

The Catholic Register

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

VOL. XVI., No. 24

TORONTO, THURSDAY, JUNE 11, 1908

PRICE FIVE CENTS

MATTERS OF MOMENT

Interest for Italians Needed—Evangelists Discouraged—Home Rule for Scotland

There is no doubt that our Societies in Toronto are doing much work and doing it well along the lines of both charity and philanthropy, but while there is so much for which praise and congratulations are due, there is yet much that is seemingly overlooked. Among this class is the work and care which might benefit the Italians of our city in ways both temporal and spiritual, but particularly the latter. From a temporal point of view the Italians seem to need but little extraneous assistance. Industrious and frugal they ply the many vocations and lines peculiar to themselves, and extreme poverty is perhaps almost unknown amongst them. On the contrary, we learn of many instances in which a few years were sufficient for an accumulation of wealth enough to take them back to their own Sunny Italy, much ahead financially speaking of what they would have been in their own country in the same time, and this because of lack of opportunity. Now the point arises just here, why do these children of the sunny land of the Mediterranean yearn so anxiously to return to their own country? Making allowance for love for the place of nativity, we cannot yield them greater power in this regard than that which we give to the children of Erin, Algonquin, Scotia, la Belle France, the Fatherland, or others. The cause must be found elsewhere.

Thought for the Italian portion of our population was brought to us just now by the activity displayed by the Methodist missionary workers of Toronto amongst those people. One of those missionaries lately addressed the co-workers as follows:

"I think it is time that as Christians we took more interest in the foreigners that come to our shores, and instead of crushing them and wishing them away, we held ourselves responsible for the future of their little ones. They are ours if we choose to reclaim them. They can be almost anything, and will make the very best citizens if they have the advantages that our children have. It is our duty to see that these children get their rights, and thus save the future generations for Christ."

Now who could find fault with the above? No one. The speaker was simply making an appeal for the work of the mission, and the fact that she was acting as a proselytizer was not something to be regretted. But on the other hand what a neglect it emphasizes on the part of Catholics. If we were properly on the alert, members of the Methodist missionary field would get no opening into the homes and territory where they seem to have gained no unstable footing. If we had put in our "claim" there would have been no chance for others to "reclaim." The word was well chosen, because the task of the Methodist body is certainly by no means that of primal right, and the best results will be gotten from them as of a very uncertain character for while they may get some children and even a few adults, it will be only for the sake of the spoils. As the Israelites of old yearned after the flesh pots of the Egyptians, so do these simple children of Italy, when in a strange and unsympathetic land, find themselves forgotten by their relations of the household and confronted by the allurements of the obtrusive and enterprising stranger.

The report already quoted tells us that the foreigners who come to our shores are "starving for love," and as these foreigners are largely Italians, it is principally with them that these remarks are concerned. It may be accepted as an axiom against which no contrary verdict is admissible, that people of their own religion meeting the Italian immigrants in a friendly spirit and with the milk of human kindness softening their words and actions, would find a readier response than do those who go to them and are both by religion and tongue alien and unsympathetic. There is already established here a society of Italian Catholics. Why not the English-speaking people amalgamate with those, making use of their knowledge of the Italian tongue and otherwise fitting into each other with a view to giving our Italian brethren to see that their claim upon us is recognized, and that we are glad to welcome them as children of the Faith and as citizens whom we are prepared to appreciate and confide in.

A step in this direction has been taken by the Christian Doctrine Confraternity at the Cathedral, which has opened a special class for Italian young men, of whom on Sunday last there were seventy in attendance. This is certainly a step in the direction of right progress, and the organizers are to be congratulated. But the movement might be extended. There are many young men and young women who could do personal work amongst the homes and with the help of the members of the Italian Society already mentioned, might interest the people in sending their children to the Catholic school and to those of them at least—study the language and thus make themselves practically useful. Some study Italian for mere scholastic use. Here is a reason of utilitarian interest that might commend itself. Some day when circumstances permit there will probably be established an Italian parish. Meantime much could be done to prepare the way. Who will take the initiative?

From the missionary work of the sects of Protestantism in Ontario, to that of the same class in Quebec, is

not a great step, but the footing of the workers is very different. Here the matter is more or less of an experiment; in Quebec it is now in the almost fossil stage, this condition brought about not so much by age as from lack of the nourishment necessary to existence. The ever alert Sentinel tells us that "if we accept the testimony of the clerical press as to the results obtained by those who are workers as evangelists to the French Canadians there would be very little reason to continue to work." And the article continues, "One clerical paper before us at this moment describes the missions to the French-Canadians as one of the greatest humbugs of the age, and adds, they would have made an assignment long ago, and the sheriff called in to close it up were it not for outside contributions." Despite the assertion of the Sentinel that "this is no argument against the work," we assert that there never was a more logical or truth-telling summing up of conditions than that given by the clerical paper quoted. We knew this truth long ago, but of course the place was not ours to warn the well-intentioned, though misguided, many who contributed to the useless and vicious proselytizing of the Province of Quebec. The "missionary" has been busy there for seventy years at least. And with what result? That the entire campaign is stigmatized by its own press as "one of the greatest humbugs of the age." So it will be later in Ontario. The work here is yet in its infancy. It will, however, run its course in all probability in much the usual way. A struggling infancy and sickly youth, will eventually become non-existent in a fossilized form that will wither because from the very beginning the seeds of true vitality were wanting. Like every false and unnatural growth, its end is easily foreseen. It may flourish for a while, but the day of its blight and withering is inevitable.

The introduction into the British House of Commons of a bill for Home Rule for Scotland, and above all the majority by which it was approved, seem to point to a favorable ending. The idea of autonomy is by no means new to the mind of the Scot, and that he is not, and has not, been clamorous in his demands for the self-ruling principle, was not through any dullness on his part in appreciating its benefits, but times were not opportune. Meantime Scotland was met on a broader footing in its relationship to England than was Ireland, and the consequent irksomeness was not so keenly felt as it was in the little sister Isle on the other side of the channel. That the Bill has the support of the Liberals of England and Scotland and of the entire Nationalist party of Ireland, is not surprising, and its progress towards accomplishment will be supported by the progressive minded all over the world. We in Canada have ever and again expressed our sympathy with Ireland in its efforts to obtain self-government, and this, too, in the spirit of trust and loyalty. No people on earth are as free and happy as are the people of Canada, and the freedom and happiness which they enjoy, they would willingly share with others. It is therefore with hearty good-will that they will watch the perhaps slow, but ultimately certain passage of self-government for Scotland.

For those of us of either Irish birth or ancestry, the success of the Bill is of peculiar interest. It is as the echo of a cry that the generations have borne along and yet in vain, it rises from members of the one family. The children of the Celt are not confined to Ireland, and a sturdy body of the same still make their home in the heathery hills and by the picturesque locks of auld Scotland. Somewhat strangely, too, it was this Celtic portion which more than aught else appealed to the late Queen Victoria, causing her to conspicuously favor the people of Scotland, so much so in fact that the intensity of long deadened in consequence. While on general principles it is accorded that self-government is necessary to the proper poise of all self-respecting people, there are other reasons why the Scotch and Irish should be one in the wish for the success of the Home Rule Bill.

Scotland and Ireland are both essentially religious in temperament. A great part of Scotland, it is true, foreswore its allegiance to the Faith and fell under the sway of Cromwell and Knox, but who shall say that the conservatism of the Scotch Presbyterian is not the saving seed which sown in his early Catholicity may some day bring him back to the place of his origin. As to the Highland Catholic Celt, not even his persecuted Irish brother was more staunch or loyal to God and Faith than he, and history is filled with the heroism of the Highland men and women, who ventured all, even life itself, in order to assist at the stolen Mass at midnight in the cave beneath the cliff on some lone mountain-side in their Scottish home. Ireland has its O'Connell and Scotland has its Wallace and the hands and heads of those dauntless spirits stretch out across the chasm of time and in their united clasp the Scotch and Irish are bound in a unity which gives them a cause common to both—the cause of Home Rule.

The Pope is stated to have announced that he intends to raise the Archbishop of Westminster, Most Rev. Dr. Bourne, to the Cardinalate, and the elevation is expected to take place at the September Consistory. Dr. Bourne is a young man for such an honor, being only 47 years of age, and this mark of favor will give general satisfaction in circles outside those purely Catholic.

RESIGNED PUBLIC LIFE

Archbishop O'Connor Addresses Societies—Retirement to be in Toronto.

The last appearance of His Grace Archbishop O'Connor in St. Michael's Cathedral, as head of the Archdiocese, took place on Sunday afternoon, when the Societies of the parish and outside were represented and the children of the First Communion Class of the parish occupied the front pews and received the first words of the address of the retiring Prelate. The farewell was made in the light of the June sun and the blaze of the fully illuminated altar, while the white veils and flowers of the little ones of the Sodality, lent a festive rather than a sombre character to the occasion. There were no addresses of farewell, the Archbishop having prohibited any, and the words of His Grace himself in keeping with the simplicity and straightforwardness which have ever marked his addresses, made his farewell in brief, though expressive, words. His Grace referred first to the virtues of faith, hope and charity, and in connection with the latter spoke individually to the Societies of the parish, expressing his admiration and appreciation of the work done by each. The Sodality of the Blessed Virgin received words of advice and encouragement, and the work of the Altar Society, the success of which, said His Grace, could be seen by anyone coming into the Cathedral and viewing the beauty of the appointments of the altars—was here recognized. The work done by the St. Vincent de Paul had always been dear to the heart of the Archbishop and the great good done by the members was known in its entirety to none but God Himself. The Sacred Heart League, too, with its large membership, and its ardent devotion to the Divine Heart of Our Lord, was not forgotten. Other societies, said His Grace, I do not mention because their work is not concerned altogether with the affairs of the Church.

Coming to his closing words the Archbishop said he did not intend to say farewell, because as he had spent so much of his life in Toronto, having been educated here and ministered here both as priest and bishop, so he would live retired in Toronto, and here he wished to die and be buried. He gave up his ministrations and charge of the Diocese cheerfully, though with some regrets, because he considered he was right in resigning his charge to the hands of a younger man, and that his doing so would conduce to the glory of God and the good of the growing Archdiocese. His Grace concluded by the promise to give not his blessing but the benediction of Almighty God, by giving Benediction of the Blessed Sacrament to all present. Rev. Fathers Whelan and Morrow assisted. The children of the choir and First Communion Class supported the singing, Dr. Dickson presiding at the organ in his own masterly way.

On Friday and Saturday of this week His Grace will give Orders at St. Basil's church and on Sunday next will administer Confirmation at St. Patrick's. This, it is announced, will be the close of his active life as head of the Archdiocese.

Installation of Archbishop McEvay

On Wednesday morning, the 17th inst., the installation of Archbishop McEvay will take place at the Cathedral. His Excellency, the Most Rev. Donatus Sbarretti, Apostolic Delegate to Canada, will celebrate Mass and will conduct the new Archbishop to the Throne. His Lordship Bishop Dowling of Hamilton will officiate.

An address of welcome has been prepared, as the outcome of a representative meeting of the seventeen parishes in Toronto and vicinity, two delegates from each being present. Mr. Eugene O'Keefe presided at the meeting and Mr. Hugh T. Kelly acted as Secretary. After the Very Rev. J. J. McCann, V.G., had explained the arrangements for the reception and installation, a committee consisting of Messrs. Justice Anglin, H. Kelly, Dr. McDonagh and D. A. Carey were appointed to draft the address.

Circular to the London Diocese

In all the churches notice of the appointment of Bishop McEvay to the Archbishop of Toronto was read after the official announcement was received. The new Archbishop issued a circular to the London clergy, as follows: To the Very Rev. and Rev. Clergy of the Diocese of London: Rev. and Dear Father,—At the earliest opportunity I desire to inform you and your people that our Holy Father Pius X. has been pleased to transfer me—although unworthy—from the See of London to the Archiepiscopal See of Toronto, made vacant by resignation, through illness of His Grace Archbishop O'Connor. The pontifical brief is dated April 13, 1908, and was handed to me on May 21st by the Most Rev. Donatus Sbarretti, D.D., Archbishop of Ephesus and Apostolic Delegate to Canada, and I am therefore obliged to cancel all my appointments for Confirmation and episcopal visitations in the Diocese of London. The Right Rev. Monsignor Munier, of Windsor, is authorized to act as administrator of the diocese until further notice. I take this occasion

SUBJECT OF THE HOUR

Vocations to the Priesthood—Parvocations Should Watch and Encourage—Support the Seminaries.

The following letter to the pastors of the Diocese of Boston has been issued by the Most Rev. William H. O'Connell, Archbishop of that important centre. The letter treats on a subject, the importance of which is by no means local, and its usefulness extends far beyond the diocese for which it was formulated. The letter treats of fostering vocations to the priesthood and is as follows:

The annual collection for the Seminary will be taken up in all the churches of the Diocese on Pentecost Sunday, June 7th. You will kindly announce this collection the Sunday previous and take this occasion to instruct the faithful on their duty of fostering vocations to the holy priesthood among the young, and of contributing to the support of the diocesan seminary.

I wish that on Pentecost Sunday the sermon be on the sanctity of the priesthood and the value of the religious vocation. Both on Pentecost Sunday and on the Sunday preceding the following is to be read at all the Masses.

It is a great blessing to raise up a son and dedicate him to the service of God. It was the proud privilege of the Chosen People to consecrate the first born in gratitude to God, but unhappily a materialistic age has devalued this high resolve. The commercial spirit has invaded the sacred precincts of the home and parents paint for their children the bright and alluring prospects of an honorable profession, a lucrative business, or of social position and, while these are most commendable in themselves, parents should not forget that there is still a higher calling from God. The holy priesthood is a vocation and parents must early watch for its manifestations in their children. Their minds must be filled with the knowledge of God and of the heroic lives of His Saints and Martyrs, and their young hearts must be inflamed with a love of sacrifice for God's glory. And when God in His great goodness judges best to set apart a child for His service, then the parents must make every effort and brave every hardship to stimulate his virtue and mould his young life in the ways of sanctity and true piety.

Who shall describe the joy of a mother's heart as she sees her son ascend for the first time the Altar of God? It is a reward exceedingly great for every sacrifice and every care to bring into the world one who stands at the altar and offers the spotless Victim of Calvary to God for the sins of the world. The world needs vocations more than ever. The Church has grown, the faithful have increased, the harvest is great, but the laborers in the vineyard are few. With the spirit of Pentecost upon us we pray God to raise up worthy successors to the apostolic men who have at all times labored to spread the Kingdom of Christ on earth. Though all may not offer to God a son dedicated to the Sanctuary, all may partake of the privilege of helping in the training of the priest by contributing to the support and development of the Seminary. The Diocese has an excellent school of ecclesiastical training—beautifully situated and well equipped. To maintain it and add to its equipment requires the constant assistance of the faithful, for whose spiritual good it exists. It is the hope of him whose chief care is the proper training of priests that the ecclesiastical school of Boston take first rank in the country. This means not merely assistance, but generous co-operation of priests and people. Even if nothing more be done for ecclesiastical training than is now accomplished, there must be a renewal of interest in the work to meet expenses. But if we are to step on to a higher plane of preparation, as we must in the future, then we shall need a much larger share of help.

There are to-day among the Catholics of the Diocese thousands, who, while their own material resources have doubled, content themselves with giving only the mite which from the poor is generosity, but which from the well-to-do and the rich is nothing. From the poor we accept the mite and beg God to bless them for the gift, but from those whom He has blessed with plenty the Church especially in such essential things as the Seminary, has a right to a more proportionate aid. There is not in the whole field of Christian work one which needs larger help and which responds more quickly to help, than the support and development of the Diocesan Seminary.

The days of Pentecost recall the birth of the Church. Ever since that wondrous day apostolic men have spread the teaching of Christ over the whole earth, and have kindled the sacred fire in every land. To keep alive this fire of faith the Seminary was founded, and therefore on this day the duty lies upon every Christian soul to maintain it. Let all give to-day what they can for this great and necessary work, and we earnestly recommend to those well-to-do not to be content with an ordinary offering, but especially to remember the Seminary above all other good institutions in their will and last testaments. Thus may we hope by such help not only to continue the holy work so nobly begun by our venerated Predecessor, but to progress, as we are in duty bound to do according to the exigencies of the times in which we live. On the above the Prelate speaks as follows: The above letter of Archbishop O'Connell focuses the attention of all Catholics upon a work that stands

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Silver Jubilee of Rev. Fr. Dowdall, Parish Priest, Eganville.

On Wednesday, July 1st, Rev. Father Dowdall, P.P., of Eganville, will celebrate the Silver Jubilee of his ordination to the priesthood, and his parishioners as well as the many friends of Father Dowdall in the priesthood intend to make the occasion a pleasant and notable event. The celebration committees of men and women have been formed and the programme which is to last for two days includes the consecration of the church, blessing of a new organ and entertainments, one in the Town Hall by the pupils of the Convent. We join with all taking part in wishing the Rev. Jubilant many Annos and every blessing.

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Resignation of Archbishop Orth, of Victoria, B.C.

Owing to ill health, Archbishop Orth of Victoria, B.C., has resigned and Rev. Father Brabant is acting as Administrator pending the appointment of a successor. For their many services to the organization, Rev. Fathers A. Norman, O.M.I., Lalonde, Boyer and LaJeunesse, have been presented with appropriate gifts by the pupils of the French Debating Society of Ottawa University. The presentations took place at a recent meeting, when the following officers were elected for the ensuing academic year: President, Mr. Albert Collard; Vice-President, Mr. Marius Lachine; Secretary, Mr. Rene Morin; Treasurer, Mr. Arthur Courtois; Councilors, Mr. Wilfrid Garneau and Mr. Sixth Coupal. Rev. Father Normandin is director of the Society.

.....The HOME CIRCLE

THE LITTLE EMPTY SOCKS.

The little socks are empty All these weary, weary years— Oh, how often have I wet them, Wet them with my tears!

They've been dead this many a year, Gone from her who gave them birth; Now the winter cold and sore Flings its snow drifts o'er the earth.

I will fill their stockings all With their soldier's made of tin, With their railway train so small, I will crowd their candy in; I will hide a Teddy bear In the silence and the gloom— Children, I'll be surely there In your well remembered room.

On their empty little bed In the silent corner there I will lay my weary head, And my heart will say in prayer, That when Christmas day shall come, Gone the darkness and the gloom, I may hear the horn and drum In your well remembered room.

RECIPES.

Spiced Rhubarb.—Peel and cut the rhubarb into inch pieces, then weigh. For five pounds add one pint of vinegar, four pounds of sugar and two tablespoons each of whole cloves and broken stick cinnamon loosely tied in a piece of thin muslin; if preferred ground spices may be used, but they will darken the marmalade. Cook steadily in a granite kettle for about forty minutes or until reduced to a marmalade. Put in small glasses. A little grated lemon peel may be added if liked.

Little Coconut Puddings.—Beat well together two eggs, add one-half of a cupful of milk, two tablespoonfuls of sugar, one-quarter of a teaspoonful of salt, one cupful of grated cocoanut and one pint of flour; with sufficient milk, if the first quantity is not enough, to make a drop batter. Flavor with one scant teaspoonful of vanilla and fill buttered custard cups two-thirds full of the mixture. Steam one-half of an hour and serve with a fruit sauce.

Soup with Parmesan Paste.—Any clear soup can be used for this, two quart being sufficient. For the paste, take a small cup of grated Parmesan cheese, one of flour, a salt-spoonful of salt and a pinch of cayenne. Beat four eggs and add the flour, etc., slowly, with half a cup of cream of rich milk. It should be a rather thin batter. Have the soup boiling, and let this batter run through a very coarse sieve into it. It will make long strings, which must boil ten minutes.

Veal Chops a la Princesse.—Mince very fine one small onion, one tablespoonful of parsley, two ounces of lean ham and twelve fresh mushrooms. Put in a saucepan with two tablespoonfuls of butter and cook slowly for ten minutes, being careful not to allow the butter to color. Run six chops, cutting the bone rather short. Lay them in the saucepan, add one and a quarter cupfuls of veal or any white stock, cover closely and simmer until the chops are tender. On the center of a hot platter arrange a mold of mashed potatoes; round this stand the chops and set the dish in the warming oven while preparing the sauce. To the stock in the saucepan add one level tablespoonful of flour blended with a little cold water, one tablespoonful of lemon juice and salt and white pepper to taste. Boil two minutes, take from the fire and add gradually the well-beaten yolks of two eggs. Strain and pour round the chops.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge to their heart's content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery, Cholera, and Colic Remedy that will give immediate relief, and is a sure cure for all summer complaints.

SHOW YOURSELF A MAN.

"Trust thyself; every heart vibrates to that iron string." I know people who have been hunting for months for a situation; but they go into an office with a confession of weakness in their very manner; they show their lack of self-confidence. Their prophecy of failure is in their face, in their bearing. They surrender before the battle begins. They are living witnesses against themselves. When you ask a man to give you a position, and he reads this language in your face and manner. "Please give me a position; do not kick me out; fate is against me; I am unlucky dog; I am disheartened; I have lost confidence in myself," he will only have contempt for you; he will say to himself that you are not a man to start with, and he will get rid of you as soon as he can. If you expect to get a position, you must go into an office with the air of a conqueror; you must fling out confidence from yourself before you can convince an employer that you are the man he is looking for. You must

show by your very presence that you are a man of force, a man who can do things; with vigor, cheerfulness and enthusiasm.

A man does not want to hire a weakling or a dyspeptic, bilious, long-faced person, who has no faith in himself. He wants force, efficiency, cheerfulness, self-confidence. He does not want to hire depression, discouragement; he probably has more than enough of these in his employ already. He wants energy, life, animal spirits; people who are bubbling over with enthusiasm, who can enter his service with a zest that freshens and invigorates.

Your very manner and bearing must carry the evidence of power and ability. You must impress your prospective employer with your fitness and peculiar ability to perform the work you apply for. He does not want to take on a man who is full of doubts, who hesitates, vacillates, apologizes, and sneaks. He wants a real man, a man who will hold up his head and move firmly and swiftly toward his goal. If you make the impression of a weakling, a nobody, you may either wander until doomsday without a job, or if you do get one you will not be able to hold it. Show yourself a man. Stand erect and show that you have a backbone as well as a wishbone, that there is reserve in you, grit and stamina equal to any emergency.

If you carry with you evidence of your power, the badge of superiority, then you will not wander the streets looking for a situation very long. Everywhere employers are looking for men who can do things, who can conquer by inherent force and indomitable energy.

"Man is Filled With Misery."—This is not true of all men. The well-sound of lung, clear of eye, alert and buoyant with health, are not indelible, whatever may be their social condition. To be well is to be happy, and we can all be well by setting and keeping our bodies in a healthful state. Dr. Thomas' Electric Oil will help all to do this.

SOCIAL POWER OF WOMEN.

I wonder whether women are making the most of social opportunities. The elevating of social life is one of the greatest problems in our land today and this ennobling work is preeminently that of the average woman in every community who loves her fellow men and women enough to try to serve them in humble service in that little corner of the great world into which her lot has been cast.

Could women not do something in the time that they now take for whist-playing, which with many women has become a debauch, crowding out all noble inspirations and belittling life, usurping public spirit and civic duty. Might we not more wisely spend that time in providing entertainment for the people of moderate means who live in your community?

Could they not arrange to get the people together in some unused church or parlors in their own parlors and by friendly intercourse, led on by some invited speaker, develop a better citizenship in their community?

Social life is in the hands of women and the higher the social position and the larger the wealth the greater the need that something should be done to broaden culture and bring sunshine to the lives of those who have so little to amuse them.—Exchange.

HAPPINESS.

Knowledge is never the secret of happiness. It is often a source of misery. People usually miss this point in attempting to estimate the life of a man. A very discerning and revealing newspaper sketch of a young man who is just now in the public eye as having apparently accomplished a more daring and unprincipled piece of political "graft" than any other living man of his years, contains this closing statement: "And yet—his brains, if he had known how to balance his intense ambition, were really such as ought to have made him one of the happiest men in his profession."

If brains ever brought happiness, yes; but they do not. Happiness, or better still, joy, is the result only of well-doing. It never comes from what we get or from what we have, but from what we give out and in the line of duty. A half-witted child of God sharing a cup of cool water knows more real happiness in that instant than a brilliant-minded "grafter," or cynic, or atheist, knows in a lifetime. The will to do, not the brains to know, is the secret that is within the reach of all.

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FUDGE.

To make a delicious white fudge boil two cupfuls of granulated sugar with one of milk until the syrup forms a soft ball when dropped in cold water. Then add a teaspoonful of butter and a cupful of mixed nuts, figs and raisins which have been run through the grinder. Take from the fire and beat until nearly cold, turn into buttered tins and mark off in squares.

Marshmallow fudge is made by boiling two cupfuls of granulated sugar, one of milk, two squares of chocolate, grated, a teaspoonful of butter. Drop one by one into the boiling syrup one-half pound of marshmallows and beat smooth with a spoon. A little vanilla flavor may be added. Cool in buttered tins and mark off in squares.

What is known as double fudge is made by using the recipe for chocolate fudge. Pour it into a pan to cool and over it pour another fudge made as follows: Boil two cupfuls of brown sugar and a cupful of milk. When it will make a soft ball by dropping it in water, add a tablespoonful of butter, a teaspoonful of vanilla and a cupful of nuts. Beat until it is creamy, then turn it over the other fudge and mark deeply in squares. To make chocolate caramels, boil half a cupful of milk, half a cupful of sugar, a cupful of molasses, a heap-

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ing tablespoonful of butter and a quarter of a pound of chocolate. Boil until the syrup is brittle, when dropped in cold water. Turn into a shallow pan and when nearly cool, mark into squares.

DID IT OCCUR TO YOU?

That your husband will admire your prowess in making a good cake as much as you delight in dressing your hair in the latest fashion? That eight out of ten men are uncritical as to the cut of their wife's new frock, but are extremely critical as to the composition of the soup at dinner?

That anecdotes of the children's sayings and doings may possibly fall on your visitors with frequent repetition? That the oftener we make a determined effort to control temper, the easier does the task become?

That to talk depreciatingly of oneself is sometimes just as foolish as to talk boastfully?

That ill humor, especially in children and delicate people, is often merely an indication of fatigue or of irascibility?

That over-fatigue is a frequent cause of the naughtiness of children? That candor, though an excellent virtue, can sometimes, if used without tact, cause a great deal of pain, and wound the feelings past cure?

RULES FOR A LONG LIFE.

The main points to be observed by those desirous of a long life are as follows: First, moderation in eating, drinking and physical indulgence; second, pure air out of the house and within; third, the keeping of every organ of the body, so far as possible, in constant working order; fourth, regular exercise every day in all weathers, supported in many cases by breathing movements and by walking and climbing tours; fifth, going to bed early and rising early and restricting the hours of sleep to seven or eight hours; sixth, regular work

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and mental occupation; seventh, cultivation of placidity, cheerfulness and hopefulness of mind; eighth, employment of the great power of the mind in controlling passions and nervous fear; ninth, strengthening the will in carrying out whatever is useful and in checking the stimulants, anodynes and other injurious agencies.

THE INSTINCT OF GOODNESS.

The instinct of self-control, of gentleness, of consideration and forethought and quick sympathy, which go to make up what we call good breeding, the absence of noise and hurry, the thousand and one little ways by which we can please people, or avoid displeasing them—are all taught us by our own hearts. Good manners are the fine flowers of civilization. And everybody can have them. I always say that one of the best bred men of my acquaintance is Mr. Jarvis, the Mason. I have known him to come out of a cistern to speak to me, dressed in overalls and a flannel shirt; and his bow and his manner and the politeness of his address would have done credit to any gentleman in the world.—Susan Colledge.

PERSEVERE.

I have often heard people in mature life say, "If I had only kept on as I began, if I had only persisted in carrying out my ambition, I might have amounted to something and been infinitely happier."

Multitudes of people have led miserable lives of regret, with thwarted ambitions constantly torturing them, simply because in a moment of weakness and discouragement they turned back. If there is any time a person needs nerve, grit and stamina it is when tempted to turn back, when the coward way within says: "Don't you see how foolish it is for you to try to do this thing? You have not the means nor the strength. How foolish to sacrifice years of comfort and pleasure at home among the people who love you for the sake of doing what you have undertaken! It is better to turn back and acknowledge your mistake than to go on and sacrifice so much." Whatever you do or how heavy the burden, do not lay it down at such a time. No matter how dark the way or how heavy the heart, wait until the "blue" depression or the discouragement has passed before taking any decided step.

The Flagging Energies Revived.—Constant application to business is a tax upon the energies, and if there be not relaxation, lassitude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parnelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

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The Children's Page

DICKEY BOY. "Now tell me a story," says wee Dickey Boy...

"It's 'bout a big black bear," says wee Dickey Boy. As he cuddles closer to me...

Sometimes "Sing a song" is wee Dickey Boy's plea. And Dad's up against it for fair...

MADGE'S CHOICE.

The Hamiltons' veranda was a favorite place of resort for their young friends...

"Oh, such news," cried Floss, the elder, running up the steps. "Cousin Lawrence has asked us to go with his two girls and Mrs. Marsh—she keeps house for them, you know—to Nantucket for six weeks!"

"Oh, to that little old farmhouse, with no one there but your great uncle and aunt? That will be poky."

"And Aunt Emma wants one of us to go to the White Mountains with her and little Gladys," went on Kate. "I long to see the mountains so."

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food...

that there are no young people with your uncle. But he and Aunt Martha are worthy, cultivated people...

"Without quite so great a sacrifice" Mr. Hamilton smiled slightly as he finished Millie's sentence for her...

"Twenty-five years ago their youngest and only surviving child—a hot-headed boy of twenty—ran away in a fit of youthful folly and reticence...

"I am so glad of that," said her father's voice behind her. "So glad that you do not go grudgingly."

"No more grudgingly than he helped you, father," she answered softly. It was pleasant to feel the touch of her father's hand on hers.

"Our boy back last night. Heard of our death sixteen years ago. Has been in Australia. Come home to stay. Wife, two girls, fifteen. Send Madge next train. Plans all changed, may go to Europe. Write to-day."

"Oh, I am so glad, so glad, so glad!" exclaimed Madge, tears in her eyes. "So glad for Uncle Jim, for Aunt Martha!"

Yes, Fred, this shall be yours if you get well into the nineties on your examinations. "Fred's eye" shone as his father held up a gold piece. Not the largest made, but neither was it the smallest.

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age...

(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...

(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.

"I shall not take the time to go home," he presently concluded. The room became very quiet, and with the discovery that he was alone in it he remembered that Jack had, with the satisfied air belonging with difficulties honestly overcome, laid a carefully-folded paper in his desk before going out.

"Wait, wait," cried some of the boys who brought their lunch. "You said you were going to stay. We're going to play ball as soon as we're done."

"I said so, but I've changed my mind," said Fred. "Here, Tim, I'll go along with you." A neighbor's boy was passing with a spring cart, and Fred ran toward it. With shouts of laughter the other boys followed, intent on holding him back.

WEAK TIRED WOMEN. How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed.

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for his coat, he felt for it, but it was gone. "Mother," he said in distress, as he came into the room, "did you see a bit of paper, with figures on it?"

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doing his best and accepting the results. Whether it was that the quiet man cleared his perceptions can never be known, but his examination in arithmetic reached, although barely, the desired limit. "But," he still argued with himself, "I wish I could quite make up my mind whether I am a cheat or not a cheat. If I had failed in my examination, that would be a thing that would soon pass, but if I had a black mark on my heart it would be there for always. I never could forget it or wipe it off."

THE FOOLISH KING.

Once upon a time there lived a king who was very foolish. He thought he was better than any one in his kingdom. He thought he was wiser, and he wanted to be richer. Now, there lived in his land a very rich man, who was known far and wide for his fine dinners, and when the news of this man's entertainments was made known to the king the foolish king sent for him in great wrath.

RIDDLES.

Why is Asia like a market in Thanksgiving or Christmas week? There's always a Turkey in it. Why are blind persons compassionate? Because they feel for other people. Why are young ladies bad gamblers? Because so few can decline matrimony. Why is Sunday the strongest day in the week? Because the rest are week days. Why is love like a potato? Because it shoots from the eyes and gets less by paring. Sleeplessness.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the disease. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmentier's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

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TORONTO, JUNE 11TH, 1908.

FRANCE AS AN ALLY.

M. Fallieres, the President of the French Republic, has just been making a visit of ceremony to King Edward VII., and indirectly to the people of England, who have indeed shown great enthusiasm in receiving him with all the honors due to a most distinguished and honored visitor. An immense crowd surrounded the station and cheered him as he bade farewell to the English people. He would, however, be much mistaken if he imagined that the manifestation was an endorsement of the anti-Christian policy of the French Government during recent years, for the people of England are still at heart a religious people, notwithstanding the undeniable fact that many even among the clergy both of the Church of England and of the Non-conformists, have wandered into the paths of Agnosticism and theoretical Rationalism during the last few years; for these devious ways have not been trodden as yet, at least by the great bulk of the people who recognize now that the Catholic Church is to-day the great bulwark against irreligion and the worship of pounds, shillings and pence. The true secret of the demonstration in honor of M. Fallieres is, therefore, the fact that in case of future complications arising on the continent of Europe between other powers and Great Britain, the need is felt of having staunch friends whose interests are reconcilable with those of the British Empire, and who will work in unison with it for the attainment of their common purposes.

Germany has grown to be a gigantic power in Europe, and no matter how the interests and ulterior designs of France, Russia and Britain may be concealed under the polished forms of diplomatic language, these powers cannot get over their fear that the overgrown giant of the continent may seek occasion to encroach upon the interests of the other powers both commercially and politically, and they desire therefore to establish some bond between them which will be sufficient to protect them against such encroachments. It is to promote this object that so much enthusiasm has been manifested in M. Fallieres' reception; and as the public generally are more absorbed in contriving to assure secular than religious advantages, it is not very surprising that they should make a great effort to ingratiate themselves with the President, and through him with the people of France. This accounts fully for the enthusiasm shown in the reception of the representative of that nation, the Christian instincts of the English people being for the nonce left in the background.

The telegraphic news-caterers inform us that the President's visit has excited great interest in both England and France, and the opinion has been freely expressed by the press in both countries that though the recently signed articles of agreement between England, France, and Russia do not amount to an actual alliance, they approach very nearly thereto, constituting a most cordial entente and friendship which is almost equivalent to an alliance.

It is stated in the most recent cablegrams from Paris and Berlin, that the new cordiality between the three powers, Great Britain, France and Russia has caused considerable alarm in Germany, the more especially as it is half expected that Italy may be drawn into this semi-alliance, owing to her well-known friendliness with France. Yet it is remarked that the entente between these powers is not aggressive, but is formed with a view to perpetuation of peace throughout Europe, and therefore no power need fear its results. On the other hand, the Paris Temps and other French journals, point out that an alliance strictly speaking cannot grow out of the present situation, owing to the fact that Great Britain has practically no army which can be sent to aid any designs which might be entertained by the parties to the present compact.

The French, at least, have little reason to belittle the power of the other nations concerned in the treaty, inasmuch as France herself is inherently the weakest of the three powers concerned, for ever since she has

succeeded in quarrelling with the Church, she has been growing weaker from year to year in comparison with her neighbors. Statistics compiled within a few years from the legal abolition of religious schools showed that in the Department of the Seine the number of youthful delinquents who were State secular school pupils, and have been convicted of crimes, was nearly three times as great in proportion to their number, as pupils of the Christian Brothers and other religious teachers; and matters are still growing worse. The atheistic French Government did not take warning from this fact, but continued in their downward path till morality was almost suppressed in their country by the strong arm of the law. But God cannot be defied with impunity, and from year to year the case is becoming worse. The destruction of the laws which make marriage a sacred institution have had the effect which might have been expected, and at this moment the country is fast going to destruction. Their exists no longer the intense affection with which in former ages even a pagan mother spoke of her husband and family:

"Yet while my Hector still survives I see My father, mother, brethren, all in thee."

The French Pagans kill their children before or after birth, and even if they do allow them to live, the facilities they have given themselves by law to break up the family have operated most disastrously. According to the statistical tables of the last few years, a century ago the birth rate of France was 1,007,800. This was gradually reduced during the last 30 years till during the last seven years it was diminished at the average rate of 12,000 per annum, in spite of the endeavor of the Government to increase the population by the artificial method of giving bonuses to those who should have three or more children in their families. But at last the crisis has come. In 1907 the number of births was 33,000 less than in 1906, there being 774,000, while the deaths reached 793,000, or 19,000 in excess. The number of divorces has already increased alarmingly under the new laws making marriage a merely civil contract which is automatically dissolved after a short period of separation of husband and wife. For 1907, there was very nearly one divorce to every three marriages. It is no wonder the population should decrease rapidly, so that Dr. Jacques Bertillon, the chief statistician of Paris, recently declared that while all the neighboring countries are increasing in population, France's population has come to a standstill—yes, not merely has it reached a standstill, but already the tide has commenced its ebb. The Paris Temps can no longer afford to laugh at England for not having an army to put at the disposal of her allies, for she has at least a growing population, both Great Britain and Germany having within a few years surpassed in this respect the nation which has gone mad in its Atheism. God is patient, and can wait long for the day of retribution, but the end must come at last, or as the Pagan classic author says:

"Whom the Gods wish to destroy, they first make mad."

MARRIAGE QUESTIONS.
We are glad to meet such communications as that of "Subscriber" in our last and also that of "A Reader" which for want of space we must hold over to next issue. Correspondence of this kind shows that our paper is in touch with its readers, and serves to make it more so. We can assure "A Reader" that there is no danger of contempt or jocularity on our part in treating any questions put to us in good faith and in courteous language. At the same time we request our correspondents to remember that it is easy to put in a single column questions which could not be satisfactorily answered in many times the same space. Hence they must expect at times that our replies will be given in instalments.

Taking up first the communication on Marriage, we proceed to answer its questions in the order given.

1. What is meant by clandestine marriages? No better answer, both to this question and to others that might be asked concerning the attitude of the Church regarding such marriages than the following words of the Catechism of the Council of Trent: "But above all, lest young persons—and youth is a season of extreme weakness and indiscretion—deceived by the false name of marriage, may rush incautiously into the engagements of shameful amours, pastors will very frequently inform them that such marriages as are not contracted in presence of the parish priest, or of some other priest with the leave of the parish priest himself, or of the Ordinary, and before a certain number of witnesses, are to be considered neither true nor valid marriages." From these words it is clear that clandestine or secret marriages are those not contracted in presence of the parish priest or Ordinary, or some priest designated by the parish priest or Ordinary, of one or other of the contracting parties and at least two witnesses.

The object of the Church in insisting on the celebration of marriage in presence of the parish priest of either of the contracting parties and at least two witnesses, is clear. The parish priest knows his parishioner, is bound

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by the most solemn obligation to look after that parishioner's welfare, and to see that in so sacred and momentous a step as marriage the laws of God and the Church and the respect due to parents and others are complied with faithfully. Then he is bound to keep a record of all marriages performed by him, so that if any question relating to such marriages should afterwards come up this record can be produced. A glance will show how admirable this law regarding marriage is. It cuts off practically all danger of bigamy and of hasty, illicit, invalid, and ill-assorted unions. It insists that marriage shall be entered into "coram facie Ecclesiae"—"in sight of the Church"—with all the care and surroundings befitting its sacramental dignity. It would, for example, be impossible to have under this discipline such a scandal as figured in our papers within the last week, when a school inspector of one of our Ontario cities and a prominent member of the strongest denomination in point of numbers in this Province, was sent to the penitentiary for a long term of years for bigamy. The minister who assisted at the second marriage ceremony was perfectly satisfied as long as a marriage license was produced. A Catholic priest would be bound to make inquiries which would result in detection. Clandestine marriages are entered into because there are features in the case which will not bear the light. Hence they were condemned and detested by the Church before she proceeded, in the Council of Trent to declare them invalid.

This Council assembled in the year 1545, in the city of Trent in the Tyrol (whence its name) and continued its labors at intervals for 18 years. It dealt with the theological questions raised by the religious revolution known as the "Reformation," and at the same time made vigorous laws against the abuses which were in no small measure responsible for that outbreak. Amongst the abuses which the civil and religious turmoil introduced by the so-called Reformation had increased to a frightful extent was that of clandestine marriages. The sacramental character and indissolubility of Christian marriage, the celibacy of the clergy, the obligation of vows were made the objects of virulent denunciation by Luther and his imitators. Hence marriages were entered into and dissolved, polygamy was permitted, vagabond members of religious communities threw their vows to the winds and sacrilegiously attempted to contract marriage. To strike down enormous abuses and scandals of this kind, the famous decree against clandestine marriages, already given, was passed. Recognizing, however, the difficulties such a decree, however salutary and necessary it was, would cause, on account of the unsettled social and religious conditions which then prevailed in Europe, the Council of Trent provided that it would not go into effect until the thirteenth day after its publication in every parish. The advisability of making this publication was left to the judgment of the ecclesiastical head of every diocese. Hence it was published at once in countries overwhelmingly Catholic. Its publication was not deemed advisable in regions where Protestantism was either in the ascendant or prevailed to a considerable extent. Wherever it was published clandestine marriages were not only detestable and grievously sinful as before, but invalid; wherever it was not published such marriages remained valid, though unlawful and sinful in the highest degree.

Most of the points raised by "Subscriber" are dealt with in this article. What remains will be cleared up in our next issue.

JUVENILE CRIME.

One of the saddest features of our police court record is the alarming increase of juvenile crime. A few days ago two boys were arraigned in the Toronto police court, and found guilty of breaking into railway cars—a crime committed only by daring and hardened offenders. Some five days afterwards three young girls appeared in the dock on a charge of vagrancy and another youthful maiden was shown to be an expert pick-pocket. This development demands serious and immediate consideration—investigation of cause and application of remedy.

The cause, we have no doubt, will be found in the home. Parents who have no sense of responsibility—parents who permit their children to come and go when and where they like and with whom they like—are the fruitful source of juvenile crime particularly as of crime in general. An effective remedy for this disregard of

the most solemn obligations on the part of parents is to make them responsible for the offences of the children under their charge. Railroad and other corporations are made liable for injuries incurred through the criminal negligence or malice of their employees. It is their duty to see that the public gets a safe and reliable service, and when this is not given they are mulcted heavily. Is there not a much stronger reason why society should hold parents responsible for the misdeeds of the children under their charge and punish disregard of the most sacred of all responsibility by a heavy fine or in default, by imprisonment? If parents acknowledge that their children have got beyond their control, they confess their unfitness and ought to invoke the arm of the civil power. And in this regard it is time to consider the action of some States in the neighboring republic in which no person is allowed to undertake parental responsibility unless physical and social fitness be shown. Looming up behind all this, however, is the great question of moral training which religion alone is able to impart. Physical and social and all other tests are but weak and isolated barriers against human wickedness. They need the support and concentration given by that strong moral sense which definite religious training alone can impart. Thus day by day the developments of modern society bring out more clearly the wisdom of the Catholic Church in her stand on the necessity of definite religious education for the welfare even of the present.

PLAYGROUNDS FOR THE CHILDREN.

The necessity, or at least the desirability, of playgrounds for the children living within the limits of our city, does not seem to have come with as much force to those amongst us who have the concern of our Catholic children at heart, as it has to the interested ones among the non-Catholic part of the population. That the question has come home to a portion of Toronto's citizens is proven by the workings of the Evangelia Settlement situated in the eastern part of the city and in process of development during the past six years. The idea of playgrounds has received an impetus and some advertising from the late visit of Mrs. Humphrey Ward, who chose it as the subject of one of her addresses. The idea of recognized play-centres for children has found favor and some financial support in the congested parts of London, England, also in New York and a few lesser cities. In Toronto the attention has for some time had the attention of a few, yet so far as we know the Evangelia Settlement is the most flourishing evidence of any practical results being established amongst us. The matter has been taken up by Mr. Kelso, whose work along general lines amongst the little ones has probably awakened his sympathies in a way greater than those of the ordinary citizen, and recently we read that he has been successful in procuring from the city specified plots and provision for supervised playgrounds.

As yet no necessity has arisen to bring the matter forcibly before us. It is more provision for the future than present need that actuates movements in the direction under discussion. At the same time there are in the older parts of Toronto, districts in which a supervised playground might prove a boon beyond compare. Teachers are undoubtedly best suited for the position of supervisor, but there are probably few of those of our schools who could undertake the work. Amongst the older girls and youths who have left school might be found some of proper temperament and equipment who for a small salary would take charge, and see that play was conducted in an orderly manner, and that nothing unseemly was introduced. Volunteer assistants would probably follow. The subject is worthy of thought. Thought begets thought and interest aroused to the proper pitch would certainly evolve plans that would tend to the present and future betterment of the children.

THE ANNUAL ORANGE DELIRIUM.

Spring, as the vendors of Sarsaparillas well know, is the season of eruptions, fevers and similar manifestations of poison in the system. All seasons of the year are Spring in this respect for the Orange Order, though pustules and delirium seem to be unusually virulent for a few weeks previous to the 12th of July. The tongue of the Order, Dr. Sproule, was very badly coated recently at Midland, Ont. The doctor, who evidently thrives on coated tongues and de-

lirious pulses, was terribly disturbed over the aggressions of Rome. Her arrogance and contempt for law and authority (Orangeism is always strongly on the side of law and authority as the police court records of Toronto and Belfast show) sent up the Doctor's temperature to a dangerous height. It seems that "her clergy refuse to appear in court and give evidence as witnesses in civil and criminal suits." No Catholic clergyman refuses to appear in court when cited as a witness, and refuses to answer no questions which are not a violation of the secrecy of the Confessional. To attempt to get him to answer such questions would be a gross violation of the principles of natural justice, held in respect by every civilized or even half-civilized country. British justice demands that the testimony of an accused person must not be used against himself. A confession made by a prisoner is ruled out of court unless he has been previously warned that anything he says will be used against him. We know how strongly public opinion is opposed to attempts of detectives to worm confessions by underhand means. Whilst if a judge were to attempt to make a lawyer answer questions about the revelations made to him in confidence by his client, there would arise an outcry from the whole nation against such an outrage. If the confidence between a prisoner and his counsel is absolutely sacred, how much more so is that between the sinner and his confessor who stands to him in the place of God and to whom he is bound to unburden his soul as he would to Jesus Christ! And yet this is the sacred confidence the foully trusted tongue of the Orange Order demands that the Catholic priest shall violate under the penalty of being denounced as a foe to law and authority.

"Law and authority!" How well these words come from the lips of those who in defiance of law and authority obstructed traffic on the streets of Toronto on the last 12th of July, assaulted the guardians of "law and authority," and put law-abiding citizens to much inconvenience by their illegal proceedings. This proceeding will explain the alleged action of the Mayor of Buckingham, Quebec, in prohibiting an Orange parade in the streets of that town on the 12th of July. We say "alleged" action because any statement made at an Orange gathering should be distrusted unless verified. For ourselves we are willing to see Orange processions flaunt their barbarous mixture of colors and shatter the air with their discordant drumming as long as they offend nothing more than good taste. Very often, however, they go much farther and become a positive menace to the peace and order of the community. This latter development explains the prohibition of their processions in Quebec—a prohibition which we hope will be removed unless in cases in which offensiveness reaches intolerable proportions; for we are firmly convinced that the best remedy against Orangeism is to let its eruptions come out in all their deformity. Decency will, then, keep it at a distance and will use disinfectants as a precaution against its too near approach.

FOR THE GUIDANCE OF SEMINARIES.

It is announced that a work for the guidance of the seminaries of Italy has just been issued. The penetrating eye of His Holiness has gone even to the roots of many things, and amongst the objects which have fallen under his special regard are the ecclesiastical seminaries in the land of his nativity. In order to make the work of those institutions as efficacious as may be expected, he has ordered the compilation of a work in which directions relating to all branches of the training of the schools are outlined. The compilation has been entrusted to the Sacred Congregation of Bishops and Regulars.

In the new work strict rules of discipline are laid down. The requirements of the Council of Trent and of the latest Pontifical documents are to be rigidly enforced. The studies preparatory to that of Theology are to be made much more thorough than heretofore, the chief end aimed at being to secure even better equipped workers for the vineyard of the Lord than those of the present. The objects of His Holiness in thus bringing the seminaries under more rigid discipline are said to be twofold. One to have uniformity in the Italian seminaries, and the other to ensure greater application and attention to those things which make for the highest intelligence in scholarship. The new programme admits of no speciality and the sterling note is looked for in all that goes, even directly, to the formation of those who are to do the work of Christ upon earth. It is only some months since we learned that His Holiness had begun a mild revolution in regard to those institutions. His continuity and directness of purpose are seen in the publication of the laws upon which the new schedule is to be based. This—and similar instances of the energy and comprehensive work of His Holiness must surely amaze those who looked upon Pius X. at his elevation to the Tiara as good and kind, though scarcely clever. The few years of his reign have been prodigious of movements which have shown His Holiness to have a grasp

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and outlook so comprehensive as to astonish outsiders, though doubtless those responsible for his election to his present high office are in no wise startled by the acumen displayed. The telling work of Pope Pius up to the present is an earnest of much that will be done in the future, provided the wish of the entire Catholic world be granted and he be left for many years to act as the vice-regent of Christ upon earth.

TO CORRESPONDENT.
Enquiries of our Correspondent regarding Scriptural texts, bull-fights, etc., will be attended to in our next issue.

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LONDON'S CATHOLICITY

(From our own correspondent.)

The Catholic Canadian in London at the present time finds much to interest him appertaining both to the land of his birth and the citadel of his faith. The entente cordiale movement is at its height of expression this week, and though loyal Catholics cannot view with pleasure these laudations of the man who represents modern France and her rulers—the tyrants and persecutors of the Church—they may join in the sight seeing crowds which throng the streets, with the reflection that after all President Fallières is only a figurehead and incapable of acting of his own volition, if we are to believe the startling and outspoken articles published in one of our home magazines lately. And truly the streets of the old city present a pretty sight with their hunting and their garlands of flowers and Venetian masks, despite that the skies have shown their disapproval of the visit by grey frowns and occasional showers. Certainly with the Guild Hall Banquet yesterday the Gala at the opera last night, with Madame Tetrazzini and Melba on the bill, and the preceding day's visit to the Franco-British Exhibition the President cannot find the time hang heavily on his hands.

There is much of interest at the latter great show at Shepherd's Bush, which is so immense that it has its own trams, camels, gharries, rickshaws and many other oriental and modern means of locomotion about the extensive grounds. The gardens are charming, and the fine art section embracing some of the best paintings of both countries, is well worth a visit. The Canadian Pavilion distinguished itself on the terrible occasion of the opening by the Prince of Wales, by having at least one exhibit in readiness—the Canadian hoovers—a feat which was in advance of many of the other colonies where nothing was visible to repay a wade through seas of mud, but a large number of packing cases. Very delightful and very Catholic is the scheme of one French exhibitor, of great riches, who has taken a space near the court of honor where he is showing the beautiful and artistic work of men and women who are too poor to provide space for themselves. The Irish village, too, with its ruined chapel, ancient stone cross, and sweet Irish colleens is a source of great attraction.

The social and charitable events of the season are so numerous and attractive that it is difficult to extricate from the tangle those doings which lay claim to the greatest importance or to the decision whether the exhibition has been called, the Royal Academy, the Hungarian Exhibition at Earl's Court, or the great Italian Bazaar at the Holborn Town Hall, shall claim precedence of our afternoons. The last named was a very successful and delightful effort on the part of the Rector of the Italian Church in London, which stands in the centre of the colony of ice cream, hot chestnut, and other street vendors known as "little Italy," to raise a sum of \$3,000 required to save the schools of the district from confiscation by the present London County Council, a fate which will overtake them, and lay the little scholars open to the proselytizing methods of Protestantism, if the alterations ordered are not carried out. The effort was seconded by a number of distinguished people, including the Italian Ambassador, the Dowager Duchess of Newcastle, Lady Edmund Talbot and many other great Catholic ladies, not to mention Madame Albani and several professional singers of high repute who generously gave their services and drew crowded audiences. It was certainly very charming to step from the roar and bustle of the Clerkenwell road, into what appeared to be a side street in some medieval Italian town, where the fair saleswomen were garbed in the picturesque dresses of the country, and offered wares from that birthplace of all art and most beauty.

We must assume that the visitor who goes in for these diversions is not pressed for time and has already taken flying glimpses of the lovely Catholic churches which the metropolis can boast—the Oratory of Brampton, with its wealth of marbles and precious stones; the beautiful church of the Jesuits at Farm street where people wait an hour before the service to hear the modern Savonata, Father Bernard Vaughan, and

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This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton.

I had then, and I have now, No Church, no Presbytery, no Diocesan Grant, no Endowment (except Hope.)

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.

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 alms which you have received, and you have placed them in the names of the Blessed Sacrament. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

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

observed in the great French Cathedral. A large number of parishioners had previously made arrangements, so that, at no time, was the Blessed Sacrament without a visitor, each spending an hour in adoration.

A solemn ceremony was that which recently took place in the Notre Dame Convent, Gloucester street, when the pupils, of whom there are a large number, assembled in the closing devotional exercises of the month of Mary. All the pupils, dressed in white, entered the chapel, each bearing a bouquet of beautiful flowers.

At the conclusion of a hymn and the recitation of the Litany of Loretto, the five joyful mysteries of the Rosary were recited, after which, the pupils and visitors formed in procession throughout the convent. On returning to the chapel, each proceeded to the Sanctuary, which, with the altar, was beautifully illuminated. Before it stood a large statue of the Blessed Virgin, before which each placed the bouquet of flowers, and finally a floral crown. One of the pupils then read the Act of Consecration to the Blessed Virgin and the ceremony was concluded with Benediction by the Rev. Father Fallon, O.M.I.

'Tis Well, O, Lord

'Tis well, O Lord, all sinners know, Thou'll judge their souls some day; 'Tis well, they have that hope, dear Christ, to cheer them on their way. When from the dearest friends we have, a look of scorn so cold, Has met our broken hearts' appeal and crushed our struggling soul.

'Tis well, 'tis well, we have Thee, Christ, upon our altars here, Thou'll not despise the fallen soul nor scorn Repentant's tear.

And when a soul with sorrow filled, for sin performed that day, Shall, weeping, ask for mercy, Lord, Thou wilt not turn away.

Thou wilt not tell them, such as they, no friendship, love should know,

NOTES FROM OTTAWA

(By Our Own Correspondent.) Archbishop Gauthier of Kingston was a recent visitor of Archbishop Duhamel.

Rev. Father Brunet, of the Archbishop's Palace, has returned from the Brook, where he has spent some time in quest of health.

The poor-box in St. Patrick's church was broken open and robbed recently by sneak-thieves and the matter has been reported to the police. This is the second time that this has occurred within a short space.

A most successful pilgrimage to the Shrine of Rigaud has been held under the direction of Mgr. Routhier, V. G., over five hundred being in attendance, although the weather was decidedly unfavorable.

Fire, thought to have originated from a candle used in the closing ceremony of a Forty Hours' Devotion, caused about sixty dollars' damage in Notre Dame College, Hull. The blaze was discovered in a curtain at the conclusion of the ceremony, and fortunately in time to prevent it spreading throughout the institution, which is under the direction of the Christian Brothers.

Rev. Father Wm. J. Murphy, rector of Ottawa University and pastor of St. Joseph's church, Ottawa, has been elected as Canadian delegate to the Grand Chapter of the Oblate Order, which will be held in Rome during next September. This was decided upon at a recent assemblage of delegates from the Oblate Order in the various centres of Canada, and

Quite a charming idea is that of the Catholic Actors Association which has been formed with the object of giving entertainments for the benefit of poor missions. It includes every Catholic in the profession from such names as Madame Albani and Dr. Navarro (Mary Anderson) and Mr. George Edwards and Sir Charles Saddy to those whose foot is on the lowest rung of the ladder. The Association gave its first concert at Daly's Theatre last Tuesday, and the occasion proved an immense success. At Archbishop Bourne's desire the proceeds will go to the alleviation of the distress prevalent just now among the poor of Westminster.

To-morrow morning the English pilgrims will gather on the platform at Charing Cross to commence their journey to Lourdes for the Jubilee celebrations at that famous shrine, about which I hope to tell you on my return next week. If I can catch the mail in time.

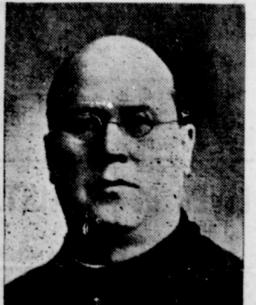
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Why is a beehive like a spectator? Because it is a beholder (beholder). Which are the two most disagreeable letters if you get too much of them? K. N. (Cayenne).

REV. WM. J. MURPHY, Ottawa.

which was held in Montreal. The Grand Chapter is called to elect a successor to Rev. Father Lavilliere, the former Superior-General of the Order, who died some months ago. The honor conferred upon Father Murphy was a source of appreciation to both the local clergy and the members of his congregation.

Through its affiliation with the Church of Monmartre, Paris, France, the Blessed Sacrament was exposed in St. Joseph's church during the night of the first Friday in June. This is a privilege extended through the affiliation and is a custom largely



which has received an addition to its treasures of art and piety in the exquisite statue of St. Margaret of Scotland just erected by an American millionaire to the memory of his mother; or the tiny and perfect church of the Servites nestling like some flawless gem in an ivory casket. And then there is the Cathedral at Westminster which, although it may never attain the splendor of its noonday during our generation, is yet advancing slowly along the road to perfection. Built after the model of St. Sophia at Constantinople, its Byzantine architecture, carried out in red brick, may seem somewhat bizarre and out of place because unfamiliar when it first meets the eye, but its magnificent proportions grow on one with familiarity, and portions of its interior already hint at the splendor of the future, when its gigantic walls are covered from floor to domed roof with marble and mosaic work. The baldachin over the High Altar, with six pillars of gilded marble, is already in position, and has been greatly admired. The Chapel of the Blessed Sacrament to the left—a noble gift of Spain to the Cathedral—is enclosed within its great gilded gates and only awaits its precious Guest. The chapel of the Holy Souls, the gift of Baron Brampton and his wife, is sombre and impressive with its black and grey marbles and its mosaics of the risen Saviour in monotonous, touched here and there with gold, the work of lady artists from the South Kensington Art Schools. There are, too, the tombs of Cardinals Wiseman and Manning in the memorable chapel beneath the sanctuary, and the beautiful recumbent figure of Cardinal Vaughan, carried out in white marble, and placed near the Blessed Sacrament Chapel. To climb the tall Campanile and look upon London stretched for miles at your feet is not a thing to be missed, and the fine choir of the Cathedral school make it well worth the visitor's time to linger for Vespers, if motives of piety do not suggest the thought, for here the daily office of the Church is carried out in all its unutilized grandeur and beauty.

A great feature of London Catholic life is the placing before our fellow countrymen evidence and assistance to lead them towards the one true Church of God. The Catholic Truth Society's publications are scattered broadcast in every direction and these little penny pamphlets on burning questions of the day do a great deal towards clearing away the clouds of doubt and error which obscure the eyes of those outside the Church. The Catholic Evidence Lectures, given by men of learning and position, barristers, and literary men, in the London parks on Sundays during the summer months, are always listened to with marked attention and frequently call forth the full energies of the thinking members of the crowds who gather round the speaker. Then, too, there are the efforts of the Guild of Our Lady of Ransom, a society formed for the conversion of England by methods of prayer and good works. It is mainly through their example and good offices that London Catholics are now enabled to celebrate Our Lady's month as their forefathers did and hold processions in her honor through the streets of the city. Such was that which took place at Poplar—a district bordering on the London Docks—last Sunday, when 3,000 Catholics of East London, consisting of guilds, confraternities, and congregations, paraded the streets of the parish, whose sidewalks were lined by an admiring crowd among whom no word of ridicule could be heard, though the neighborhood is one of the roughest in our great city. The procession which was marshalled outside the church at 3.30 p.m., was an imposing one, and the day with its brilliant sunshine and blue sky was ideal. First came guards of the League of the Cross, followed by a contingent of Ransomers with their banners and various bands, then deputations from ten adjoining parishes, following another band came the Confraternities of the Sacred Heart, Holy Family, Guardian Angels and St. Aloysius, each bearing beautiful statues of its patron or protector, the members wearing the insignia of their Order. After these followed fifteen young girls in the peasant costume of Bernadette of Lourdes, each carrying a banner depicting a mystery of the Rosary. Then amidst a guard of children of Mary, and preceded by a band of white-robed little maidens bearing baskets of flowers was borne the statue of Our Lady surrounded with blossoms, while a large number of clergy brought up the rear.

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

Why is a beehive like a spectator? Because it is a beholder (beholder). Which are the two most disagreeable letters if you get too much of them? K. N. (Cayenne).

REV. WM. J. MURPHY, Ottawa.

which was held in Montreal. The Grand Chapter is called to elect a successor to Rev. Father Lavilliere, the former Superior-General of the Order, who died some months ago. The honor conferred upon Father Murphy was a source of appreciation to both the local clergy and the members of his congregation.

Through its affiliation with the Church of Monmartre, Paris, France, the Blessed Sacrament was exposed in St. Joseph's church during the night of the first Friday in June. This is a privilege extended through the affiliation and is a custom largely

observed in the great French Cathedral. A large number of parishioners had previously made arrangements, so that, at no time, was the Blessed Sacrament without a visitor, each spending an hour in adoration.

A solemn ceremony was that which recently took place in the Notre Dame Convent, Gloucester street, when the pupils, of whom there are a large number, assembled in the closing devotional exercises of the month of Mary. All the pupils, dressed in white, entered the chapel, each bearing a bouquet of beautiful flowers.

At the conclusion of a hymn and the recitation of the Litany of Loretto, the five joyful mysteries of the Rosary were recited, after which, the pupils and visitors formed in procession throughout the convent. On returning to the chapel, each proceeded to the Sanctuary, which, with the altar, was beautifully illuminated. Before it stood a large statue of the Blessed Virgin, before which each placed the bouquet of flowers, and finally a floral crown. One of the pupils then read the Act of Consecration to the Blessed Virgin and the ceremony was concluded with Benediction by the Rev. Father Fallon, O.M.I.

'Tis Well, O, Lord

'Tis well, O Lord, all sinners know, Thou'll judge their souls some day; 'Tis well, they have that hope, dear Christ, to cheer them on their way. When from the dearest friends we have, a look of scorn so cold, Has met our broken hearts' appeal and crushed our struggling soul.

'Tis well, 'tis well, we have Thee, Christ, upon our altars here, Thou'll not despise the fallen soul nor scorn Repentant's tear.

And when a soul with sorrow filled, for sin performed that day, Shall, weeping, ask for mercy, Lord, Thou wilt not turn away.

Thou wilt not tell them, such as they, no friendship, love should know,

O Sacred Heart, Thou'll not reject their sinners' tears that flow.

But blessing them, so patiently will hear their tale of pain, And wilt not think the moments lost that's spent their soul to gain.

O Heart of God! when words of scorn have crushed the struggling soul, And each mute look for mercy, Lord, is met with glances cold,

'Tis then, into their breaking hearts Thou sendest forth the ray, That Thou, that Thou, dear Christ, not men, shall judge their souls some day.

—M. G. O'Carroll, Enfant de Marie.

Outside Collections for the Sacred Heart Orphanage

The Rev. Superiress and Sisters of the Sacred Heart Orphanage, Sunnyside, are extremely grateful to the donors and people of the outside missions who have contributed so generously for the year 1908 towards the support of this home for dependent children. The necessities of this house are varied and many and the liberality of the Catholic people of the outside districts of the Archdiocese will tend in no small degree towards defraying the expenses of the institution and increasing the comforts of the orphan children of the house. The offertory collections sent in are as follows:

Table with 2 columns: Name and Amount. Includes Alliston (\$118.45), Barrie (\$106.00), Gore (\$37.75), Newmarket (\$185.85), Orillia (\$156.90), Pheipston (\$119.00), Stayner (\$45.00), Uxbridge (\$45.00). Total: \$804.95.

Canada

Hail to the Great Dominion, Her flag in splendor flies Upon the wind's wild pinion 'Neath blue Canadian skies; And when the breezes bear it Aloft on tower or flood, It wakes the kingly spirit, It stirs our Viking blood.

The Fathers of our nation Have builded sure and strong On broad and deep foundation Of valor truth and song; They came while yet 'twas morning, They throned the true and best And bonds and barriers scoring, They dared the dauntless West.

Our might shall melt the mountains, Our commerce gird the seas, Our forests, fields and fountains Give music to the breeze. Here Scotland's purple thistle With England's rose shall stand, The fleur-de-lis shall sisten To the harp of Ireland.

Never may blight of battle Or thundering steel-girt host, Sword-clang or war-drum's rattle Disturb our peaceful coast. The bulwarks of our own land God and the right shall be Our Canada the homeland Of power and liberty.

Build then a flaming altar And with its sacred fire Of love and praise exalt her, The Land of our Desire. Oh happy consummation, Oh destiny sublime, To be a righteous nation, The standard for all time. DR. A. D. WATSON, 10 Euclid Ave. Toronto.

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TENDERS

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Cobourg Harbour Breakwaters," will be received at this office until 4.30 p.m. on Monday, June 29, 1908, for the construction of two breakwaters at Cobourg, Northumberland County, Ontario, according to plans and specifications to be seen at the offices of H. J. Lamb, Esq., Resident Engineer, London, Ont.; J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster at Cobourg, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made by the printed forms supplied, and signed with the actual signatures of tenders.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for thirteen thousand dollars (\$13,000.00) must accompany each tender. This cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order, FRED. GELINAS, Secretary.

Department of Public Works, Ottawa, May 28, 1908.

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

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HOW LOUIS EARNED A GOWN

(By Roe L. Hendrick, in Western Watchman.)

"Louise," said Robert Sears, coming in to supper one July afternoon, "do you want to earn the best dress that can be bought in Lisbon—a real beauty?"

"What a question to ask of a girl!" replied his sister. "Of course I do." "Well, Charlie and I have decided to make you an offer. If you will drive the self-binder to cut our wheat and oats, we will buy whatever materials you may select, and pay the dressmaker besides."

"Agreed!" Louise exclaimed with delight. "But Mrs. Sears protested. 'It takes a four-horse team to draw the machine,' she said, and Louise never had driven more than a single span. Besides, she would have to operate the lever which ties and throws of the bundles. You should hire some experienced hand, for it is a man's work."

"I wish we could, mother," Charlie Sears interposed. "We did not wish to ask her, but farm hands can't be secured at any price. Ira Ford was going to change work with us, but he cut his foot yesterday, and will be crippled for a month."

"You father always believed it impossible to use a machine on the hills," said his mother. "I'm afraid you're too venturesome."

"That was simply because he never tried, mother," said Bob. "If we were to cradle those forty acres our harvesting would last till Christmas, I'm afraid. As for the bundle lever, we have set it so it will work automatically, and Louise can give her entire attention to driving. Both fields can be cut by going round them, as is done on the easy slope at the north and coming down the steeper south end. We'll put the blacks on ahead, with old Joe and Dolly behind. Louise really needs to drive only the front team, for the others will follow without any guidance."

"Why, of course," Louise eagerly declared. "Mamma, please don't say another word. I should be ashamed to be a country girl and not be able to help at a time like this. Haven't I ridden the horse rake and the hay tedder ever since I was ten years old?"

"Mrs. Sears sighed, but said no more, and directly after breakfast the next morning Louise climbed to the seat of the self-binder. Charlie handed her the four reins, which she carefully separated and grasped firmly before obirping to the horses.

"She wore a 'Shaker' sunbonnet of straw, the strings of which were tied beneath her chin, while her hands were protected by a pair of faded kid gloves. Her short 'rainy-day' skirt was of wool, and heavy for the season, but manifestly one of the length which the dignity of her seventeen years usually demanded would have been far less safe.

Prince and Pomp, the black four-year-olds, were restless at first, dancing ahead in a manner rather alarming to their driver, but the older horses preserved a stolid pace which reassured her.

Bob and Charlie walked on each side. Once in the field, they would be kept busy arranging the scattered bundles in shocks, so that the long straws might be cured by wind and sun, but now they had opportunity to watch their sister and pass judgment on her skill in driving.

Louise found, as Bob had said, that guiding the leaders was sufficient. The older horses followed docilely in their tracks. When called upon to pass at right angles from the barn yard to the highway she felt nervous, but the four-in-hand and the ponderous machine following made the turn without difficulty, and the narrower passage from the road to the farm lane was managed with equal ease.

Bob and Charlie watched her narrowly, but made no comment. Plainly they were satisfied, or she would have heard to the contrary.

The lane led over the stone bridge and across the creek flats, and then directly up the steep hill, with a level break near the middle, which made up the greater part of Valleyview farm.

On the summit were the two grain fields of twenty acres each, wheat having been sown north of the lane and oats to the south. The latter were not yet ripe.

By the time they had reached the gate leading to the wheat field the blacks had been quieted by the steep ascent, and were no longer prancing. Bob offered to mount the binder and make the first few circuits of the field but Louise waved him back, saying:

"No, sir, I shall do the whole thing, for if I am to have a fine gown I mean to earn it. All I ask is that you throw the machine into gear."

He did as she requested, and she started to the east, the horses tramping in the grain while a swath eight feet in width was cut close to the fence.

Thus she went about from left to right, cutting the grain through which the horses had walked in their first round. Formerly eastern farmers always cut the first swath by hand, but in recent years they have learned a lesson in economy of time and labor from the West.

The sky was cloudless and the sun blistering hot. It was an ideal day for curing grain, but on that hilly field both animals and men soon began to pant. At every third circuit of the standing grain, the area of which shrank constantly, Louise rested her team; and at ten o'clock her brothers gave them water, but did not permit them to drink their fill.

"Mother is coming with lunch," Charlie said, with a glance of across the slope. "See she's at the bridge, and there's some one with her."

"There are two besides mother," said Bob, "but I can't make out who they are."

"It's Aunt Caroline and little Rose," Louise said. "I'll have about time for three more rounds before they get here. Come, Pomp! Joe, get up, I tell you!"

At the north end of the field, on her second circuit, Louise caught a glimpse of two figures midway of the deep cut in the lane, with little Rose running far ahead. Then something occurred so startling that for a few moments she forgot all about them.

The horses were going at a quiet walk when suddenly Dolly, the oldest of the four and the mother of the leaders, leaped high in the air and plunged wildly to the right. At the same instant Pomp and Prince started at a headlong pace, the three dragging the unwilling Joe for a few rods, when he, too, squealed loudly, and bounded ahead as eagerly as the others. Without warning and seemingly without cause, Louise's four-in-hand was beyond her control, and racing through the standing grain.

The girl tugged frantically at the reins, wholly unable to understand the reason for the break. Something struck her smartly on the cheek, and the blow was followed by a sensation as if red-hot iron had been applied to the smooth skin. Then she recognized the painful sting of a yellow-jacket, or American field hornet, one of whose dome-shaped nests the reaper knives had destroyed. A side glance showed her some of the paper-like shreds still clinging to the cutter bar. About the horses a score of the enraged insects were circling and two or three of the hornets were making vicious rushes at Louise, who had already been stung several times on the face and arms. Such an attack ordinarily would have inspired her with unreasoning terror, but in the present circumstances she almost forgot the yellow jackets, thinking only of the infinitely greater danger from the runaway.

There are some fortunate persons whom supreme danger makes cool, and Louise discovered to her surprise that far from being confused and frightened, she was keenly on the alert. She noted that the swift click of the knives had changed to a throbbing hum, so rapidly were they oscillating, while she kept her seat only by swaying to the violent bounding and rocking of the ponderous machine beneath her.

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Louise swung Prince and Pomp to the right-hand fence, which they grazed for a rod or two, and then turned them squarely against the bars. The blacks were tender-mouthed and could be guided, but while their insane terror lasted nothing could have checked them. They did not seem to see the bars, but crashed through them without slackening speed in the least.

Louise had made as wide a turn as was possible, but she saw that she could not hope to clear both posts at such an angle. So, purposely, she threw the heavy drive-wheel above which she sat directly against the upper post. The wood snapped like a pipe-stem, leaving a clear road into the meadow. For a second the girl bounded up and down like a feather, but almost by a miracle was not thrown off.

The horses again turned down the hill, parallel with the lane, and the girl had a moment's respite in which she could collect her thoughts. The child was saved, at all events, and the runaways were in an open field. They had shown themselves amenable to guidance, and now an inspiration came to the driver. Despite its rough usage, she did not believe that the binder was greatly injured, for the knives still hummed as freely as ever, although the binding attachments were disabled through the loss of the driving-chains.

Hitherto Louise had thought only of keeping her seat and avoided fences, trees and stone heaps. Now, after allowing the horses to run straight down to the foot of the slope, she suddenly threw all her strength against the left-hand reins and turned them sharply towards the south end of the meadow. When that boundary was nearly reached, she again turned the leaders in the same direction, but they were forced to mount the long hill in its steepest part, and the heat and strain quickly overcame them.

Seeing that the time was ripe, Louise pulled as hard as she could, just where the hill was steepest, and Pomp and Prince slowed to a walk almost instantly. The older horses needed no restraint, for they had been lagging for some time. The hornets had been left behind soon after they entered the meadow.

Reeling and trembling, the horses were ready to halt when they reached the crest; but determined not to give them a chance to start again, Louise headed them into a fence corner before permitting them to stop.

Charlie was still following in the track of the runaways, but Bob had hurried across the upper part of the meadow, and was at their heads most as soon as the horses had halted.

His services were not needed, however, and Louise felt herself mistress of the situation. After resting a fat moment she drove back to the wheat field, Pomp and Prince almost needing a whip to urge them into a walk.

Then, as she slipped to the ground, Louise clasped little Rose in her arms and allowed herself the luxury of tears.

No more work would be performed that day, for not only did the binder need certain repairs, but the horses had been severely stung. They were in condition to resume the cutting of the wheat by the following afternoon, however, and Louise completed the task with difficulty; and later she also cut the oats.

Her brothers were as good as their word, buying the handsomest materials that could be found in Lisbon, and with their Aunt Caroline they all joined in the purchase for Louise of a gold watch.

Robins. American robins build plaster and dry grass nests in the crotches of trees, while the little English bird of the same name, only about half as big as its cousin in America, makes a soft moss nest on the ground.

Its breast is a yellow, red or scarlet, much brighter than the American bird, and it sings even more sweetly, but it is of small value as an insect destroyer.

The American robin, on the other hand, has a much duller, quieter color, a more extended vocabulary, sounding many distinct notes of warning, fear, joy, etc., but not in so sweet a song, and is an inveterate worm and insect hunter.

With only occasional lapses into vegetarianism, at strawberry and cherry time, the American robin is really one of the most industrious allies the farmer can have.

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THE MAGPIE FOUNTAIN

Midwinter—and yet all that morning I had been thinking of spring. Are there not days of snow when without reason spring is one's thought? To explain this I have a theory that year-long spring is the secret spirit of all things; and that she walks masked, now as ripe summer, now as yellow autumn, and now, when the fancy seizes her as white winter. But all the time the happiest hearts understand the jest and know that whatever she may wear—wreaths of corn or grapes or snow—yet spring is never absent from the world.

I am wont to call this secret presence the Little Spring, and all that morning, though the snow blew and piled about my casement, I had known that the Little Spring was in the air.

Then Peleas came in, and the wintry sun touched his white hair as it glowed for us and both to and for the everyone believes that we belong to the winter people, the people whose hair is white and whose steps are slow. But we laugh at this because we know that we harbor spring in our hearts.

"Ettare," said Peleas, "Nichola has a friend who is ill in the hospital. She has gone to see her and she has got in her place for to-day the most pathetic little woman. She is down there in the kitchen now making a salad. Her eyes look as if they had seen nothing but the things they did not want to see."

"Then her salads will be good," I said. "Haven't you often noticed how the disappointments in life come out in appetizing dishes or exquisite needlework or beautiful dispositions?"

"Ah, yes," said Peleas, "but their eyes never look any less sad. Isn't it curious that excellent salads and kind deeds leave the eyes sad—as if they wanted something more? I wish we could cheer her up. Her name is Mary."

Presently I went down to the kitchen. It was strange to see in her place this quiet woman with the young face and the sad eyes and the gown of heliotrope gingham.

"Mary," I said, "what fresh, crisp lettuce? I am glad to know that I was right. I thought the world smelled of spring this morning."

"Spring, ma'am," said Mary, as if she hardly knew what the word meant.

"Yes—spring," I said. "March, April, May. Surely, in spite of the snow, you have not forgotten?"

Mary smiled faintly, and sighed, but the smile was a sign after all. I understand her silence. I protest I think that no one could properly answer that question, thinking only of spring.

"Ah," said I, "Mary—if it were spring at this moment I suppose that you and I would be with the one whom we like best to be with."

"Ma'am!" said Mary. "Yes'm." "I had only to look in her eyes, swiftly lifted, to know that in her heart some wish was hidden of which that smile was a sign after all. Whom did Mary like best to be with? I wondered as I moved about the spotless kitchen.

"For myself," said I, "spring or winter, I would wish the same thing. Mary, let us both wish that—to be near some one very, very dear. And if, as I suspect, spring is somewhere about, I think we shall have our wishes."

"Oh, ma'am," said Mary. "Yes'm." But the sadness of Mary's eyes was like the outer winter itself.

"Ah, well," said I as I left her, "this I am persuaded is a very special day. And I know that spring is somewhere about listening."

I went back upstairs, smiling at the pleasant mystification in Mary's face. And I protest that as I passed through the corridor, I smelled the sweetness of flowering currants and of Forsythia.

In the upper hallway Peleas stood with a workman.

"Ettare," said Peleas, with that adorable helplessness which the most charming men always assume in the presence of the processes of domesticity, "this man says something about water-pipes."

"Ah," said I, "to be sure. The water-pipes in the attic. Have you forgotten the school play?"

"I had," Peleas confessed. "I had. So many good things have happened this last week that only a magician could remember them. This will be the man to make the fountain that Lisa wanted."

"This will be the man," I assented, "and let us go up to the attic at once."

The man—a great earnest giant in blue clothes and soft felt hat, followed Peleas and me to the attic, that place of deep windows and mysterious trunks which has never lost its fascination for me. Here Lisa and some of her butterfly friends had begged leave to come on a holiday, and pursue a most astonishing course to which Peleas and I had assented only after proper hesitation. They wished to give here a kind of play, something which seems of late years to be a necessary part of education; and they had selected our attic for the simple reason that the heroine of the piece lived in an attic chamber, all cobwebs and rafters, and fell asleep, and dreamed that she was a princess by a fountain in a garden, and met there the prince waiting for her. After which she woke and found herself in an attic, fountain and princess crown gone but the prince was still there among the cobwebs and rafters. It was a charming little play and a true allegory of much love, and for that reason Peleas and I had consented to have it given in our attic, where there would be room for eighteen or twenty of Lisa's friends to watch it. This was the man who had come in that attic wilderness, to set up the fairy fountain by which the princess should meet the prince.

At four o'clock Lisa and her friends came to rehearse for the fountain play. I saw them all safely above stairs, and then I slipped down to the kitchen, for I had a fancy to send Mary up, when they were finished, with a tray of tea and jam, and little cakes and bonbons.

I found that Mary had miraculously anticipated my wish and had already spread the sandwiches and opened the jam.

"Mary," I said, as I arranged the bonbons, "it is still snowing. Have you got your wish yet?"

"O ma'am," said Mary. "No'm." She looked up at me suddenly. I hardly know how I knew, but at once I understood that her sad eyes spoke but one wish.

"Who is it, Mary?" I asked on a sudden impulse. "Is it your sweet heart?"

"No'm," said Mary soberly, "it's my husband."

"Do you care to tell me, Mary?" I asked, for one must live to be seventy before one learns that there is a sympathy which transcends all false reticence and consists simply in holding out one's hand and listening to what some one else is longing to say. And then she told me of the trivial dispute and the parting.

"Is he dead, Mary?" I asked, laying the bonbons on the dish. "No'm." "O, ma'am," said Mary. "No'm." But I do not know where he is. And he won't never forgive me."

The pretty play was just over, and the little maid, in her gown of gold with her gold hair about her shoulders, had just shyly answered the prince and sat with him on the rim of the fountain, back in her attic-house, when I heard Mary coming upstairs with the tray of tea and tart.

She looked very pretty in her print gown, her sad eyes lighted by the faint excitement of the moment. No sooner was she there than Lisa, who can coax bewitchingly, begged that we have tea down in my room, where there are a half dozen deep window-seats—for the joy of dreams and tales.

Peleas and I stayed behind—and as the cloud of Lisa's friends went in soft laughing down the attic stairs we turned and fancied that the fairy tale had come true before our eyes.

Between the dormer window and the ancient chest the fountain was still sparkling to the sun, as it had sparkled when the little mock princess had found her lover by its side. And where she had stood, Mary stood now; and she was suddenly and unexplainably in the arms of that earnest young giant in blue clothes, whose magic had struck the fountain upward in the sun of our sombre attic.

"Mary," said the young giant broadly; and then he saw us and tried to make us know all that the moment brought welling to his heart. And Mary met our eyes, unshamed that his arms held her, and her hand in his, and high above her head in the late sun of afternoon sprang that magic fountain which he himself had brought from some place of the winter world.

"O, ma'am," said Mary, "it was him I told you about. It was him I meant. I says to him: 'It was you,' and he says to me: 'It was you,'—and they didn't neither of us have the sense to see that it wasn't neither him nor me, but just the way things naturally was."

"That's right," said the young giant huskily, "that's right. We didn't see."

To Peleas and me, standing almost abashed in the presence of this great actuality, it seemed as if the voice of the whole world were there beside us crying passionately to love: "We didn't see."

But yet the moment was so piercingly glad that the gladness, after all, was its chief significance. I looked at Mary, her sad eyes magically lighted with something that could never go out, and—

"That's not say?" I cried, "that spring is somewhere about?" And that we shall all have our wishes?"

"O, ma'am," said Mary. "Yes'm." Peleas and I, laughing happily, went down the attic stairs, and left them by the magic fountain in the sun. And the air about us smelled the sweetness of the flowering currants and of Forsythia. The Little Spring is never far away.—By Zona Gale in Exchange.

The Example of Catholic Soldier (The Catholic News.)

But a few years ago the Catholic pulpit and press were lamenting the leakage which was evident in our army. The story was such a sad one that it called for energetic action. This it received, for the hierarchy itself took the matter in hand. As a result the present organization came into existence, with its sixteen army and six navy chaplains, all of them chosen priests and well qualified for the arduous duties of camp life. The work of a few years tells a marvelous story of success, fit consolation to the hearts of our devoted clergy and people. Not only has the leakage ceased, but numerous conversions are reported and few of the indifferent or negligent Catholics who now happen to drift into the army are able to resist the good influence with which they are surrounded. Cases are even on record of soldiers becoming devout Catholics who had joined the army with the avowed purpose of cutting themselves free from a father's or a mother's importunity to attend church. Every chaplain has his Holy Name Society, or some similar organization, and every member of these confraternities is an apostle among his fellow-soldiers to keep an eye on the weak and to ferrit out among the newcomers, men who have frequently nothing left of their religion but the name.

A few months ago we published an account of the visit of the Apostolic Delegate to Cuba, Monsignor Aversa, to Camp Columbia, where he administered Confirmation to a large group of men, fully one-third of whom were converts. Now another consoling report comes to us from the same camp. It seems that the men are in the habit of going to Havana on Sundays to visit the Blessed Sacrament, which is exposed in one or other of the city churches all the year round. This devotion of the American sol-

diery has created a sensation, for it must be remembered that although the women in Havana are devout churchgoers, very few men ever enter a church at all, except on Holy Thursday and Good Friday. The sight of a hundred or more of our men marching up to the church is as novel as it is instructive to the Cuban Catholic. But when they go through their devotions, reciting the rosary, singing hymns, making acts of honorable amendment, or listening with devotion to a short exhortation from their army chaplain, the Rev. George J. Waring, then the Cuban man is beside himself. "Why these men pray as if they were members of some religious order," said one of the parish priests, whose church the men attended recently. "I consider the English-speaking Catholics the staunchest in the world," said a visiting Roman prelate after saying Mass at the camp last January.

The devotion of the American soldiers is the subject of conversation in church circles and among the Catholic organizations of Havana. The lesson will not be lost. The Cubans were once good Catholics and the example of our boys will strike deep into their hearts. The good work does not end at this. It is not unusual to find the best people of Havana driving out to the camp to attend the soldiers' Mass. Their invariable verdict takes the form of an outburst of admiration for the men and of congratulations to Chaplain Waring. When they return home it is to tell over and over again in their family gatherings the edifying sight they witnessed and the impressions they received at the camp.

An Englishman has been heard to remark that this example of the American Catholic soldiers is the most potent factor in inspiring the Cubans with respect for the United States and in gaining their good will and friendliness. It will do more to promote a mutual understanding and prevent ill-feeling than our fleet or our rapid firing guns.

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diery has created a sensation, for it must be remembered that although the women in Havana are devout churchgoers, very few men ever enter a church at all, except on Holy Thursday and Good Friday. The sight of a hundred or more of our men marching up to the church is as novel as it is instructive to the Cuban Catholic. But when they go through their devotions, reciting the rosary, singing hymns, making acts of honorable amendment, or listening with devotion to a short exhortation from their army chaplain, the Rev. George J. Waring, then the Cuban man is beside himself. "Why these men pray as if they were members of some religious order," said one of the parish priests, whose church the men attended recently. "I consider the English-speaking Catholics the staunchest in the world," said a visiting Roman prelate after saying Mass at the camp last January.

The devotion of the American soldiers is the subject of conversation in church circles and among the Catholic organizations of Havana. The lesson will not be lost. The Cubans were once good Catholics and the example of our boys will strike deep into their hearts. The good work does not end at this. It is not unusual to find the best people of Havana driving out to the camp to attend the soldiers' Mass. Their invariable verdict takes the form of an outburst of admiration for the men and of congratulations to Chaplain Waring. When they return home it is to tell over and over again in their family gatherings the edifying sight they witnessed and the impressions they received at the camp.

An Englishman has been heard to remark that this example of the American Catholic soldiers is the most potent factor in inspiring the Cubans with respect for the United States and in gaining their good will and friendliness. It will do more to promote a mutual understanding and prevent ill-feeling than our fleet or our rapid firing guns.

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The QUIET HOUR

THE SACRAMENT OF PENANCE.

Our Lord came into this world to save, not the righteous, but to call sinners to repentance. The sinner, when he turns away from his sins and turns back to God, becomes a man of good will, and our Lord offers him forgiveness and peace.

And to make it more sure to the mind of the sinner, he has established a special sacrament. You know what a sacrament is. It is a solemn outward ceremony, or rite, in which something is declared, and what is so declared is effected and brought about; as when the judge in presence of the accused pronounces the sentence of acquittal, setting his mind entirely at rest in the matter.

Our Lord established just such a sacrament of the forgiveness of the penitent sinner. He did this on the very day of His resurrection from the dead.

Now let us see how our Lord deals with the sinner by means of this sacrament. He is always seeking him and urging him to amend his life. He leaves the ninety-nine sheep of the fold, and goes after the one who has gone astray to lead him back. He makes the sinner unhappy in the midst of his sins. His pleasures pall upon him and cease to satisfy him. He feels a vacancy in his heart which he cannot fill. Plunging deeper into sin does not help, but makes him feel his misery all the more. And if he is insensible of his condition, God wakes him up, sometimes by sending sickness upon him and the fear of death; sometimes by the death of those near and dear to him—his children or some dear friend; sometimes by hearing the word of God preached, or some bitter disappointment; in many ways He sets one thinking and desiring to lead a different life.

This excites him to pray and ask the help of Divine grace. Now he begins to have a good will; to make good acts and resolutions, and to long with a great desire to get out of the slavery of sin. He begins to consider his past life. He examines himself, and this excites contrition and prepares him for his confession.

Confession must follow contrition in the sacrament. It is of obligation when there is opportunity, by the Divine institution; for it was said not only, "Whose sins ye forgive, they are forgiven," but also, "Whose sins ye retain, they are retained." The priest must, therefore, exercise discretion, and find out who are worthy and who are not, to know what to do; and this requires confession. So we read that when St. Peter preached they came to him confessing their sins. And this has been in the Church ever since. The words of our Lord Jesus Christ produce what they say, and the existence of confession in the Church ever since is the proper effect which we see of those words.

The penitent, then, comes and makes his confession, and the priest gives him absolution—declares to him the remission of his sin. He is in the grace of God once more, and he will have peace and tranquility again. His heart will be filled with joy and with gratitude to my God for all His goodness to me. He will be determined to be a faithful Christian for the rest of his life, and show his gratitude by all the actions of his life. He will determine to receive the sacraments frequently, and above all, to be a man of prayer. For prayer is the life of the soul, and will confirm us in all goodness. Without it we shall hardly persevere, but fall back again into our old sins, and our last state will be worse than the first. Let us thank God, then, for His goodness in giving us this sacrament, and run the race which is set before us until we receive the crown, i.e., the reward of eternal life in heaven.

DEVOTION TO THE SACRED HEART.

Mary's month is followed by the month of the Sacred Heart, and this year the General Intention is Devotion to the Sacred Heart. Following the initiation of the late glorious Pontiff, Leo XIII., who near the close of his beneficent reign decreed that the whole world should be consecrated to the Sacred Heart, and expressed his firm conviction that in the twentieth century, devotion to the Sacred Heart would be the great sanctifying power of the Catholic Church, his saintly successor, Pope Pius X., in the task to which he has applied himself of "the renewal of all things in Christ," sees in this devotion a potent means to the accomplishment of his desire, and wishing

most earnestly that the pious observance of the month of the Sacred Heart, be daily more widely propagated, and that deeply rooted amongst the faithful it may grow in strength and fertility; to those favors already granted by Leo XIII., he benevolently added such vast and rare Indulgences that nothing similar can be found in the history of the munificence of the Church. These most precious favors for the pious devotion and its promoters were granted in perpetuo on the date of August 8, 1906, and are as follows:

1. Plenary Indulgence Toties Quoties, applicable to the souls of the dead on June 30 in these churches, where the Month of the Sacred Heart has been solemnly celebrated.

2. The privilege of the Gregorian Altar ad instar, in their Mass of June 30, to the preachers of the Month of the Sacred Heart and to the rectors of the churches, where the pious practice has been solemnly celebrated.

3. For all those who promote this pious practice an Indulgence of 500 days, to be gained by any good work for the propagation of the cause, or for obtaining the more worthy celebration of the same; a Plenary Indulgence for their Communions in June; all applicable to the holy souls in purgatory.

"By a Rescript of the Congregation of Indulgences, dated August 6, 1906, His Holiness has decreed that the consecration of the whole human race to the Sacred Heart, ordered by Pope Leo XIII., May 25, 1899, is to be renewed each year on the Feast of the Sacred Heart, in the presence of the Most Holy Sacrament exposed for public veneration. The formula of consecration proposed by Leo XIII. is to be recited, and added to it is the Litany of the Sacred Heart."

"Our Holy Father grants to all the faithful who are present at this Consecration, with devout and contrite heart, and pray for the Pope's intentions, an indulgence of seven years and seven quarantines; to those who are present after Confession and Holy Communion, a Plenary Indulgence is granted. Both indulgences are applicable to the Holy Souls in Purgatory."

JUNE IN THE HOME.

"Our Blessed Lord," says the Irish Messenger, has promised to give peace to families and bless in a special manner the homes where the image of His Sacred Heart shall be exposed and honored. And if this be so, what priceless graces will not bestow on families that unite together to honor His Sacred Heart in some special way for the entire month! In places where, possibly there may not as yet be special daily devotions in the neighboring churches, or where the church is far away, the Messenger proposes the following exercises, to be adapted entirely or in part, as prudence or convenience may suggest. Let there be something in the nature of an altar of the Sacred Heart, adorned with flowers and surmounted by a picture or statue, before which a lamp is to be kept burning throughout the entire month. The family prayers, including the Litany of the Sacred Heart and a short act of consecration, may be recited round this altar; and, where feasible, a short meditation or lecture from some approved book on devotion to the Sacred Heart might be read aloud for all. Care, however, should be taken not to make these exercises too long, lest they should grow burdensome or distasteful to the younger members of the family circle. All should go to Communion on the First Friday and on the feast of the Sacred Heart, June 26. The care of the altar would be a useful and agreeable duty for the children. The home where homage such as this is paid to the Sacred Heart will infallibly receive from that great Heart of Love abundant blessings, both spiritual and temporal. The wonderful graces and blessings attaching to the devotion to the Sacred Heart will rest with marvelous results upon the family, the school, the religious community, the church in which the Sacred Heart is celebrated with all due solemnity, and where in general throughout the year the Sacred Heart is honored with a special love and worship.

A LEPER'S GRATITUDE.

Some time ago we had occasion, says the Sacred Heart Review, to enclose with a remittance to Bishop Berlioz one dollar which was contributed for the lepers in his diocese. In acknowledging the receipt of this donation, he says that he gave it as an Easter offering to one of the neophytes whose story was told to him as follows: "A young leper not know-

ing how to read or write, set himself to a task of learning the catechism word for word and he is an example to the village in which he lives. He had many difficulties to overcome, however, in training his character. He was young and of a irascible temperament, and consequently was detested by everybody. He was in fact the pest of the village, hated less for his leprosy of the body than for his bad character. During the famine of 1905, this young man was among those who had the consolation of being helped, and on that occasion, he was brought to a sense of his duty to God. In the course of the instruction which he received a great change showed itself in him. He became mild and suffered pain most courageously, heeding less and less the insinuations of the people. The Passion of Our Divine Lord became the great subject of his thoughts and of his conversation. In Christ he found the consolation which was necessary for him and he used his whole strength to overcome his faults. His conduct attracted the attention of the entire village. They knew that he had frequented the Catholic Church and they attributed his conversion to the influence of our religion. One pagan asked to be made a Christian also and others are following his example."

AN APPRECIATION.

(Boston Pilot.)

Henry Haysie, writing in "The Boston Times" has given an appreciative tribute to Fr. Judge, whose life appears under the title of "An American Missionary."

"A little philosophy inclineth a man's mind to Atheism, but depth in philosophy bringeth men's minds about religion, which helps us to travel on life's common way in cheerful gladness. I do not know of another printed work that has filled my heart with so much sympathy or given my mind more to think over, as has 'An American Missionary.' If ever there was a hero, then was Rev. William H. Judge, S.J., that one, and the memory of him will long outlive his too short life in priesthood. The record of this worthy and pious man has been written by his brother, Rev. Charles J. Judge, S.S., and the book contains an introduction by his eminent Cardinal Gibbons. The copy before me is of the second edition, thus showing that the public are awakening to its importance, which is but proper, for it is one of the best and most profoundly helpful books that can be found anywhere. It is a story of energy and faithfulness, of religion, devotions and many dangers; of churches built for the cure of souls and hospitals for the cure of bodies, of long and lonesome sojourns when the weather is so cold as to freeze the mercury, and, finally, of the saintly death of its warm-hearted, pious and unwearied hero, far from home and family, but surrounded by those who loved him beyond all other men."

A PIOUS CUSTOM OF IRISH FISHERMEN.

Catholics of the famous fishing village of Cladagh County, Galway, Ireland, inaugurate every year the opening of their traditional industry. The fishing season begins about Aug. 15, and on that day, if it happens to be fine, all the boats, in the trimmest condition and fully manned, form in a long line. One of the friars from the neighboring Dominican convent enters the leading craft, and in processional order all sail out to the light-house, where the sails are lowered. The priest then recites the Rosary and the responses are given by over a hundred fishermen, while the boats are swayed from side to side by the waves. When the prayers are finished holy water is sprinkled on the sea, and the boats return home in the same order. This ceremony, which has been continued from time immemorial, they never fail to carry out, and if by any chance Aug. 15 is too rough for the boats to go out the ceremony is deferred till the following Sunday. When a good year follows the fishermen do not forget the Father who inaugurated at the ceremony of the opening.

PEACE, OBEDIENCE, FAITH.

John Ruskin, in recounting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience; he obeyed a ward or lifted finger, father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith, nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

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The Building of a Sonnet

Dear Angelos,—In reply to your request for a contribution I am sending you a sonnet, written for this occasion, not as a model, but as an incentive to induce some of your girl poets to try their hands at this most perfect form of verse. The nineteenth century witnessed, in many countries, but more especially in English literature, a remarkable revival of the sonnet. To mention only a few great names: Wordsworth, Dante, Gabriel Rossetti, Elizabeth Barrett Browning and Aubrey de Vere, have added to their immortal fame by some "deep-brained sonnettes," to quote Shakespeare's phrase. Boileau's famous line, "Un sonnet sans défaut vaut seul un long poème," was literally verified in Blanco White, whose enduring celebrity rests on a single sonnet; but this sonnet is one of the noblest and the most thought-provoking in any language.

Those who wish to know all about sonnet-structure and finest specimens of the sonnet in English poetry, should read either Tomlinson's "The Sonnet" (1848), or "Sonnets of this Country" by William Sharp (1887). Here I shall merely transcribe, with modifications of my own, some of the rules laid down by Mr. William Sharp. "The sonnet must consist of fourteen ten-syllable lines. Its octave, or major system must follow a prescribed arrangement in the rhyme-sounds,—namely, the first, fourth, fifth and eighth lines must rhyme on the same sound, and the second, third, sixth and seventh on another. Its sestet, or minor system, may be arranged with more freedom, the six lines may contain either two or three rhymes, but the last two lines should never form a rhymed couplet, except when one attempts—which is very risky—to imitate the Shakespearean sonnet.

No terminal rhyme-sound should also occur in any portion of any other line in the same system; moreover, the rhyme-sounds of the octave should harmoniously at variance, and the rhyme-sounds of the sestet should be entirely distinct from those of the octave. The sonnet must be absolutely complete in itself, i.e., it must be the evolution of "one" thought, or "one" emotion, or "one" poetically apprehended fact." To these rules I may add another one, the result of much reading and practice; the sestet should be the echo, or the counterpart, or the reversal of the octave. This rule is poetically expressed by Mr. Theodore Watts-Dunton in the sestet of his sonnet on "The Sonnet's Voice":

A sonnet is a wave of melody; From heaven waters of the impassioned soul, A billow of tidal music one and whole Flows in the "octave"; then returning free, Its ebbing surges in the "sestet" roll Back to the depths of life's tumultuous sea.

I consider the writing of sonnets, not necessarily for publication, one of the exercises most conducive to tenaciousness and vigor in ordinary prose style. The effort to express one dominant idea in the narrow compass of fourteen iambic lines, hedged round as they are by complex rules, forces the writer to delve into the subconscious resources of his vocabulary and to reject all slovenliness of diction and all vagueness of conception. Unlike other kinds of poetry, no great sonnet can be completed at a sitting. "A sonnet," to quote again from Mr. Sharp, "is not like a lyric proper—but in its very spontaneity and unguardedness. The impulse should be as keen, but the shaping power of the artist should come more into play. A sonnet is also the least likely of any poetic vehicle to be spoiled by discriminative revision; in nine cases out of ten it is generally improved thereby."

And now, to let your readers into the secret of this little effort of mine, when first you asked me, about a month ago, to write for you I immediately thought of composing a sonnet on some imaginary, singularly gifted girl, who was self-centered, had no heart and never realized that she was created, with all her gifts by God. Then I chose as my first rhyme the terminal "ore," one of the most sonorous in the language, as Edgar Allan Poe points out in his account of the way he built up "The Raven" with its ever recurring "nevermore." The next step was to select for my second rhyme a terminal as different as possible from the first, and I chose the sound "eel," a close vowel contrasting with a very open one. The rest came easily enough, and evolved itself while I was attending to parish duties by travelling in the street cars. It was all written out the first day; but I retouched it and corrected it over and over again, and shall probably find something to correct after it has appeared in your pages. Anyhow, here it is:

THE GIFTS OF GOD.

Bewitching were the gifts she proudly bore, As if quite truly she could not but feel They came from her and not from God; A peal Of golden bells within her throat; a store Of classic beauties in her face; still more In-very-voice of body lithe as steel; A mind so strong to grasp, so quick to deal With heart-throbs that her tears at will did pour. Thus, dazzling all who stopped at surface bright, She won from many praise to her most sweet,

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And love from none of those who gauged her best. Sans faith in Him who is both warmth and light, Sans hope in aught but worldly pleasures feet, She never knew "the soul's delightful Guest."

Pontiff Sacrifices More Millions for Principle

A press despatch from Paris, dated May 20, says the Pope has instructed the French episcopate to reject the "Mutualites Ecclesiastiques," or mutual aid societies for aged priests, the latest device for settling the affairs of the Church in that country. The establishment of the societies was provided for in an amendment to the bill for the Devolution of Church Property, by which it was proposed to hand over to the "Mutualites" legacies for Masses formerly administered by the ecclesiastical corporations dissolved by the law of separation. The funds involved amount to millions of dollars, which may now be turned over to public charities. The question of the acceptance of the societies has been before the Pope and the Congregation for Extraordinary Ecclesiastical Affairs, and has been decided negatively, it appears, on the ground of a proviso inserted by M. Briand that no such organization should be approved unless it excluded from its statutes all fines or punishments or exclusions based on rules which made the "Mutualites" in reality only disguised "associations cultuelles," and reduced the Government's proposal to a mere effort to embarrass the Church by putting on it the onus of refusing a large amount of money for religious and charitable purposes.

Those who were in favor of accepting the legal "approval" requisite for putting the "Mutualites" in possession of old funds argued that, after all, it would not much matter if a few censured priests there and there belonged to them, for even had priests when infirm or old must live, and in any case it would be unwise to exclude a great multitude of good priests from the advantages of the law simply because some bad ones might happen to be accidentally included in the same advantages. The opponents held that it would be wrong and dangerous to permit the formation of ecclesiastical societies from which the operation of ecclesiastical discipline is expressly excluded, and that, moreover, especially under present circumstances, it would be quite unsafe to put any ecclesiastical societies at the mercy of the Government.

In his letter of rejection, says the Paris despatch, the Pontiff says he earnestly desired to save the French priests from further sacrifices, and was disposed to authorize large concessions, provided the law permitted the priests to safeguard their dignity and ecclesiastical discipline. But the law proposed the formation of societies open to all who wanted to join, and provided no means for excluding those who had strayed from the Church. Moreover, it was proposed to form a separate body, which would lose its distinct character as an organization of priests and in its relation to the Holy See.

"While the authors of the law seek to avoid the odium of having taken away the bread of aged and infirm priests," the Pope says, "they offer to return to the Church a small part of the sequestered property. What they hand back with one hand they lessen in value with the other by imposing restrictions and exceptions." Under the proposed law the celebration of Masses would be exposed to peril, the Pope says, and the Church cannot authorize a system which is in opposition to the intentions of persons deceased and contrary to the Church's unchangeable rules relative to the celebration of Masses. The Pope asks all priests to offer up one Mass a year for those who instituted the pious foundations, and says one Mass will be said each month in Rome for the repose of the souls of such persons. The Pope has deposited the money necessary for the saying of two thousand Masses a year to this end.—Catholic Standard and Times.

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"Pious Relics"

In an interesting and timely article on "What Must Be Believed, What May Be Believed," contributed to the Catholic Transcript, by Rev. T. M. Crowley, we find a useful word as to "pious beliefs." For convenience's sake the writer divides the various topics that came up for consideration into three classes—what is of divine faith and ecclesiastical faith, the opinion of theologians and pious practices, in which last class he includes modern miracles and sacred shrines. "Here," he says, "the non-Catholic falls into error, and many times because of the ignorant over-zeal of his Catholic friend. There are many devotions in the Catholic Church, none of which, apart from the Mass on Sundays and holy days and the reception of the Eucharist at Easter, are of obligation. They are useful if properly understood and followed with an enlightened mind, but it is decidedly wrong and very detrimental to im-

press non-Catholics with the belief that these are a part of the faith. Many of them have the approbation of the Church, and if understood and practised as the Church wishes them to be understood and practised, they are a source of grace and blessing. The devotion of the scapular is an example. Worn in the spirit of the Church it is the source of good in many ways; but to hold that the mere wearing of it, without anything else on man's part, can be a pledge of salvation, is nothing short of blasphemy, for God, after all, cannot abdicate His own sovereignty. "Pious beliefs are very useful and even if sometimes misinterpreted by Catholics, their main object is subserved, which in the last analysis is the honor and glory of God. And I may also apply this to relics and to sacred shrines the object of which is to honor God in His saints or some mystery of religion, as the Incarnation inseparably connected with the House of Loretto. But it must always be borne in mind that these are vastly different from the doctrines that are called 'of faith.' In regard to modern miracles and revelations but little need be said. They may be believed or not, according to the testimony in favor of them furnishes a motive of credibility. God's power is not shortened nor His knowledge decreased; and if it so please Him, there is nothing either on the part of God or man that makes a miracle of revelation intrinsically impossible. But whilst we Catholics may believe them, it is well to be on our guard against elevating them beyond their own sphere. To put them in the realm of revealed doctrine is to be more Catholic than the Church and to work serious harm both within and outside the Church. "These few reflections show substantially what Catholics must believe and in what they are free. In the distinction were always kept in view, there would be less misunderstanding and less tendency on the part of papers, secular and religious, to make mistakes that to the enlightened Catholic are supremely ridiculous."

Francis Coppée. Paris, May 23.—Francis Coppée, dean of the French Academy, died in this city to-day.

Francis Coppée, world famous as poet and playwright, was beloved of all Paris and idolized by the students of the Quarter. He was "Dear Master" everywhere. Never of robust health, he had been ill for years, and a dozen years ago was reported dying. He had done some vigorous work since then, however, but for many months past he had been failing.

During the greater part of his life Coppée was a stranger to religion, though his ways were always quiet, domestic and orderly, without a trace of Bohemianism. His whole philosophy was to do good unto others, freely and instinctively.

"There is no other salvation for society," he once said, "that is less than instinctive goodness. It is the only remedy which will cure the injustice of society. What does this frightful anarchism mean but a return to original ferocity, caused by a lack of goodness, of charity, in the world? These poor wretches are savage because they have found nothing else but savagery in society. The discipline in France is caused by our irreligion. Without religion there is but one course for society—to return to force and anarchy. I am not a believer in the dogmas of Christianity. It is my loss. I deplore it every day. I envy those who have the happiness of believing, and I respect religion—all religions. In my judgment the Christian moral is the most beautiful thing on earth—the purest, noblest—and it is the very thing which will save us from destruction, for what is Christianity but sympathy for every poor wretch, and aid without asking any questions?"

As was to be expected, this good man gained the grace of conversion, and during the closing years of his life he was a devout Catholic, and during and after the agitation over the passage of the separation law in France he wrote sturdily on the side of the Church.

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Mr. P. A. Labelle, Maniwaki, Que., writes us as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters. Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing else so good."

GILLETT'S PERFUMED LYE. CAUTION. Put a strong glass on the label and examine it closely every time. Always look for the name "Gillett's." Like all good articles, which are extensively advertised, Gillett's Lye is frequently and very closely imitated. In some instances the imitations have actually copied directions and other printed matter from our label word for word. Be wise, and refuse to purchase imitation articles for they are never satisfactory. Insist On Getting Gillett's Lye and decline to accept anything that looks to be an imitation or that is represented to be "just as good" or "better," or "the same thing." In our experience of over fifty years in business we have never known of an imitation article that has been a success, for imitations are not reliable people. At the best the "just as good" kind, are only trashy imitations, so decline them with thanks every time. E. W. GILLETT COMPANY LIMITED WINNIPEG. TORONTO, ONT. MONTREAL.

In and Around Toronto

EMBER DAYS.

Wednesday, Friday and Saturday of this week being Ember days, are days of fast and abstinence.

FEAST OF PENTECOST.

Sunday last being the great feast of Pentecost, its coming was marked by large numbers approaching Holy Communion in every parish in the city. Sermons and hymns in honor of the Holy Ghost were also given. The congregations were reminded that on next Sunday the time for the fulfilment of the Easter duty transpires.

DEATH OF JOHN J. WALSH.

The death of John J. Walsh, eldest son of James G. and Nora Walsh, and nephew of Rev. Father Walsh, C.S.B., took place at the residence of his parents, 51 Garden avenue. Mr. Walsh, who was in his 30th year, had been delicate for some years and had spent some time at Gravenhurst in search of health. Returning last fall he gradually declined until Saturday last, when he died.

The funeral took place from the Church of the Holy Family, and interment at St. Michael's cemetery. R. I.P.

RAY—HOAR.

On Tuesday, June 2nd, at the Church of the Holy Family the marriage of Miss Isabel Ray, daughter of Mr. and Mrs. W. H. Ray, and Mr. Gordon R. Hoar, son of Mr. and Mrs. James Hoar, took place very quietly, only immediate relatives being present. The Rev. J. P. Coyle officiated. The bride was given away by her father. The bridesmaid was a young niece, Miss Camilla Ray Roland. The bride wore her travelling suit of navy blue cloth and carried a beautiful prayer book and gold mounted amber rosary, gifts from the groom and her mother. After dejeuner at the home of the bride Mr. and Mrs. Hoar left for Owen Sound, en route to Winnipeg and Calgary, where they will reside.

FIRST COMMUNION AND CONFIRMATION AT THE CATHEDRAL.

Pentecost Sunday was chosen as the day for First Communion and Confirmation at the Cathedral. At the 8 o'clock Mass the children received Holy Communion and at High Mass sixty-six children and twenty adults received the Sacrament of Confirmation from the hands of Archbishop O'Connor. The Solemn High Mass was celebrated by Rev. Father Whelan, assisted by Rev. Father Rhoades as deacon and Rev. Father Morrow sub-deacon. His Grace addressed the congregation on the Sacrament of Confirmation and on the significance of the day. In the evening the children of the First Communion Class renewed their Baptismal vows.

DEATH OF WILLIAM BRODERICK.

After an illness of some weeks the death of Mr. William Broderick occurred at his home, 384 Crawford St. Deceased, who was sixty-four years of age, was a native of Pickering, but for twenty-one years had been in the employ of the Toronto Street Railway. Mr. Broderick was respected by all who knew him and leaves a widow and large family of eight sons and three daughters to mourn his loss. The funeral Mass of requiem was said by Rev. Father McCann, pastor of St. Francis church, assisted by Rev. Fr. McBrady, C.S.B. After the Mass the funeral, which was largely attended, proceeded to Mount Hope cemetery, where interment was made. R.I.P.

FIRST COMMUNION AT ST. PATRICK'S.

At the Solemn High Mass at 8 o'clock on Sunday morning, the children of St. Patrick's parish, who had been in preparation for some months, received First Communion. The Very Rev. Provincial of the Redemptorists was celebrant of the Mass. Rev. Father O'Reilly, C.S.S.R., acting as deacon and Rev. Father Brick, C.S.S.R., sub-deacon. Rev. Father O'Reilly, who had the children in charge, addressed them on the solemnity and significance of the occasion. The little ones presented the beautiful and devotional picture always seen on similar occasions at St. Patrick's. In the evening the ceremony of the renewal of Baptismal vows took place, the Very Rev. Provincial singing Vespers, and Rev. Father O'Reilly delivering the sermon in his well known eloquent and touching manner.

DEATH OF LITTLE MILDRED McQUILLAN.

Much sympathy is offered the relatives of little Mildred McQuillan, who died at her grandfather's residence, 237 Ontario street, on Wednesday morning of last week. The little girl, who was in her ninth year, was a great favorite in St. Paul's school, where she was a pupil, and during her illness and at the time of her death, this was shown by the many enquiries and by the profusion of flowers sent by anxious and sympathizing friends. Her teachers, too, Sisters Frances and Arsenia, showed their affection and regret in every way possible and did much to alleviate the grief occasioned by the sickness and death of Mildred.

The funeral took place on Friday morning, Rev. Father Hand saying the Mass and afterwards assisting at St. Michael's cemetery. If there is any time at which flowers are appropriate at a funeral it is at that of a child, and on this occasion a carriage was needed to convey those offered to the little girl to cover her resting place in St. Michael's. R.I.P.

LORETTO ALUMNAE.

The Loretto Alumnae Association held its annual meeting on Tuesday afternoon, June 2nd, for the election of officers and to plan the work for the coming year. The officers elected were: Hon. President, Rev. Mother Ignatia; Hon. Vice-Pres., Mrs. Jas. Dwyer; President, Mrs. T. P. Phelan; First Vice-Pres., Mrs. H. T. Kelly; Second Vice-Pres., Mrs. P. Rooney; Treasurer, Mrs. Roessler; Recording Secy., Miss Lalor; Corresponding Secy., Miss L. Hynes; Convenors of Committees, Miss A. G.

maly, Mrs. Barron, Miss A. Rooney, Mrs. O'Sullivan.

Wednesday morning the members attended High Mass celebrated by Very Rev. Vicar-General McCann, in the chapel of their Alma Mater. A choir of the old pupils under the direction of Mrs. J. W. Mallon, and Mrs. McGann playing the organ, rendered Gounod's Mass with an Ave Maria by Mrs. F. Woods, Miss M. George and Miss Foley.

TORONTO MARKETS.

Grain:—
Wheat, spring, bush 0.96 0.92
Wheat, fall, bush 0.92 0.90
Wheat, goose, bush 0.92 0.90
Wheat, red, bush 0.95 0.90
Rye, bush 0.84 0.80
Buckwheat, bush 0.70 0.66
Peas, bush 0.89 0.86
Barley, bush 0.55 0.50
Oats, bush 0.52 0.48

Hay and Straw:—
Hay, per ton \$13.00 \$14.00
Cattle hay, ton 12.00 13.00
Straw, loose, ton 6.00
Straw, bundled, ton 12.00
Fruits and Vegetables:—
Potatoes, per bag \$1.00 \$1.10
Apples, per barrel 1.00 1.10
Onions, per bag 1.25 1.40

Poultry:—
Turkeys, dressed, lb. 0.17 0.20
Spring chickens, lb. 0.35 0.40
Chickens, one year old 0.16 8
Fowl, per lb. 0.14 0.15

Dairy Produce:—
Butter, lb. 0.20 0.23
Eggs, strictly new laid, per dozen 0.18 0.20

Fresh Meats:—
Beef, forequarters, cwt. \$6.00 \$8.00
Beef, hindquarters, cwt. 8.50 11.00
Beef, choice sides, cwt. 8.00 9.50
Lamb, dressed, cwt. 14.00 16.00
Lamb, spring, each 5.00 8.00
Mutton, light, cwt 9.00 12.00
Veals, common, cwt 5.50 6.50
Veals, prime, cwt 8.50 10.00
Dressed hogs, cwt 8.00 8.50

Redemptorists New House of Studies

(From the Catholic News.)

The magnificent new Redemptorist Seminary, or House of Studies at Esopus, N.Y., the finest building of its kind in the country, was solemnly dedicated and its beautiful chapel consecrated by the Most Rev. Archbishop Farley on Thursday morning, May 21, in the presence of a large assemblage.

Mount St. Alphonsus, as the new seminary is known, is located on the west bank of the Hudson, ten miles south of Kingston. The estate consists of 260 acres, with a frontage of over a mile on the river.

The building is 435 feet long, facing the river. It is built of a handsome light gray granite from Port Deposit, Md. From the main building three large extensions run off to the west. The centre extension or wing is the beautiful chapel, built after a Romanesque style of architecture. The chapel is nearly 100 feet long, and is finished in terra cotta. Besides the main altar and the two side altars, there are eight small side chapels, with marble altars, at which Mass will be offered each morning by the professors. On one of the side altars is a magnificent marble pieta, weighing over three thousand pounds. All the woodwork and furniture of the chapel is of solid oak. The floor is of marble tile.

The north wing of the building is mostly devoted to the library, which at present contains 20,000 volumes, but has a capacity for fully ten thousand more. The library is fitted with every modern improvement and convenience. It takes up three floors of the extension, and over it is the assembly hall for the seminarians. The south wing contains the study halls and classrooms.

In the main building, facing the water, on the lower floor are the faculty rooms, officers' and visitors' rooms. On the upper floors are 150 living rooms for the students. The infirmary is on the top floor, and in the basement are the refectory, kitchens and workrooms.

There are at present in the seminary fifty-seven students and eight members of the faculty, with the Rev. August Dooper, C.S.S.R., as rector. The ridiculous statement has been made in the daily press that the cost of the new seminary was \$2,000,000, when the fact is that the building was erected at a cost of about one-quarter of that amount. Although nothing was spared to insure the permanence and magnificence of the building, the expenses of erecting it were kept down in many ways. For example, all the interior stone, including the stone used in the terrazzo floors, was quarried on the premises. The Redemptorists had their own store-cruiser and traction engine, and all the stone for the exterior was unloaded at their own docks, thus eliminating railroad charges. And, finally, the supervision of the construction was by a member of the Order, the Rev. Joseph Schneider, C.S.S.R.

The New Assumption College Chapel

The new Assumption College Chapel will be dedicated on June 16. The dedication services commence at 10.30 a.m. (eastern standard). Rev. P. Corcoran, Searforth, Ont., President of the Alumni Association, will celebrate the Solemn Mass. Canon Episcopo, which will be sung by the students in the choir under the direction of Rev. J. C. Plomer, C.S.B. After the Mass a banquet will be tendered the visiting old boys. On the evening of June 15, the College Commencement Exercises and Distribution of Prizes will take place in the College Hall. The first sod for the new building was turned on March 25, 1907, and

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Work the Very Best
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Home Bank of Canada

Open a bank account with the first dollar you have to spare. Do not say you will wait until you have five or ten—come with what you have to-day. This Bank, like every other Chartered Bank of Canada, takes a pride in encouraging the saving habit, and pays the highest rate of interest that may be equitably allowed.

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Corner Queen West and Bathurst Streets

Corner Bloor West and Bathurst Streets

Corner Queen East and Ontario Streets

West Toronto City or Toronto Junction Branch
20 Dundas Street West

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General Manager

June Weddings

Call for presents. Our silver Cabinets are popular in every sense. Their abiding usefulness commends them. Prices run from \$50 to \$500.

WANLESS & CO.

FINE JEWELLERS
(ESTABLISHED 1840)
168 Yonge Street, - Toronto

THE ONE PIANO

That's the expression used by the greatest musicians to mark the exclusive place held by the

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PIANO
MADE BY
Ye Olde Firme of Heintzman & Co.

For over fifty years we have been giving experience and study to the perfecting of this great piano.

Piano Salon: 114-117 King St. W., Toronto

STAINED GLASS

MEMORIAL WINDOWS
We guarantee the durability and artistic workmanship of all our windows, of those of moderate prices as well as the most expensive, and all are made of

English Antique Glass

The N. T. LYON GLASS CO., Limited
141-143 CHURCH ST., TORONTO.
Established 1862.

the cornerstone was laid by Rt. Rev. F. P. McEvay, Bishop of London, on June 14, 1907, in presence of a large gathering of old students and friends of the College. Excepting some special ornamentation that will be added later, the Chapel is now completed. The design of the building in all its details proves that the architect, Mr. Dederichs of Detroit, is a true artist and stands high in his profession. The perfect lines of the Gothic arches, the new drop arch and the beautiful proportions of the cruciform interior, combine in the most perfect harmony and constitute one of the finest examples of the builder's art which can be found anywhere, and visitors are unanimous in praise of the new place of worship. The seats, which are of oak, are specially designed to harmonize with the prevailing lines of the architecture. There will be five altars in the sanctuary and along each side wall of the body of the Chapel a row of elevated seats for the clergy. Both electric and gas lighting has been installed. No detail has been allowed to escape the builder's notice and the Blonde Bros., of Chatham, who were the contractors, deserve much credit for their part in the construction of the Chapel.

Another Catholic Nobleman

The Tablet of London publishes the announcement that the Marquis of Queensbury, who succeeded his father, the eighth Marquis, in 1900, has embraced the Catholic Faith. He was baptized on April 4 and confirmed by the Archbishop of Westminster on May 5th.

SUMMER OUTINGS

Lower St. Lawrence
Gaspé Peninsula
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(EXCELLENT DINING and SLEEPING CAR EQUIPMENT)

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FINE LEATHER GOODS

Ladies' Bags
Portfolios, Wallets
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Letter and Card Cases, etc.

NEWEST STYLES—BEST VALUE

BROWN BROS.

Limited
51-53 Wellington St. West, Toronto.

Tenders for Fog Alarm Machinery

TENDERS addressed to the undersigned at Ottawa and endorsed on the envelope "Tender for Fog Alarm Machinery" will be received up to noon of the

FIRST DAY OF JULY, 1908,

for supplying the machinery required by the Department of Marine and Fisheries, for fog alarm purposes during a period of one or three years, at the option of the Minister of Marine and Fisheries.

Specifications of the machinery can be procured at the Department here, at the agencies of the Department at Montreal, Quebec, St. John, N.B., Halifax, N.S., Charlottetown, P.E.I., Victoria, B.C., at the Government shipyard at Sorel, and the Prescott Light House Depot.

Each tender must be accompanied by an accepted bank cheque for the sum of Five Hundred Dollars, payable to the order of the Minister of Marine and Fisheries. The cheque will be forfeited if the party whose tender is accepted declines to enter into a contract to furnish the machinery, or fails to carry out the contract. If the tender is not accepted the cheque will be returned.

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

Newspapers copying this advertisement without authority from the Department will not be paid.

G. J. DESBARATS,
Acting Deputy Minister of Marine and Fisheries.

Department of Marine and Fisheries,
Ottawa, Canada, 26th May, 1908.

A Typical Irish Post Card

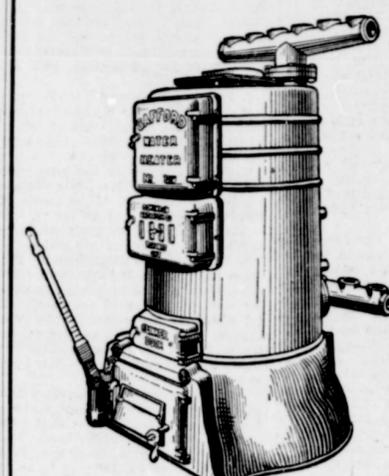
A post card which may be classed as really typical of what an Irish post card ought to be, has been issued by Miss Catherine McInerney of 233 Catherine street north, Hamilton. It bears on the reverse side the picture of a beautiful Irish maiden with flowing hair and graceful Irish dress, in the act of striking the strings of the ancient Irish harp. The picture is from a painting in the gallery of the Duke of Leinster, and the entire representation is named The Harp of Tara. A verse from Moore's immortal song descriptive of Tara's harp, is also given. The cards may be had from Miss McInerney at 25c. per dozen, or at special prices for 100 or over.

Death of Patrick McHugh, Sr.

Mr. Patrick McHugh, Sr., (father of The Leader publisher), departed this life at the Royal Victoria Hospital, Montreal, whither he had gone twelve days previously to submit to an operation for a grave throat affection. On Monday the 4th inst., the operation was performed, an Eganville physician being present. The subject came through the ordeal with strength very little impaired, and on the following Saturday his condition was such as to be a matter of much satisfaction to his attending physician and his family here. Therefore, when on Thursday last a

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It means dollars to you because the "SAFFORD" will absolutely

maintain the temperature in your home in the coldest weather for eight hours on one firing. In other words it saves fuel and energy. We have the proofs and will be glad to show you.

WRITE TO-DAY

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In wood and iron, painted and grained.

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In various sizes, with pil. low and valance.

THE APPLE TREE SWING.

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sage was received telling of the serious illness of the patient, hope sank in the hearts of anxious ones. His son, accompanied by a friend, left for Montreal next morning, but before they reached the hospital the patient had passed away. The remains were at once made ready for removal to Eganville, the body reaching here on the C.P.R. train the following day at noon. During the afternoon and evening large numbers of friends and citizens visited the house of mourning and expressed their sympathy with the family in their bereavement. The funeral was held on Saturday morning at St. James' church, where High Requiem Mass and the Libera were chanted by Rev. Father Dowdall, P.P. The body was then borne to the cemetery and laid at rest.

The late Patrick McHugh was borne seventy-three years ago at Enniskillen, County Fermanagh, Ireland, the son of Hugh McHugh and Catharine Keon. When he was a boy of sixteen the family came to this country and settled in the township of Admaston. Grown to manhood he came to Eganville and apprenticed himself to the late Timothy O'Gorman, blacksmith, and when he served his time he and the late William O'Gorman formed a partnership in the blacksmithing business. The partnership existed for seven years, when the principals dissolved and each started in business for himself. In July, 1862, the deceased married Mary McNamara, of the District Line, the ceremony being performed in the old St. James' church by the late Father Byrne. His wife survives and of a family of eleven children, eight are living, namely: Mrs. Charles J. Bryson, Mrs. Matthew Scanlan, Rev. Sister Ernestine, Superioress of the Sacred Heart Convent, Eganville; Misses Annie and Charlotte McHugh; Messrs. John and Michael McHugh of Sault Ste. Marie, and Patrick of Eganville. The pall-bearers were Messrs. James McDermott, Bernard Malloy, Dr. Galloway, John O'Brien, John Brady and Patrick McNamara.

By the death of Patrick McHugh another one of the first residents of Eganville passes from view. He has joined that band of whole-souled, generous-hearted men who laid the foundations of this community, men who whatever their faults, were true to whatever their race and men who scorned to stoop to lowly, mean acts. Of the one who has just passed away we shall ever remember him as a kind, indulgent father and pray that his soul may be at rest. On behalf of the family of deceased we desire to

return very sincere thanks to friends and to citizens for the great kindness and sympathy extended in the time of sorrow, and for the honors and respect paid the dead.—Eganville Leader.

Up to the present time more than £25,000 has been given in donations, varying from £5,000 to the smallest sums, and we look confidently for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation.

JOHN NORRIS,
The Oratory,
Birmingham, England,
May 1908.

Mass is said twice a week for all Benefactors of the New Church, and their names are entered in the Liber Aureus, or Golden Book, to be preserved under the future High Altar.

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ESTIMATES ON APPLICATION.

return very sincere thanks to friends and to citizens for the great kindness and sympathy extended in the time of sorrow, and for the honors and respect paid the dead.—Eganville Leader.



NEWMAN MEMORIAL CHURCH

We have now reached the final stage in the erection of our New Church, and only the building of the Dome remains to complete the fabric. Meanwhile we have come to the end of our resources, and have consequently been compelled to incur a debt of £5,000, in order that the work should proceed without interruption.

It is proverbially difficult to collect the means for finishing a large undertaking, but Cardinal Newman's name is held in such honour that we feel justified in our hope of opening the Church in 1909 free of debt.

Up to the present time more than £25,000 has been given in donations, varying from £5,000 to the smallest sums, and we look confidently for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation.

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