mr. F. A. Gendron, M.L.A., Mr. Auguste Lemieux, K.C., Fire Chief Provost, Mr. J. B. T. Caron, M.P., Ald. Bourdault, Ald. Desjardins, Ex-Ald. B. Slattery, and many others. Mgr. Routhier, V.G., officiated at the funeral service, after which interment was made in Notre Dame cemetery. Deceased is survived by a grown-up family, and was sixty-nine years of age.

Mr. Gerald Gorman, of this city, has been made the happy recipient of a much-prized medal, the gift of His Holiness Pope Pius X. The present was conveyed to Mr. Gorman by Dr. J. G. Rutherford, who also is connected with the Department of Agriculture, where Mr. Gorman is employed and who has just returned from a visit to Rome. The medal is of silver, is oval in shape and bears on either side an image of the Blessed Virgin and the Supreme Pontiff with the inscriptions "Mater Dei" and "Pius X. Pont. Max." Needless to say, Mr. Gorman is highly pleased with the sacred gift.

Archbishop Duhamel recently attended the Golden Jubilee celebration of Mr. and Mrs. A. Beausoleil, parents of Rev. Father Beausoleil, at Fournierville, Ont., who was formerly parish priest of St. Anne's church, city. Solemn High Mass was celebrated at which many friends of the family, including a large number of priests, were in attendance. Sermons

HAMILTON ITEMS

Miss M. McKenna, of Chicago, has been appointed organist and choir leader at St. Mary's Cathedral to succeed J. L. Cherrier, who has resigned. Miss McKenna entered upon her duties on Sunday. She is a very accomplished musician, and has been entrusted with the entire work of organizing the choir, and will have absolute control.

L. Laliberte and family, who have resided here for a number of years, left on Thursday for Montreal. Mr. Laliberte was for over 15 years connected with St. Mary's Cathedral choir, and being a French-Canadian, was very proficient in church music from a liturgical standpoint, and was frequently called to chant on solemn functions, requiems, etc.

Western Call for Men

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Preparations have commenced in earnest for the handling of the Northwest's big wheat crop, the only difficulty experienced by farmers being the scarcity of labor in the harvest fields.

To induce men to go to the West the C.P.R. has made the remarkably low rate of ten dollars from Ontario. This fare carries the ticket holder to any point on the company's lines east of Moose Jaw; trains are run direct to Winnipeg, and the men are re-ticketed there for the points where they wish to work.

After at least one month's work in the field, laborers are issued tickets back to Ontario starting point at \$18.00. Leaving dates of Canadian Pacific excursions are Aug. 18, Sept. 1, 8, from stations north-west of Toronto, Aug. 18, 19, Sept. 1, 9, from stations southwest of Toronto, and Aug. 20, 22, 27, Sept. 2, 11, 14 from stations east of Toronto. The most important excursions are Aug. 18 and 20, and on these dates special trains will be run from all C.P.R. stations, times of which agents will furnish. The C.P.R. is the only Canadian route to the West, and the only line carrying Farm Laborers through without charge. Apply to ticket agents, or C. B. Foster, District Passenger Agent, Toronto, for full information.

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THE LONELY TRAVELLER

He sat at his writing-table, a sheet of paper before him, a pen wet with ink in his hand; but as yet no word had been written on that fresh sheet. He had not thought the letter would be so difficult to write, and though he was the possessor of a particularly facile pen and a command of good language, yet he could not bring himself to form the sentences which had been racing through his head for days—nay, for weeks. He knew—none better—that they would be like a sentence of doom to the woman who was to receive them, but he was past pity—past everything but the thought of self and advancement. Was it his fault that he had fallen in love before his time? Was it his fault that something in him prompted him strongly to cut himself adrift from all hampering ties—till his career was made and fortune within his grasp? Surely those were only the dictates of prudence after all!

What was that quotation that had haunted him for so long? "He travels fastest who travels alone."

And Arnold Mason intended to travel fast; he was determined to make a mark—to establish himself before the eyes of men, to make the business that owned his name more famous than it had ever been before. And to do all this he must let nothing come between him and his work—not even the woman who loved him and whom he loved in his own fashion. So he must travel alone.

And to do this he must cut himself free from the fetters that bound him and Lucy Aldham together. It had begun by a boy-and-girl friendship, and had ripened with years into something more—particularly, perhaps, on her side, and with the spring of youth in his blood and Lucy always near him, during that summer holiday which he spent with her people in the country the inevitable happened, and Arnold went back to town an engaged man. That was a year ago, and since then his business had made immense strides.

He had come to the parting of the ways, and the letter to Lucy must be written. In a week's time he would sail for America to conduct some business of delicacy and importance to him and the firm; it would in all probability lead to greater things, and prove but a stepping-stone toward the fortune of which he dreamt, waking and sleeping.

But how difficult it was. He felt his own dastardly deceit as he wrote, the words seemed to burn him as he read them. It was impossible to tell the girl that he had outgrown her; that he must travel alone with ambition, not with her—in short, that he no longer wanted her. No—and so, manlike, he tried to throw some of the blame on her slender shoulders.

And so, Lucy, we must bring our engagement to an end, for I cannot keep you waiting an indefinite time. All my prospects are still vague—it may be years before I am free to settle down, and I will not sacrifice your best years, and keep you to that most wearing thing—a hopeless engagement. It will be far better for you, dear, to be free—and perhaps for me, too. I cannot see you wasting the best years of your young life. Forget me, dearest, and forgive me if I have brought pain into your life. I care always—Yours ever, Arthur Mason.

He carried the letter about with him for a day or two, in his breast pocket, loath to post it, and to him this hesitation was something new—he had always been able to decide and act quickly. And when at last he slipped the letter into the yawning mouth of a pillar-box, which he passed every morning on his way to the office, he felt he had taken the firm step towards the future which he dreamt always. He had cut himself free from all ties—all hindrances; he could live now solely for his work.

Lucy Aldham was cutting roses in the garden when the letter reached her. She took it from the maid, who brought it out to her with a grip of sympathy on her round face—for everyone in the village was interested in the vicar's daughter and her fiance—and opened it with a thrill of joy. Arnold's letters were always so welcome, and she let her basket of roses lie unheeded at her side as she devoured the closely-written pages. But as she read her face grew very still and white; but she read on quite steadily to the end—read the feeble excuses, the cold, curt sentences that for the moment sounded in her ears like a knell of doom.

Reading between the lines when she grew a little calmer she seemed to understand. He no longer needed her. He had outgrown her in his race for fortune and fame; he had

left her behind on the road, and he was forging ahead now, no longer needing her help or sympathy. He could do without her, and so he had no compunction in tossing her aside like an old glove.

It was not an exhilarating thought and for a time it seemed as if Lucy would almost succumb to the blow the man had dealt her. But an innate pride and reticence gave her courage, and she came out of the trial with calmness and determination—a resolve to make the best of what life had left for her; not to sink under this trial, but to find some other interest in life instead of love.

The idea that people would pity her was in itself torture, but she steered herself to bear it, and perhaps one was more amazed than Arnold Mason himself at the calm, composed little note he received from her, in which she acquiesced in his decision without apparently a murmur.

Ten years later Arnold Mason's name was pretty well known throughout Europe. He was spoken of as one of the cleverest and most successful financiers of his generation, a man of immense wealth, and greater power—a man whose name was spoken with almost bated breath by a certain section of people who were absolutely in his power, to make or mar as he willed. He was aware of his power, and used it wisely, if sometimes a little imperiously, and every year as it passed left him richer than before. He had realized a good many of his dreams, at any rate, and he was still travelling alone. There had never been any time in his strenuous life for regret and Lucy Aldham and that one halcyon summer remained just a blurred memory—so faded, indeed, that it only very rarely rose and troubled him.

More than ever now, he felt he had left Lucy far behind him on the road; she could never have kept pace with him in that triumphant progress of his to fame and fortune. So that all had been for the best—for his best, at any rate.

Yet even to that man of millions moments of intense loneliness came. Other men, successful, wealthy, had their homes—their palaces never seemed like a home to him—their families, some gracious lady to preside at the head of their tables; they had a sheltered garden to which they could retreat after the heat and burden of the day's work—a garden of peace and domestic happiness. He travelled alone; and by the world in general he was more feared and admired than loved.

He worked hard—perhaps harder than ever, for work is an anodyne—a panacea for all evils, and now and then his loneliness came upon him with such force that he was obliged to flee from it. And so his palace in Park Lane, his country seat in the Midlands, were simply like hotels to him—places where he stayed for a few days at a time, always surrounded by a party of men—he had no home. Women flattered him, and he was the most sought-after man of the day, though he was not particularly fond of society, until Lady Strachan came into his life. Then something colored its greyness to a rose color, casting light on possibilities that made his heart leap like a boy's.

It was not only that she was just the woman to complete his amazing success, a favorite with Royalty, a woman whose heart and charm were obvious to the most critical taste, a woman who knew the ropes of the innermost circle of society—though, indeed, all this had first occurred to Arnold Mason, and he had made up his mind that this was the kind of woman who could travel with him along that road of success—a woman who would but add to his fame and prestige—all such considerations faded before the astounding fact that he loved her. It was a different love from that he had given to Lucy Aldham so many years ago. This was a steady flame that burned within him a calm acceptance of the fact that this was the one and only woman who could matter in his life. And he would spare no pains to win her.

But it was no easy matter, as he speedily found out, for Lady Strachan was for ever surrounded by her many friends. She was to be met here, there, and everywhere; but her good works, her many charities, and her numerous human interests took up so much of her time and attention that Arnold found it almost impossible to pursue the acquaintance sufficiently to turn it into friendship—and then to love. It was by way of the quiet waters of friendship he proposed to descend into the rapids of love.

It was at a country house—one of the many at which Arnold Mason was always a welcome visitor—that he found himself able to see more of Lady Strachan, and their friendship grew till the man realized that he was falling more and more in love with his ideal lady—the lady of his dream. He knew that he failed to win her all his successes would be as nothing to him, yet there are some things that money cannot buy.

The sun shone on the velvet lawns, as they sauntered to and fro in the shadow of a magnificent cedar. All the rest of the party were dispersed, and out of sight, Lady Strachan and Arnold Mason had the place to themselves, and they had spent a pleasant hour talking of mutual friends, mutual interests, and ambitions. "You're an enviable person," Lady Strachan was saying in her sweet, gentle voice, that somehow reminded him so vividly of Lucy; and, oddly enough, there were other things in which Lady Strachan reminded him of the girl he had loved so many years ago—an elusive look sometimes in her eyes, a turn of the head, something he vaguely noticed now and then. "For you have not only the desire to help all these things, but you have the power as well; and the two things do not always go together. But, do you never take a rest?"

The man laughed a little bitterly. "Rest?" he echoed. "That's one thing I'm afraid of; I'm too lonely, Lady Strachan, and a lonely man hates rest. Work is a companion." "But isn't that your own fault?" she said, quietly, shifting her rose-colored parasol so that her face was in shadow. "You never cared to marry."

His heart leapt at the words. "Never till now," he said, slowly, "since I was a boy. I had my moments of madness, of course; there was a girl I loved, as far as I could love her; I was young and comparatively poor then, and I always had ambitions. I broke off the affair—

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don't you know that someone has said, 'He travels fastest who travels alone?'—I travelled fast—but it's the loneliness that's killing me by inches. And unless the woman I love can help me—no one can. 'The woman you love?' she repeated. 'You mean—' 'Ah! you know—you must know,' he cried, his voice a little shaken. 'She raised her hand. 'Stop,' she said; 'let me hear first about this girl.' He broke into eager, headlong speech. It was not his fault, he said, that he had outgrown his first love—that he had found her a hindrance rather than a help to him in his career—and it was not her fault. They would never have been happy together, for he would have been far ahead of her, and she would never have liked the strenuous life. It was better for both to part—and so on, and so on.

Lady Strachan listened with a strange smile curving her perfect lips. Her white gown brushed softly over the turf as they paced up and down in the shade, the man speaking eagerly—forcefully. "That's your point of view," she said, evenly, as he paused; "just the man's side. Have you thought of the other side at all? Have you guessed, in the very least degree, what that girl must have suffered till Time came and healed the wound and lulled her into forgetfulness? For some women do not easily get over the shattering of all their ideals, the tearing away of all their cherished illusions. Perhaps you don't know what that anguish is—what it must have been to the girl you thought you loved, but who was nothing to you when she came in the way of your ambition. Men don't stop to think of the creatures that must be hurled out of their way to allow the juggernaut car to ride over them."

Her voice broke with a note of passion, and the man stared at her for a minute in bewildered silence. She had never looked so beautiful as then, but— "What do you mean?" he cried. "Why do you speak as if you knew—as if—" "And I do know," she said, slowly, "because you see, I was Lucy Aldham." "You were—Lucy?" the words came stammering from his lips. "Yes. Have I altered so much? After all, I am not so very far behind you." "You are beyond and above me," he said with a feeling of shame, "and I never knew—never guessed. Only I wondered why you reminded me so much of Lucy sometimes."

"And of course I knew you from the first," she said, with a smile; "that is the advantage of being a public character. But you have altered, Arnold." The use of his Christian name and the new softness in her voice and eyes gave him courage. "Not in one thing," he said, in a low, moved voice, "not in one thing, Lucy. I knew I should always care. I care more than ever now. Can't you let us begin again? It's not too late, Lucy—only give me a chance." "It's a difficult thing to pick up dropped threads," she said; "it's better generally to weave afresh. And,

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Arnold, it would never do. We've outgrown the want of each other, when you left me that time I wanted you more than I had ever needed anyone; now I can do without you. I've learnt the lesson too well to forget it. Don't you see that? One can't go back. If you had stuck to me then—but you couldn't. You did right in your own eyes, no doubt; it was the wise and prudent course, but wisdom and prudence don't take much account of a woman's heart—a woman's illusions and hopes. You must remember, too, that a few years after your departure out of my life I married, and married happily. I respected and admired my husband more than I can tell you; his loss could never be filled. He was far too good to me and for me. I can't forget that. He gave so much, and was content with so little in return.

"And I travelled alone—must I be alone always?" he said, passionately. "For no other woman can ever be to me what you are—what you were."

"Ah! Don't, Arnold. Don't delude yourself into thinking that. You may feel all that now, but it was not so once. You could do without me."

He bowed his head to the gentle reproach in her voice. There was no more to be said, though he pleaded his cause long and urgently. It was no use. He must travel alone to the end of the chapter. And the next day he drove away from the Manor House on his way to town, leaving behind him the end of his dream—all the hopes that had cheered him for so long.

His reflections as the express whirled him away towards the hub of the universe were not very happy. He had made a complete mess of things; whatever financial and social and public success he had achieved, they were all as nothing when compared with happiness—and that no money could ever buy. Happiness and love. Things which a poor man may possess and count himself rich, while the millionaire has to go without them.

How Lucy had revenged herself upon him! He writhed a little as he thought. Who would have thought that the quiet country girl could blossom out into the brilliant woman of rare gifts and attainments! It was like the transformation of the chrysalis into the butterfly. And now she was farther away from him than ever. He had set that barrier—and she would never remove it. "He travels fastest who travels alone." Those words, upon which he had founded his successful career, haunted him. Every turn of the wheels of the racing train seemed to hum them out until he wishes he had never heard them; they had been his undoing. What was there left for him in life now? Success, riches, power were like dust and ashes before him; there was nothing left, unless— A violent upheaval, a horrible smash, and hissing of steam—a feeling as if the very earth rose up to wag its about him, and Arnold Mason knew no more.

He awoke to a sense of drowsy well-being. For a time he could not adjust his powers of vision; everything swam before his eyes, yet he was conscious of someone near him—of a faint, rosy light, of a delicate fragrance as of fresh violets, and a great peacefulness. When his vision cleared he saw a spacious, airy room with a white paper garlanded with roses; a rosy quilt spread over the bed in which he was lying; rosy curtains shaded the windows; birds sang somewhere quite near, and he recognized the throaty murmur of a wood-pigeon.

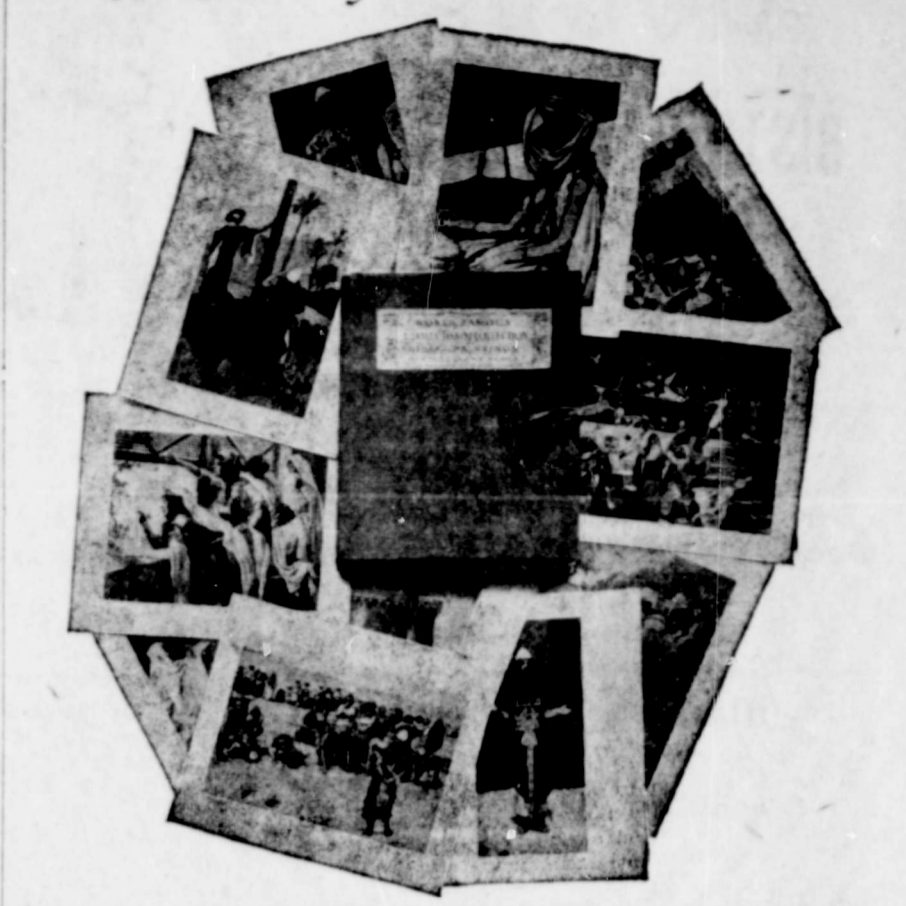
Strange, too, his terrible sense of loneliness had left him. He turned his head; his arm was oddly bound to his side; he felt stiff and aching—and saw Lucy Strachan beside him. "You are better?" she said, gently. "Yes, you'll do all right now. But it was a terrible accident. Luckily my house was not far off, and they brought you here and wired for me. Your broken arm and a few bruises will soon mend."

His eyes, fixed on her, asked a question mutely before which the color throbbled up to her face. Her eyes grew a little misty. "And—and if you really want me, I will stay with you always," she said. Then he knew why his sense of loneliness had left him—left him, too, for ever. "Only get well soon—or my sake," she murmured.

And it was easy to execute her command. He had at last something to live for—something better than riches, or success, or power, or any of those things temporal, for love is eternal.—London Tit-Bits.

The Dignity of Marriage Some talk of love. Love is a grand thing and a powerful factor in many lives. But I wonder how many enter into matrimony with well defined ideas of love. When one reflects on the neglect that comes so soon after marriage and on the evident want of cordiality and of courteous treatment on the strained relations and cold bearing of many married couples—we may doubt if love had serious attention had been paid to their characters by the contracting pair. If a man loves the woman he marries he will not run away from her as soon as he discovers some defect; but he will bear with it, make the best of it, and try patiently to curb or destroy it, if there be love, he will not tire of her company and hasten to spend his evenings elsewhere. If there be love, he will not abuse her, make life unbearable for her, vent his anger on her; he will be always considerate for her, tender in his care of her, always gentlemanly in his conduct to her. He will not be unkind to her. His drunken-

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CONVERSION OF ANGLICAN CURATE

Rev. A. H. Easton, B.A., late curate of St. Peter's, Folkestone, was received into the Church at St. Augustine's Abbey, Ramsgate, on Sunday, July 12th, by the Very Rev. Prior Egan, O.S.B.

Warm mustard water should be given to one who has accidentally swallowed poison. This will cause vomiting, after which a cup of strong coffee should be given to counteract the remaining effects.

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BEFORE THE WEDDING the bride-to-be should see to it that he who has promised to share his fortunes with her takes the necessary steps towards carrying out the promise. In no better or more practical way may such a promise be fulfilled than by means of a Policy of Life Assurance. A Policy procured now from the North American Life will prove conducive in many ways to the mutual happiness of married life. The North American Life Assurance Co. "Solid as the Continent" Home Office TORONTO

The QUIET HOUR

THE HOLY SACRIFICE.

Let us reanimate our Faith. Do we sufficiently reflect that it is at the sacrifice of Jesus Christ that we daily assist? Now it is no longer a Bloody Sacrifice, though nevertheless real and true, for Jesus by a refinement of love wished to spare us a too painful representation of His sufferings and death.

ASSUMPTION THOUGHT.

As slow the laggard years depart, Ah Mary dear, how sad thy heart, How sad and oh how all alone; Thou dost not speak, nor sigh, nor moan, But thy deep grief full well we know, Thy Son in heaven, thou here below.

Thy Father's will is done at last, Thy exile's o'er, thy pain all past, Thy rapture such we may not dream To catch its faintest smallest gleam, 'Twould make the way too fair, too bright, For this our passage in the night.

On earth to-day, oh Mary dear, Poor mothers' hearts are sad and drear; Their little ones are safe above But sore they miss their childish love!

Pray comfort them as thou knowest how, Who suffer'd once as they do now. —Florence Gilmore.

SERVE HIM TO-DAY.

Fear is often a greater danger than the danger itself. Let us serve God well to-day; He will take care of tomorrow. Let the storm and the tempest come; you shall not perish; you are with Jesus. As He calmed the tempest on the Sea of Galilee at the entreaty of the affrighted disciples, so also at our prayer will He still the storms that rage around our hearts—storms of temptation, of trouble, of trial. Jesus is God. Jesus is all-powerful. Jesus will hear our prayers.

READ THE SCRIPTURES.

We need to know more of "the word of God," that we may be able as St. Peter says, to give a "reason for the hope that is within us," to those who are outside the true fold of Jesus Christ. Golden opportunities await us to spread the word of God in our daily contact with those who are not of our faith. An intelligent and well instructed Catholic sows the seed of faith in soil that is ready to receive it and unconsciously he is the means of a great harvest of souls. Brethren, love "the word of God." Take every opportunity to hear it preached by those who preach in the name of Jesus Christ. Read the Holy Scriptures, study the words of prayer and faith. Give some time to the careful study of books of instruction that will help to make your faith intelligent. Press with the multitude around Jesus Christ that you, too, may hear the "words of God," which are the words of eternal life and eternal truth.

THE PRIEST'S FINGERS.

A group of travelers, returning from their excursion to Vesuvius, stopped at an inn by the road. Before taking their meal they wished to wash their hands. The hostess hastened to comply with their request. But as she noticed that one amongst them was a priest, she did not want him to use the towel that had been used by all the others. "Please, Father," she said, "give it back to me, it is not meet that the fingers which hold the body of Jesus Christ be wiped with this coarse linen." Upon this, quickly she went to the cupboard, whence she brought a piece of fine embroidered muslin which she tendered to her priestly guest. The foregoing, related in Emmanuel, recalls the action of one of the saints, St. Theresa, if we remember rightly, who when a priest desired to wash his hands, brought him a basin of perfumed water, giving the self-same reason for her act as did the good woman of the Italian inn. Here we have the reason of the Catholic's profound reverence for the person of Christ's minister. Nothing is too good for the priest, because he is an "alter Christus." "I like to shake the hand of a good priest," said a gentleman recently. "Whenever my hand feels the clasp of the priestly fingers I experience a strange thrill of mingled awe and pleasure. It seems to me that as virtue emanated from the Divine Person of the Master as He walked among men, purifying, healing, strengthening, so must His very servant diffuse something of this subtle influence as he treads his daily way among the multitude. However, it is with others, there is more to me in the handshake of a priest than in that of other men, and I always feel better afterward."

STRIVING FOR THE BEST.

Without any lofty ideals men and women are sure to be commonplace.

The lower the ideals the poorer and cheaper will be those who cherish them. The higher the ideals the stronger, wiser and better will be those who hold them. All this is especially true of the spiritual life. The Christian who is content to live beneath his privileges is the one who will live at a poor dying rate. His light will be a poor, little, flickering thing that will do himself very little good, and will never serve to guide the wanderer and wayfarer to a place of shelter and safety. Such souls can have but little real comfort, and no real joy. They must drift with the current, and seem to have no more power to swim up stream than a dead fish. They are just driven about by every wind of doctrine, and the closest watcher cannot tell what purpose or motive influences their actions. Nobody ever makes the mistake of supposing that they are striving for the best. They are not striving at all, and they seem to see nothing that is worth striving for. But there are others, men and women of high ideals. They are never altogether satisfied with present attainments in the spiritual life.

The wonderful prayer of our hymn voices the aspirations of these souls. They put themselves close beside the great apostle Paul as he reveals his purpose in the Scripture quotation. Suppose all the readers of this chapter should commit to memory the hymn and the Scripture quotation, and then say, "These embody my ideal of what a Christian ought to be and what he ought to do," and then say again: "By the grace of God I will try to realize all this in my daily and personal experiences." And then, again, suppose that each one should resolve that, cost what it may of self-sacrifice and self-denial to attain its experience, I will pay the cost, sure that no cost can be realized.

The beautiful thing about this is the poorest and humblest of God's dear children are entitled to strive for all these best things; and the blessed heavenly father, who is no respecter of persons, will take care to help every day and every hour, so that the trusting and striving soul shall not trust and strive in vain.

Who of all who read this chapter will at once commence to strive most earnestly for all best spiritual things within the reach of sincere souls in this earthly life?—Bishop Mallieau, in Words of Cheer and Comfort.

BENEFITS OF A GOOD CONFESSION.

When our first parents fell from virtue they immediately hid themselves. This sense of shame for sin committed is inherent in human nature, and is therefore a good thing, but like every good thing, it may by excess become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year making bad confessions, go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit sin but unwilling to bear its shameful effects! Then there are others—hypocritical penitents who pose before their spiritual directors and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! They forget that the more honest and more open the confession the more tender becomes the heart of the priest and the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation before the priest in the confessional. The priest is but the representative, the agent of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it?

Let us make no such mistakes. There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet the requirements of every soul—from the innocent child's to that of the blackest sinner. Herein we see what a great safeguard to our morality the sacrament of penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the meanness of the rebuke from their father confessor. They blush, they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punishment for the commission of one deliberate mortal sin. The priest knows how much penance we deserve; he has sounded the under-current of society; he knows its rocks and shoals, and is therefore capable to guide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What

can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom from sin. Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin. It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or not. Let us have some common sense with regard to this matter. Let us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with ourselves, without being morbidly scrupulous. Let us choke the demon of pride. Let us, as it were, subject our souls to the scientific experiment of having a flood of electric light poured down into its very depths.

ENGLISH GIRL CURED AT LOURDES.

Miss Moemi Nightingale was one of the English pilgrims to Lourdes in May last. For ten years she had suffered from deafness, and since November, 1907, she had been totally deaf. The best aurists in England were consulted, but in vain. Her account of her cure is as follows: "The story of my cure is simple enough. On Thursday, May 21, I was saying my Rosary for the Holy Souls during the afternoon in the Grotto. It was 6.45 p.m., when suddenly I felt a pain in my ears. Thinking it was not going to be much, I said nothing. But the pains became more and more violent, so as to exceed anything I had ever felt. It was excruciating for about four minutes. I thought I should go mad with the agony; it seemed as if I had fallen asleep and was dreaming; I could see nothing around me; I cannot remember anything that happened then until they had intoned the 'Magnificat.' That is the first sound I remembered hearing. Naturally I wondered what it could mean, not being able to believe that I had been cured, and yet there was no mistake. It was true, quite true; I was healed. My father, who remained in London, can hardly realize the cure which we have announced to him by letter."

The London Catholic Weekly adds: "The most incredulous scientist ought to allow that neither hysteria, nor nervous shock, nor 'suggestion' can suddenly repair a perforated tympanum."

They Never Knew Failure.—Careful observation of the effects of Parmentier's Vegetable Pills has shown that they act immediately on the diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicine, but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assertions can be substantiated by many who have used the Pills, and medical men speak highly of their qualities.

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Catholics Do Not Read Catholic Publications

The Library Lamp notes with regret the demise of Donahoe's Magazine and its absorption by the Catholic World. It was unexpected, and would seem to afford another proof that Catholics do not properly support their publications. Donahoe's was in every way worthy of the patronage of our Catholic people. The marvel is that it did not flourish. It was bright, pleasant, popular and well illustrated, well edited and one of the most timely of our periodicals. Why was it not supported?

The simple truth appears to be that we are dropping back in this respect here in the United States. We have never in our history had so many American Catholics who read Catholic publications. They are being secularized through and through by the presence of secular books, secular magazines, secular weeklies, secular dailies in our Catholic homes. There are thousands of young people who come out of Catholic schools who buy the secular output regularly, week after week, but never think of buying anything Catholic. We must do something to change this condition; but what?

A Brave Priest

A story of the zeal and bravery of a young Irish priest of the Diocese of Superior, Wis., has just come to light. The priest is Father Rice, of Bruce. One night in the month of April of this year he received word that an old man, who had for many years neglected his religious duties, was dying. Although the night was dark and stormy and the distance from the dying man forty miles—a long, wearisome ride by buggy, the priest made the journey in less than four hours.

In order to reach the dying man the Chippewa river had to be crossed. The nearest bridge across the river was twelve miles away. On such a night a frail canoe could not live on the swift and treacherous river, seething with eddies. To swim it, in all probability, meant death. Divesting himself of his outer clothing, the young priest plunged into the icy waters of the Chippewa in the midst of a hail and snow storm, and after half an hour's struggle, reached the opposite bank more dead than alive, then pushed on through the woods and reached the dying man in time. Father Rice has several times risked his life crossing this river in order to bring the last sacraments of the Church to the dying. Young and

of credibility than the word of its mother. Faith is the acceptance of Divine Truth on God's authority. In the childish stage of our existence, the motive of credibility was our implicit reliance on the veracity of our parents and teachers. Afterwards these motives received additional strength in the teaching of the priest, and finally we saw the teaching of parent and teacher and priest confirmed in the "pillar and ground of truth" established by Jesus Christ, "The Holy Catholic Church." I am ready to admit that the motives of credibility change from childhood to maturer years, but the act of faith in the child is just as real as the act of faith in the adult.

Dr. Shields says that Our Lord taught by parables and led his hearers on to a knowledge of the sublime truths of religion by analogy and comparisons. Will Dr. Shields point out any single instance where Our Lord spoke in such a manner to children making their first act of Faith? The first act of Faith of the child is not the outcome of analogy and comparison, of which the child is incapable; it is elicited by the child relying altogether on the veracity of parent or teacher. The motives of credibility all through life grow with our growth, and when we are able to draw conclusions by analogy and comparison, then we find the authority of the Catholic Church presented to us as the final and ultimate motive of credibility.

A child is not able to understand a metaphor, nor is a child able to master the proof of "Ex entibus contingitibus" and arrive at the existence of God, nor can a robin with its young be able to evolve itself into Jesus Christ in the mind of any child, no matter how precocious the child may be. Analogy, comparison, evolution do not enter into the first act of Faith of the child. The child relies on its mother; the mother speaks; the child runs across the bridge between reason and Faith, and standing on the other side, it looks up to God and says "Credo in Deum." That is the psychology of the first act of Faith of the child, and the pedagogics of it is not the robin, but parental authority, goodness and truth.

Dr. Shields says rightly that in the whole range of the Church's teaching no undertaking is fraught with such consequences as that of giving the child its first ideas about God. In that, we are all one. Then we are told that the spiritual life, i.e., the religious principle implanted in the child's soul is brought into life and activity through the medium of "organic preception." What does Father Shields mean by "organic preception?" Evidently, he means the perceptive powers of the organs of sense. The young child then before it elicits its first act of Faith comes by analogy and comparison in the visible world to the existence of God. In other words, the world of sense is the foundation on which the first act of Faith on the part of the child rests. The act of Faith of the child is the outcome of evolution commencing with the Robin's nest, as we have it in his catechism, and ending with Jesus Christ.

Now, here exactly is the parting of the ways. The child is not able to draw conclusions from analogy and comparison. The child that is able to draw conclusions in this way is abnormal and a freak, and should at once be sent to the University at Washington to complete its education. We do not meet such children; they do not exist.

Let us analyze the first act of Faith which the child makes; in doing this we shall institute a comparison between the act of supernatural Faith by which it expresses its belief in God and the act of natural Faith in its reliance on the goodness of Santa Claus at Christmas time. The child accepts Santa Claus readily—without questioning, on the word of its mother. There is no analogy; there are no comparisons; the medium of organic perception may be in Timbuctoo as far as the child is concerned. The mother tells the child that Santa Claus will come and fill its Christmas stocking and the child, relying implicitly on the mother, never once doubts the coming of the generous Christmas saint. Even so, with regard to Faith in the supernatural order: The mother speaks to the child about God and God's love for children; she tells the child about prayer and heaven; and the little child lisps its infant prayer and makes an act of the most sublime Faith, guided by no other motive

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

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If a piece of timber lie exposed to the weather for years it will become rotten in spots. If you take it out of the weather you may prevent further decay, but no power on earth can restore the rotten spots to soundness. And so, with character, it is essential that it be not exposed to those processes that invite moral decay.—P. E. Kenney.

Ireland a Child Trying to Walk

"Ireland is like a baby trying to walk, and she is aided only by an unsympathetic stepmother," said Rev. Patrick Flynn, of Loughlynn parish, County Roscommon, Ireland, at St. Philomena's Church, East Cleveland, Sunday morning. "Let to herself," Rev. Fr. Flynn continued, "without the aid her people receives from their sons and daughters in America, Ireland would fall."

In speaking of his country in general, Father Flynn said it seemed as if Ireland were about to enter upon an era of better times. He hopes for Home Rule within a very few years. This question will come up at the next general election, he said, and it appeared as if it would be decided favorably. "Over there the peasants believe the United States to be the land of all good things," he continued. "Our farmers and small landowners are progressing through the operation of the land act of 1903, which gives them possession without increase of rent, of improvement they may make upon their respective holdings. King Edward is the most friendly occupant of the English throne Ireland has had in a long time."

The establishment by Parliament of a Catholic university in Dublin, with four auxiliary colleges in other cities, will enable talented Catholic boys to receive a higher education in a Catholic institution, a privilege heretofore denied them.

"Ireland is improving industrially. Rug and carpet weaving and lace making is being introduced in the homes of the peasantry. The peasant girls are taught at the convents. In these homes the families are large—averaging eight to ten children, at which President Roosevelt could not complain, and where he is well thought of. The Irish people are deeply interested in the trend of affairs in the United States, so many of their sons and daughters being here."

A Beautiful Promise

The first promise of Our Lord to Blessed Margaret Mary was: "I will give them all the graces necessary for their state of life." How all sufficient is this promise! We are to receive not one or two graces necessary. In return for what? Only if we will have a devotion to His Sacred Heart, that has done and is doing so much for us. What does devotion mean? Devotion means love and love means that our affection and desires are centered in the object of our thoughts. How can we obtain this devotion? By praying earnestly for it and making proper use of it, we shall be happy in this world and in the next.

As the Oil Rubs in, the Pain Rubs Out.—Applied to the seat of a pain in any part of the body the skin absorbs the soothing liniment under brisk friction and the patient obtains almost instant relief. The results of the use of Dr. Thomas' Electric Oil have surprised many who were unacquainted with its qualities, and once known it will not be rejected. Try it.

ARE YOU READY?

Life holds many hard things for us all. Perhaps, if we lived rightly, if our faith were stronger, death would not rend our hearts as it does. It is the common lot, the universal leveler, and soon or late it comes to all. It remains to make our spiritual adjustment accord with the inevitable fact.—Myrtle Reed; The Master's Violin.

The Holy Father has granted an indulgence of seven years and seven quarantines to all who spend five minutes in presence of the Blessed Sacrament praying that the success of the Eucharistic Congress and England's conversion be brought about by daily and frequent communion. His Holiness has likewise granted a plenary indulgence to all who pray for the same objects after Holy Communion.

You cannot be happy in the world if you do not have a devotion to the Sacred Heart. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

GILLETT'S GOODS ARE THE BEST! MAGIC BAKING POWDER GILLETT'S PERFUMED LYE GILLETT'S CREAM TARTAR. When your dealer, in filling your order for any of above goods, reaches for a substitute, STOP HIM. That is the time to do it. It is too late when you get home, and the package opened, partially used and found wanting, as is generally the case with substitutes. There are many reasons why you should ask for the above well advertised articles, but absolutely none why you should let a substituting dealer palm off something which he claims to be "just as good," or "better" or "the same thing" as the article you ask for. The buying public recognize the superior quality of well advertised and standard articles like Gillett's goods. The substitutor realizes this fact and tries to sell inferior goods on the advertiser's reputation. STOP HIM! E. W. GILLETT COMPANY LIMITED WINNIPEG. TORONTO, ONT. MONTREAL. PROTECT YOURSELF BY REFUSING SUBSTITUTES.

In and Around Toronto

BRANCH 111, C.M.B.A. On Thursday evening Branch 111, C.M.B.A., had one of the best meetings in its history.

GARDEN PARTY AND CONCERT. A garden party and concert in aid of the funds of St. Cecilia's Church will be held on Saturday afternoon and evening in the grounds corner Keel street and Humberstone avenue.

FOREIGN EXHIBITS AT TORONTO. There will be more than the usual number of foreign Exhibits at the Canadian National Exhibition, Toronto, this year.

ST. FRANCIS' HOLY NAME. At the regular monthly meeting of the Holy Name Society of St. Francis parish on Monday evening a short address on the "Holy Name" was given by Mr. Wm. Steers, barrister.

SOLEMNITY OF THE ASSUMPTION. The solemnity of the Feast of the Assumption was observed with much devotion and ceremony throughout the city on Sunday.

ST. JOSEPH'S SUCCESSFUL CANDIDATES. St. Joseph's Community have this year made a fine showing in the work of preparing pupils for the Departmental examinations.

CONFIRMATION AT HOLY ROSARY. On Sunday, the 16th inst., the children of Holy Rosary Parish, who have been under instruction for some months past, approached the Holy Table for the first time.

RELIGIOUS PROFESSION AND RECEPTION AT ST. JOSEPH'S. The large and beautiful chapel at St. Joseph's Convent was the scene on Saturday morning of an impressive ceremony.

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VICES. The altars, exquisite in their adornment of lights and flowers, were arrayed in all their beauty when the aspirants to conventual life, attired in bridal white and accompanied by tiny attendants, entered the chapel.

Before entering on the ceremony of reception, His Grace addressed those about to be received, impressing on his hearers the nature of their special call in life and the work and duties it entails.

Having exchanged their white robes for the black habit of the daughters of St. Joseph, the novices re-entered. The ceremony of reception was then concluded, after which the vows of the two waiting candidates were made.

First Solemn Nuptial High Mass

In St. Basil's church, Brantford, on August 5th, at nine o'clock, the marriage of Miss Anna Brick, daughter of Mr. M. Brick of Mt. Pleasant Road, to Mr. Wm. J. Hawkins of the R. S. Dunlop & Co., took place.

The Nuptial Mass was unique in Brantford, as it was the first solemn High Mass for marriage ever celebrated in St. Basil's church.

As it is not often that an address is delivered at a marriage, we think the publication of the one given by Rev. Ignatius Perius on the above occasion worthy of space in our columns.

My Dear Friends: Life is filled with incidents and marked with events that, in a great measure shape our destiny and exert a wonderful influence on our careers.

Marriage means the cementing under the sacred hand of religion of two lives whose aims and purposes shall be henceforth one and undivided.

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

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

goes back to the very cradle of the human race. Down to the beginning of the Christian era it continued the most venerable and holy of all contracts. The keynote of its celebration was universal public joy.

Notice to Contractors SEALED TENDERS addressed to the undersigned, and endorsed "Tender for construction of Dock near Welland," will be received at this office until 16 o'clock on Monday, the 24th August, 1908.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Magazine, Toronto," will be received at this office until 4.00 p.m. on Monday, August 24th, 1908, for the construction of a Magazine at Toronto.

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A NEW EDITION OF 'FOREST, STREAM AND SEASHORE' IS NOW READY WRITE GENERAL PASSENGER DEPARTMENT INTERCOLONIAL RAILWAY Moncton, N.B., Enclosing ten cents for Postage.

Mind This. Rheumatism of the muscles or joints St. Jacobs Oil Price, 25c. and 50c.

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THE COMFORT LAWN CHAIR The most delightful way of spending the evening rest. Made in two styles MORRIS and SWING. LAWN BENCHES In wood and iron, painted and grained. HAMMOCKS In various sizes, with pillow and valance.

You'll Fancy Yourself in Berlin or Hamburg or Dresden when you drink O'Keefe's Pilsener Lager. It's our new brew—just like the famous light beers of Germany.

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