

TOPICS OF AN OLD-TIMER

The Great Home-Rule Mass Meeting at Massey Hall—The Study of Races—Thomas D'Arcy McGee's Doleful Discoveries—Conditions Looking Better Now—The American Revolution a Celtic Product—The Premier of the British Empire now a Celt—The Great Latin Poet, Virgil a Celt—"Kelts in Literature"—Names Taken From Irish Saints—The Names of Roman Gods, Irish—Great Changes in American Magazines—President Roosevelt's Irish Inclinations.

It was a joy to my heart to be present at that great Home Rule meeting in Massey Hall on Saturday evening, Oct. 13th. It was a gratification to me to have had an interview with Mr. T. P. O'Connor, M.P., the president of the Irish National League of Great Britain, after an interval of twenty-six years. It was a pleasant circumstance to behold so large and so grand and so intelligent and so enthusiastic an assemblage of Irish men and Irish women and their friends as met in Toronto's largest hall on that night, to listen to one of Ireland's brightest ambassadors plead the cause of Ireland's wrongs and tell in burning words of the right of Ireland to have Home Rule. And this in the presence of some of Ontario's most distinguished men and women and without one word of interruption—a great change from the Toronto of old that I remember. But greater than all, more hopeful than all, more gratifying than all else, it was to me to hear from the lips of this well-accredited and well-informed ambassador that the day of Ireland's redemption was at hand. On that day of jubilee the sons of Erin, with hearts overcharged and minds uplifted, will give thanks to Almighty God that the day of their country's deliverance has come to pass, and that the seven hundred years' struggle, the seven hundred years of suppression, and seven hundred years of humiliation, will at last in our own day, come to an end forever. The democracy of Great Britain, which in unfortunate former days was hostile to everything Irish, have at length awakened to the justice of Irish claims; and well may they, for it is the presence of the Irish members in the parliament of Great Britain that has ever been the principal support of popular rights in that great legislative body. Only one good point that the envoy might have made was omitted, and that was that the King himself is not only a home ruler, but a friend of Ireland generally. There is also another potent fact that has to be thought of, and that is the influence of race. It is no longer the "Celtic fringe" that has

to be considered, for not only is there now an educated "Celtic fringe," but a realization of the fact that some of the best blood of Britain is Celtic. If the present government of Great Britain and Ireland succeeds in its plans of giving Ireland a parliament of her own that circumstance will be largely due to a Celtic premier, what Campbell-Bannerman undoubtedly is. Mr. O'Connor stated in his speech that there was never greater enthusiasm evinced in the United States for Irish Home Rule than what he saw at the Philadelphia convention a few days before. Seventy thousand dollars was subscribed at that convention with the promise to make it one hundred thousand; and in Boston a few days later the sum of ten thousand dollars was subscribed. Everybody in the United States is for Irish Home Rule, and there is no one more ardently so than the President of the United States himself; and this fact, too, must have its influence on British public opinion. When I spoke to Mr. O'Connor of Col. John F. Finerty's great speech at the Philadelphia Convention (and in a sense it was great) his remark was: "Yes, but the days of tail-twisting are over." When I think of the past in Toronto, that meeting of Mr. O'Connor's was exceedingly gratifying to Old-Timer.

The study of races as well as the study of languages is another of the factors favorable to Home Rule, and here in Toronto we have an Irish Gaelic League and a Scottish Gaelic Association, both studying the language, the music and the ancient dress of the Gaelic people; nay, also, the study of the Celtic race from which both branches sprang. To myself, half Saxon that I am, the history and fortunes of the Celtic peoples is a fascinating subject. Many books have been written about the Anglo-Saxons, principally in their laudation, and with this I have no quarrel; but it is full time that the scholars of Europe and America were enquiring into the merits of the Celtic race that has been so long submerged; for whatever uplifts any portion of humanity uplifts it all, and what I contend for is not superiority for the Celt, but fair play. There has lately been added to the books in the public library a small volume entitled "Nicholson's Celtic Researches," which was favorably discussed at the September "Ceilidh" of the Gaelic Society; and as a literary diversion I would like to see the ground of Celtic literature more generally gone over.

Thomas D'Arcy McGee in his day paid a good deal of attention to the study of race and bewailed the misfortunes of the Kelts; but I am inclined to think a better day for them is dawning. I am myself inclined to think that the greatest achievement of modern times is a Celtic achievement, but that we don't know it. Here is one of McGee's little poems wherein he bewails the fallen condition of his own race:

THE SEARCH FOR THE GAEL.

I left the highway—I left the street—
In Albany I sought them long,
I followed the track of Kenneth's feet
And the sound of Ossian's song;
By the Kymric Clyde, and in Gallo-
way wild,
I sought for the wreck of my race,
But the clouds that the hills of Al-
byn hide
Have pitied their forfeit place.
I looked for the Gael in the Cam-
brian glen,
From the Cambrian mountains 'mid,
And saw only mute, coal-mining men—
The face of my race was hid.
At Merlin's work in Caernarven waste
They knew not Merlin's name—
And the lines the hands of the Master
traced
As the devil's craft they claim.
I looked for the Gael in green Innis-
fall,
And they showed me cowering there
Misshapen forms, cast down and pale,
Thy disciplined host, despair!
But I noticed yet in their stony eyes
A flash they could not veil,
And I said, "Will no brave man arise
To strike on this flint with steel?"
I have found my race—I have found
my race,
But oh! so fallen and low,
That their very sires, if they look'd
in their face,
Their own sons would not know.
Still I've found my race—I've found
my race,
And to me this race is dear,
And I pray that Heaven may grant
me grace
To toil for them many a year.

It is not so long ago, only a few years, that McGee himself an ardent Celt, wrote those despairing lines, and yet there is a great change. The "Kymric Clyde" is the place of "sea power," for it is there that shipping is mainly built; and the inhabitants of Clydesdale are among the most thrifty in the world. The Cambrian Celts are no longer "mainly coal-mining men," but are a strong, united political power, and Merlin's work is not forgotten, for Welsh history, Welsh song and Welsh nationality are held in high regard. And the Gael in "Green Innisfall" is no longer "cowering there," and is in the expectation

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CHURCH MUSIC AGAIN

By the Very Rev. Mgr. Wallis, Before the Society of St. Cecilia, London.

I have been asked to put before you this evening a simple and brief statement of the general laws which Holy Church imposes upon us with regard to the rendering of the musical portion of her services. I need hardly say that I am not going to attempt to give a complete detailed account of all the legislation of the Church upon this subject; such an account would furnish matter for a whole course of lectures, and would be quite beyond the scope of our quiet little discussion to-night. Neither do I propose to trouble you with long quotations from bulls and decrees nor with strings of references. My intention is to give just the broad lines of legislation from the time of Pope John XXII., A.D. 1332, down to the Motu Proprio of Pius X., A.D. 1903. This course is rendered the more easy by the perfect agreement which exists in the tone of all the decrees and instructions which have been put forward from time to time during these many years.

The question of Church music has become specially prominent during the last few years. There has been for some time a deep and ever growing feeling that much of the music performed in our churches is not only altogether unworthy of the House of God, but that it is actually in opposition to the spirit of true worship, and a hindrance instead of a help to the devotion of the faithful. Our present Holy Father recognizing the pressing importance of the matter, had scarcely taken possession of his see when he, by his Motu Proprio, made an earnest endeavor to place the whole question once for all on a satisfactory basis. Many of his predecessors legislated with a similar purpose, but never yet has the desired result been permanently attained.

Nearly three years have now passed since the publication of the Motu Proprio, and what have been its results? It is true that, here and there, most praiseworthy and loyal efforts have been made; but with these few exceptions the results have up to the present been so small and disappointing that one begins to fear that, unless something can be done to arouse the interest and to strengthen the zeal of all concerned, this latest great effort of the Holy See may be to some extent nullified.

To what cause may we assign the apparent apathy with regard to this question? We well know that it does not arise from any wilful disobedience or opposition to the Pontifical authority. Would it not be more correct to attribute it partly to the special difficulties presented by the prescribed music, partly to the difficulty of obtaining singers properly qualified to render this particular music; and partly, if not almost wholly, to the wrong ideas which unfortunately prevail at the present time as to the kind of music suitable during Divine Service.

With regard to the two first-mentioned difficulties, I do not think for one moment that they are insuperable, even in small churches. The Holy Father does not require impossibilities. The more one studies the Motu Proprio the more does one appreciate the broad wisdom and thoughtful moderation of its tone.

A SUBJECT FOR ECCLESIASTICAL AUTHORITY.
With regard to the wrong ideas, the question of what is or is not suitable for use during Divine Service is one for ecclesiastical authority, and not for private judgment. As loyal sons of Holy Church it is our plain duty

to submit any personal liking or taste to the ruling of the properly constituted authorities. It is not for us to dictate to the Holy Father what we desire, but for him to tell us what we are to do.

The spirit of the Motu Proprio is to check the present day tendency to render our music worldly and theatrical, even when this is done with the good intention of attracting people to our churches. The Pope emphasizes the fact that the Liturgy has not been made for the music, but that the music must be entirely subservient to the Liturgy, and must adapt itself to it. Only last year, in an audience given to M. Bordes, director of the "Schola Cantorum" of Paris he said how he admired and valued the compositions of Mozart, Haydn, Bach, etc.; but that he liked to hear them outside the church; many of their works being unsuitable for use during Divine Service. A great deal of this very excellent music which has been ruled unfit for use may, of course, be enjoyed at sacred concerts.

I am not going to attempt to deal with the question from a technical or artistic point of view. That is more a matter for musicians.

The Motu Proprio and other Pontifical statements on music agree as to three styles of music which may be used in churches: the Gregorian; the Polyphonic; the Modern.

The Gregorian is the real Chant of the Church. This music has always been sanctioned and encouraged by the Church; it is her own music; she prescribes it for the use of her priests during all sacred functions; she orders it to be taught in all her seminaries, making it one of the compulsory subjects for all candidates for orders. All this has been confirmed by many Pontiffs, by the Council of Trent, and recently by the Popes Leo XIII. and Pius X. A decree of the Sacred Congregation of Rites dated November 20, 1660, and numbered 1,180 in the authentic collection, prescribes: That no priests shall be eligible for appointment as Chaplains to render the Divine Office, until they have successfully passed an examination in Plain-song. The Bishop is to arrange for such examinations.

The Pope wishes the Gregorian Chant to predominate in the Liturgy and he also wishes it to be executed with very great care and preparation; as one of the chief obstacles in the way of its advancement has been the bad execution, and the bad versions which have been in use. Both these evils will, we hope, be remedied by the publication of the amended texts, and by the teaching of the qualified authorities. The Pope wishes to revive the old custom of making all the people take an active part in the Liturgy; and it is his desire that the faithful should know and be able to sing the Chant.

It is difficult not to love Plain Chant once one has acquired a proper knowledge of it. It is our duty, in obedience to the expressed wish of the Holy Father, not only to endeavor to obtain such proper knowledge ourselves, but also to do all in our power to help in its general diffusion. Among the means which the Holy Father suggests are: The teaching of the subject in seminaries and colleges, the teaching of the Chant in schools.

The Pope quite justly condemns an opinion which seems to prevail very generally, viz., that Gregorian Chant is only suitable for funerals and penitential seasons. He lays down as a principle that a function loses none of its solemnity when nothing but Gregorian music is used; and, in fact, what can we imagine finer than those beautiful invocations, hymns, sequences, responsories, lamentations, Passion and "Exultet," so eloquently expressive of the mind of the Church at the time of their use.

IN PRE-REFORMATION TIMES.
In pre-Reformation England the

Gregorian Chant had attained to its greatest possible glory. It was used in our beautiful old cathedrals, abbey, and monasteries. Our fathers have left us a magnificent inheritance, and it is very gratifying to know that old English manuscripts have been largely used in the preparation of the new Vatican Text, and will thus come once more into use, not only here in England, but throughout the west.

The Holy Father authorizes the retention of ancient texts by those countries which are so fortunate as to possess them; and we may, therefore, hope that some of our liturgical scholars may be encouraged to do for us what the Solesmes Benedictines have already done for France.

At the present time our separated brethren are reviving these ancient melodies and using them in their services; and it would be a disgrace to allow these treasures, left us by our Catholic forefathers, to lie altogether neglected by us. Many Provincial Synods, from the time of St. Charles Borromeo until now, have insisted upon the use of Plainchant. Benedict XIV. dealt most thoroughly with the question in his celebrated Bull "Anus Qui" February 19, 1749. Alexander VII. having previously done so in 1657. In our own time Leo XIII. (Congregation of Rites, September 24, 1884) follows the example of his illustrious predecessors, and all agree together with our present Pontiff in the same broad rules for our guidance.

We come now to the consideration of the Polyphonic music or school of Palestrina. This music, after the Gregorian, has always been praised and sanctioned by the Popes. It realizes what Benedict XIV. lays down as the qualities necessary in music to be used in church, as having no worldly or theatrical element, but being helpful to prayer and devotion. Leo XIII. in his instruction of 1891, says that the music of Palestrina and the great composers of his school is declared most worthy of the House of God. The Motu Proprio of 1903 compares it with the Gregorian and says that it possesses all the qualities necessary to church music and orders that it be used in all basilicas, collegiate churches, seminaries, and in other churches where it can be well executed.

It is noteworthy that both the Motu Proprio and the regulation of 1891 agree entirely with each other and enunciate the same principles, viz., that where the Polyphonic music cannot be properly rendered, Plainchant should be used.

I will say no more upon this point. We have seen how earnestly the authorities of the Church have striven at all times to encourage and spread the knowledge and use of the Church's own chant; we have seen the generous praise and encouragement given to music of the Polyphonic school; and we now come to the instructions and regulations concerning the use of modern music. Here we are at once struck by a change in the tone of the Pontifical documents; for Plainchant and the Polyphonic school there is praise and encouragement; for modern music there is only toleration with safeguards and limitations.

PRINCIPLES OF ACCEPTANCE.

The Pontifical documents give us certain essential principles to enable us to discern whether a composition may be accepted.

John XXII. in 1332 in his famous Bull "Doctor Sanctorum," condemns the use of any profane music; and deplores the abuses which obtained in his time; many of them being similar to these which we deplore at the present day. Alexander VII., April 23, 1759, threatens excommunication, suspension, and deprivation to the superiors or rectors of churches who tolerate any music of such a kind in their churches. He also forbids even the least alteration of the text, or repetition, and also forbids the use of orchestras. Benedict XIII., in his Council of the Lateran, renews and reinforces both the Edicts of John XXII. and Alexander VII. Benedict XIV. says: There must be nothing profane or theatrical. Music which represents all or any of these features must be excluded. Pius IX., through his Cardinal Vicar of Rome, Cardinal Patrizi, in the fifties took the same measures for Rome as had been previously taken by Benedict of 1884, and the Roman Congregations in several decrees, especially in one for Baltimore in 1884, exhort the Bishops to use all the means at their disposal to banish this objectionable music. The Regulations of 1884 having failed to bring about the desired end, Pope Leo reiterated them with greater emphasis in his Regulations of 1894. One of the last acts of his Pontificate was to sanction a decree concerning the Cardinals' functions in Rome. This Decree forbids in those functions any music but the Gregorian and Polyphonic.

How strikingly in agreement are all these condemnations, directions, and regulations, dating from John XXII. with those contained in the Motu Proprio of Pius X. He has simply summed up the legislation of many predecessors. It is evident, therefore, that the use of this profane, voluptuous, or theatrical music in certain churches has given it no real position in the Church, as it has always been under the condemnation of the highest authority. The use of

modern music, however, is not forbidden when it conforms to the general regulations laid down, when it fulfills the conditions and is free from objectionable elements. The Pope wishes that the music be as the humble servant of the Liturgy, he does not wish the functions to be suspended for it; he condemns undue repetition, and absolutely forbids any alteration of the liturgical text. The music is to be in good taste; there must be nothing vulgar or trivial, worldly or theatrical. It must be in harmony with the function. It must be holy, worthy of the House of God, and must not be of a nature to recall secular thoughts and associations.

The Pope wishes the music to be choral, and though he does not absolutely forbid solos, he limits them to short passages which should have the character of a hint of melodic projection, and be strictly bound up with the rest of the choral composition. Our choirs must not be made concert platforms on which to exhibit the charms of particular voices. Modern music, then, is recognized and allowed by the Church when it conforms to her requirements. There appears to be a somewhat widespread opinion, based on no documentary evidence, that the sacred works of any well-known composer of secular music will certainly be condemned; that the composer's name will be sufficient to ensure such condemnation. The Roman Congregation is not so irrational, but judges every composition on its own merits—accepting all that contains the essential elements of sacred music, and rejecting all that fails in that respect.

Having now considered the different styles of music allowed by the Church we come to practice; and here the Motu Proprio goes further than previous Pontifical documents. Hitherto we have had the directions of the "Cereemoniale Episcoporum," which, although very precise on certain points, are also very vague in others; we had also the "Directorium Chori," and a great many decrees of the Congregation of Rites condemning abuses but we had no complete and concise code of instructions for every-day use such as we now have.

In dealing with these instructions we will distinguish between the liturgical functions and the extra-liturgical. By liturgical we mean the functions which belong to the Missal, Breviary, and Pontifical; by extra-liturgical such functions as Benediction, at other times than Corpus Christi, and processions, other than those prescribed in the "Rituale Romanum" for the proper days.

THE MASS.

Of all liturgical functions the Mass is the most important. The Motu Proprio confirms the legislation of the "Cereemoniale Episcoporum," the decrees of the S.R.C., Nos. 222, 1335, 3694, 3980, regarding the obligation of singing in their proper order the different parts of the Mass, and of having no Vernacular. The only thing that can be added is a motet after the Offertory, and one to the Blessed Sacrament after the "Benedictus," before the "Pater Noster." The Proper of the Mass ought to be sung in Gregorian Chant, but on days when the organ is allowed to be used, the Gradual, Offertory, and Communion may be supplied by the organ, provided that some cantor recites them in a loud and intelligible voice, so that all the congregation can hear them; on days when the use of the organ is not allowed, they must be sung. If there is not a competent choir to sing sufficiently the Proper to its right music, there is no objection to having it sung to a psalm tone, or even on great days, according to the Motu Proprio, it may be sung in figured music, provided that it be not theatrical. The "Cereemoniale Episcoporum" and the Motu Proprio renew the prescription that the music must not keep the celebrant waiting or suspend the Mass unduly. For the "sanctus" both celebrant and choir must make the usual concessions.

For the "Kyrie," "Gloria," "Sanctus," and "Agnus Dei," the organ can alternate with the voices, provided that the rules above mentioned are observed ("Cer. Episc.," lib. i. cap. xxxix).

The rule allowing the organ to supply is, as we see from the text of the "Cereemoniale Episcoporum," a concession; therefore, it does not at all mean that it ought to be preferred to the singing of the whole text, but it may be of great help to those choirs which are not strong enough to sing all efficiently, and thus they may carry out the prescriptions in a lawful manner. During the elevation the organ should be played in a solemn manner on days when its use is permitted. The use of Vernacular is strictly forbidden during High Mass.

For Vespers, on days when the use of the organ is allowed, the repetition of the Antiphon may be supplied, also in the hymn and in the "Magnificat" the organ may alternate with the choir provided that the rule of having the words pronounced in a loud and intelligible voice is observed. The organ may not supply the Doxologies, the "Gloria Patri," or any verse during which one has to kneel. The Motu Proprio prescribes that, as a rule, we are to keep to the regulations of the "Cereemoniale Episcoporum" (lib. ii. cap. i. no. 8), viz., that the psalms should be sung in Gregorian Chant, but that the



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Where are they now, the light and glow that heated The peaceful soul with love's glad ecstasy?

"A cross is planted on its fiery summit; The blood is gushing from the wounded base;

ONE OF THESE DAYS IT WILL BE OVER. One of these days it will all be over, Sorrow and laughter, loss and gain,

ONE OF THESE DAYS WE SHALL KNOW THE REASON. Happily, of much that perplexes now, One of these days in the Lord's good season,

"ALL THINGS BRIGHT AND BEAUTIFUL." "A single sunbeam is enough to drive away many shadows," said St. Francis,

of cheerfulness. Sunny souls indeed, whether saints or ordinary folk, brighten their world with the light of their own happiness.

An American woman of the same bright childlikeness of spirit, Lydia Maria Child, author and philanthropist, lived always under the strain of intense and anxious sympathies and of hard work.

"Glorify the room, Saba!" Sydney Smith used to cry to his daughter, when he wished her to raise the curtain and let in the sun.

THE MOTHER-LOVE.

The mother-love—there it nothing like it this side of heaven. It will bear all things, suffer all things, forgive all things, and through it all smile up to God with unshaken hope.

The world, which accounts itself very wise, will sacrifice little of its peace or comfort or patience for the man who has proven false to his manhood and has fallen under the burden of his follies and crimes.

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"Be not anxious, therefore, saying: What shall we eat or what shall we drink, or wherewith shall we be clothed?"

We are the children of God, dear brethren. From the day we first saw the sun until this God's hand has held us up and His strength has been with us.

Have we not every reason to have confidence in Him and to put ourselves in His hands with child-like trustfulness? When has He been untrue? When has He deserted us?

Look out into the world: are men content with God's providence? Are they not asking each other: "What shall we eat, or what shall we drink, or wherewith shall we be clothed?"

They attain the wish of their hearts; they become rich; they have pleasures, and "they have their reward."

Oh, busy toilers! working so hard for so little, so anxious to provide for the passing hour, so full of human prudence, so rich in your own conceit, so poor in reality;

How can they be? "God alone is good," and they have not God. They do not love Him; they hardly know Him.

There are men who must have some one to talk to, who exact sympathy and advice from all who come near them, who, failing a patient wife or a tender mother, will insist that the stenographer, bookkeeper or other feminine employe reap the worry harvest of all their troubles.

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Housekeepers are beginning to realize, says What-to-Eat, that the pear is almost as useful as the peach in the making of fancy desserts, and as its keeping qualities are excellent, it will probably become more and more popular for these dainty dishes.

AFTER FORTY-FIVE.

We learn, as we grow older, to recognize the value of time as a curative agent upon events and institutions—and to be patient in the premises.

That good books are better company than gadding individuals. That it is scarcely worth while running to catch a car—or anything else for that matter.

That we don't have to apologize for existing. Do what is right without preface or explanation.

Egypt, with nearly ten millions of people, has only one lunatic asylum, and that contains only 500 beds.

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Other things being equal, the quiet and reserved business woman who, though friendly with all, says comparatively little while engaged in business, is the one most likely to reach the top of the ladder.

QUIET WOMAN GETS BEST PLACE

There are men who must have some one to talk to, who exact sympathy and advice from all who come near them, who, failing a patient wife or a tender mother, will insist that the stenographer, bookkeeper or other feminine employe reap the worry harvest of all their troubles.

That we don't have to apologize for existing. Do what is right without preface or explanation. That the "Norman craft" of history was just patience and foresight; that the "German thoroughness" of our day is simply preparedness.

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MEMORIAL WINDOWS

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Dr. Fowler's Wild Strawberry. In nature's specific for DIARRHOEA, DYSENTERY, CRAMPS, PAIN IN THE STOMACH, COLIC, CHOLERA MORBUS, CHOLERA INFANTUM, SEA SICKNESS, and all SUMMER COMPLAINTS in Children or Adults.

The Children's Page

A LITTLE MAN.
I've jes bin thinkin', sitting here, how fortunate I am
That God made you a little miss an' me a little man.
I wouldn't like ter be a girl, I'd ruther be a boy,
To run an' jump, an' swim an' fish—the sports o' life to enjoy.

You can't have any fun at all, like me an' Dan an' Joe.
All you can do is stay at home ter wash, er cook, er sew.
Yer can't ride Billy bareback, er ye can't climb up a tree.
The best that you can ever do is sit an' look at me.

You take a music lesson while I chop up the wood
To make er fire on which ter cook the household's daily food.
You've always got the ride ter church while I walk all ther way.
You sit an' read a magazine while I rake up the hay.

An' these is only half the things that I can eas'ly do
Ter keep the mill a goin'—not sit all day like you.
I'm always handly round the house, an' so are most all boys,
While chatterin' girls pretend that we are making all the noise.

But still somehow when all is said, I'm glad yer what yer are,
Because with all yer uselessness yer still my little star.
Some day, perhaps, when we grow up, I'll teach yer how ter be
Of use to all the folks aroun', especially ter me.

Per then instead of loafin' yer can keep my house an' sew,
An' train the children how to walk the path ther outhter go.
I guess 'tis this that makes me think how fortunate I am
That God made you a little miss an' me a little man.

—Joseph I. Breen.

BE A MAN.
Head erect and fearless eye,
Be a man.
As you live so will you die,
Be a man.
Whatever comes, whatever goes,
A friend to friends, a foe to foes,
Be a man.

Proud of country, proud of name,
Be a man.
Unyielding to temptation's strain,
Be a man.
Spotless in honor and courage, too,
Proud of your faith, to its precepts true,
Be a man.

Headless of the worlding's gibe,
Be a man.
Invincible in your Catholic pride,
Be a man.
Supreme in confidence and love,
For your God Who reigns above,
Be a man.

Head raised high above the throng,
Be a man.
Fearing but to do a wrong,
Be a man.
Aiming ever to higher things,
To the joys that virtue brings,
Be a man.

—Thomas P. Neenan.

A NONSENSE JINGGLE.
If all the world was a feather bed,
And every feather a wing,
We'd skim through the air in the sweet springtime,
And sing, and sing, and sing.

If all the world were made of fur,
And all the fur was felt,
We'd lie on the ground in the summer time
And melt, and melt, and melt.

If all the world was filled with gold,
And the gold was blackberry pie,
We'd save up our pennies in autumn time
And buy, and buy, and buy.

If all the world was blades of grass,
And all the grass was trees,
We'd sit on the boughs in winter time
And freeze, and freeze, and freeze.

—Philadelphia Telegraph.

PITY.
I pity those who wander through the streets
From fall of night until the dawn is red
(A hundred of the kind the passer meets)
Without a single place to lay the head.

I pity those who wander through the earth
(A hundred such one meets when once he starts)
Whose souls are strangers unto love and mirth—
Without a single place to lay their hearts!

—New Orleans Times-Democrat.

OF COURSE.
Willie—Mamma, they had four kinds of ice-cream at the party this afternoon.
Mother—Which kind did you take, dear?
Willie—All of 'em.

RETENTIVE MEMORY.
"Just think, children," said the teacher, "all this happened more than 3,000 years ago."
"Geet!" exclaimed a small boy in an audible whisper, "but she's got a good memory."

BOB'S TRUST.
"Bob! Bo-o-ob! Robert!" It was mother calling from the back porch, and Bob, who had been cooking up a perfectly glorious plan for the afternoon, left Roy White reluctantly and went to see what his mother wanted.

Mother was standing on the porch dressed for a walk. "Bob, dear, I've just had word that Mrs. Holbrook has been taken very ill. I must go to her at once; she is all alone, and there is no one to whom she can turn. You will take care of Rose, won't you, Bob? She mustn't go outdoors, so I will have to ask you to amuse her in the house. And, oh, Bob, do look after the kitchen fire, please."

She was gone before Bob could answer; she was so anxious she did not even say she was sorry that Bob would have to give up his long-looked-for Saturday afternoon, which he could have all to himself. All the spring there had been so much to do about the garden that he really hadn't had a minute to do as he pleased, and now that old Mrs. Holbrook had to go and get sick just to spoil his fun. Mother was always trotting off to take care of people that didn't belong to her! He wished she would consider his pleasure sometimes. He went in and banged the door hard, and helped himself to freshly baked heavily sugared jumbles from the big trayful on the kitchen table.

Rose, who had had a long siege of whooping cough—such a foolish disease, Bob thought—was cutting out pictures at the dining-room table. She looked quite thin and white for a little girl named Rose, but she looked up happily when Bob entered.

"Hi, Bobby!" she said, in her jolly little chuckle. "You have to be my mudder this day. Hallo, Mudder Bob!"

Bob had to smile. "Well, kidlet, what do you want to do most of all? Go on cutting out pictures?"

"No. I'm tired of that. What I want to do most is to write a story 'bout my Moses. You must write it, an' I'll tell you what to write. She is the most cunningest kitten that ever was. She does more funny things than that kittie you read about last week."

Bob went for paper and pencil, which he put down beside Rose, and Moses climbed up beside her to see what was going on.

"Suppose you begin the story while I run out and tell Roy I can't go hunting with him this afternoon. Do not stir till I come back, will you, Rose?"

"How long?" asked Rose, anxiously.
"Oh, a minute or two; you can write on the paper, but don't get down out of your chair."

"All right, I won't, honor bright," said Rose, and Bob knew she always did what she promised, especially when she said "honor bright."

"It's a paged shame!" said Roy, when Bob told him. "Can't you tie her up somehow, and come on for a little while?"

"She's as good as tied now," said Bob, "for she's promised me not to stir."

"Hark! What's that?" asked Roy. Both boys listened.

"Sounds like a brass band," said Bob.

"Let's just run down to the turn and see what it is."

Both boys ran to the turn, and far, far down the road they saw a cloud of dust. They watched it for a moment. "A circus!" gasped Bob.

It was the first time in the lifetime of those two boys that a circus had come to their little farming town. Bob and Roy forgot poor little Rose, and tore down the road to meet the circus. It was a long time before Bob remembered. Then his conscience smote him terribly.

"Poor little kid!" he thought; "I ought to go back to her." But just then a bear began cutting up as if he wanted to escape, and all the animals turned restless, and there was so much excitement that Bob forgot again. The circus had turned down a long, level road, and Bob was quite a ways from home when he thought of Rose again. It was getting late in the afternoon, and with a great effort he turned his face homeward. As he looked toward home, which was almost out of sight, he saw a big, golden blaze. "Looks like a fire," he thought to himself. Then like a flash came the memory of his mother's warning to look after the fire. He turned suddenly faint. What if the house was on fire and Rose was burned to death! She would not stir from that chair when she had promised "honor bright." He flew like the wind up the road, bending his head and speeding as he had so often done in racing with the boys. His fright made him swift. He did not stop for anything, but went on—on with the horrible fear in his heart.

He hardly dared look up till he was almost home, then he gave a gasp of relief. The fire was nothing more or less than the setting sun blazing on the upper windows.

He stole softly into the house. There was poor little Rose, her head on her arms. She was talking to herself.

"I hope nuffin dreadful has happened to my darling brother Bob. He said he would come back in a minute and seem's if it was a long minute, and I know my own dear, big brother Bob wouldn't go off and leave his little sick sister all alo-o-ne. Maybe a big bear's ate him. But I can't go to see 'cause I promised 'honor bright.' I've had time to have a whole long nap. I didn't s'pose a

minute was so long. Did you, Moses?"
Bob tiptoed softly up behind her and picked her up in his arms. He hugged her hard, and cude'd her, and told her wonderful stories with animals in 'em that barked and mewed and crowed and growled, and Rose forgot all the lonely time, and thought her big brother Bob was the dearest that ever was. And after that day she was not mistaken, for Bob never forgot his little sister again.

BROTHER DEO GRATIS.

St. Felix of Cantalice, beloved of the folk, who used to call him Brother Deo Gratis, was born at Cantalice, near Citta Ducale, in Umbria, in the year 1513. His parents were poor laboring people. From his childhood Felix was spoken of as a little saint. He was brought up to work on the land, looking after cattle, and ploughing the fields. Often while the flocks and herds were pasturing he would kneel in prayer for a long time at the foot of a tree, before a cross which he had cut in the bark. Being uneducated, his devotions consisted only of the "Our Father," "Hail Mary," "Creed," and "Gloria." These were continually on his lips during the day. Felix was very humble and meek, with a heart full of joy and thanksgiving to God for all His mercies.

One day he met with an accident while ploughing. The young oxen were startled by his master suddenly appearing dressed in black. Knocking Felix down, they dragged the plough over his body. He escaped unhurt, but this deliverance from death awoke in him a desire to consecrate his life to God; and that same evening, hearing read the lives of some of the saints of the desert, he set off to a neighboring monastery and asked to be admitted as a lay-brother among the Capuchin friars.

Soon after his profession, in 1545, he went to the house of the Capuchin Order in Rome. There he was appointed to go out every day begging alms and food for the convent. For forty-five years this was his daily mission. It is said that the community were never so well provided with provisions either before or after. Everyone gave readily to Felix; for he had such a happy countenance, and was always so full of gratitude even for the smallest gifts.

His delight was to make constant acts of thanksgiving, praise and adoration. The words Deo gratias, we are told, were continually on his lips, and he often asked others to join him in giving thanks to God for all things. The saint's custom was to greet others with the words Deo gratias. He taught the little children to repeat these words, bidding them to thank God for the beautiful flowers and the fields, and the blue sky overhead. The children, who loved him dearly when they saw him coming, would run to greet him, crying out "Deo gratias!" It is related that he once put an end to a duel by rushing in and separating the combatants with the words, "Deo gratias! Say Deo gratias each of you!" And then, having heard the cause of their strife, he reconciled them, and sent them away.

It is said that one stormy night, when Felix was out collecting food as usual, Our Lord appeared to him in the form of a beautiful Child about ten years of age, who presented him with a loaf of bread, and then, giving the saint His blessing vanished from his sight. In paintings of St. Felix he is often represented bearing on his shoulder a beggar's wallet, on which the words Deo gratias are written. When saying he bade those about him to say these words for him, when he was no longer able to speak. He died on May 18, 1587.—Ave Maria.

MARKED MONEY.

"How is money marked when you are trying to catch a thief?" asked a headquarters detective, who is quoted in the Washington "Star." "Well, it's not marked in the way people think it is." And he went on to tell some of the secrets of police experts. The method described has been found to be simpler and more effective than any other in use.

The average person thinks private marks are placed on bills with pen and ink. Such marked money is good evidence in court, but a check mark in ink, unless very expertly put on, might, with the aid of a good lawyer for the accused, shown to be accidental.

There are several ways of marking money used by police experts. The method the detective quoted personally employs is described by himself. "Perhaps the safest mark to secure conviction is the pin-prick. Let us take the familiar silver certificate of the five-dollar denomination for an illustration. In the centre is the well-known vignette of the head of an Indian chief in dress regalia of feathers and trappings, presenting a full-face view.

"We take a pin and make two punctures through the bill directly in the pupils of the eyes. I hand you the bill, and even though you saw me make the punctures, they are not visible at a casual and even critical glance. But raise the bill to the light, and you can see the two tiny holes distinctly.

"I then apply the pin-point in the twist of the large figure five at the two upper ends of the note. These diminutive twists do not appear in the necks of the two figures of five which are in both ends of the bottom of the note. I then pierce the note in the ends of the scrolls on either side of the word 'five' in the lower centre of the bill.

"The marking is now complete. It is exhibited to one or two persons in the secret, for the purpose of identification, and then placed in the money-drawer to which a thief has access. The thief may be on the lookout for marked bills, but he looks for ink marks. This class of thieving does not admit of a very careful

examination of the money before taking. "Do the pin-pricks remain? Indeed they do. The money when discovered is carefully put into envelopes and not handled. When the bills are exhibited in court, and their preliminary preparation explained under oath, conviction is practically certain."

IMPROVE YOUR VOICE.

"What a sweet voice that girl has!" I heard some one say as Elizabeth ran across the street to meet Emily, calling out her cheery good morning. It was indeed a sweet voice and had carrying power, clear as a bell or a bird note, yet it was not loud. Voices are as different as faces. We pay a great deal of attention in this country to training the singing voice, and we are willing to pay teachers large prices to develop the fine soprano or the rich contralto that every one admires. But far too little trouble is taken with the speaking voice, and it is a pity, for we sing only occasionally, and most of us talk from morning till night.

If you hear a group of girls talking on the campus or in a street car, you are often pained by the lack of melody in their voices. Some are harsh and rough, others are nasal, some are muffled and croaking, a few are pure and silvery. Shakespeare, who was an acute observer, in speaking of one of his heroines, said: "Her voice was ever soft, gentle and low; an excellent thing in a woman." First and last, you find a good many allusions to voices in Shakespeare. There are families in which each seems to try whether or not he or she can be heard by speaking so loudly as to drown the rest. This is always a mark of very ill-breeding. No well-bred person screams or shouts in the family anywhere. A low voice may be heard quite as effectively as one that is loud and shrill, if its possessor has learned the art of managing it properly. Even in a large building a person who speaks slowly, giving every word its full value, and throwing the voice from the chest instead of from the head, will be heard distinctly. In order to have a full agreeable voice a girl should practise deep breathing several times a day in the open air.

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LANDING IN DURBAN.

A novel method of leaving a steamer is in vogue at Durban, in Natal. The originality of the method arises from the peculiar character of the bay, which is a long, landlocked lagoon, connected with the open sea by a narrow channel, which flows between two breakwaters intended to prevent the formation of the bar, and so to maintain free access for ships into the harbor. That bar is the battleground of political parties in Natal. The Bishop of Natal, writing in "Good Words," explains that politics turn more on proposals for fighting the bar than on any question of Liberal or Conservative policy.

In the meantime the bar holds its own, and the mail steamers are too big to get into the harbor. The outside anchorage is a rough and restless place, and nine days out of ten tugs are afraid to lie alongside a gangway. Thus it happens that passengers are driven to the alternative of escaping from the ship by the same method by which St. Paul escaped from Damascus—in a basket.

"We owe gratitude, however, to the Empress Eugenie," says the Bishop, "for since the day that she came to Natal on her sad errand the basket has increased its dimensions. It is, in fact, almost as large as the elevator in a London mansion, affording room for three or four people to sit or stand."

In this commodious receptacle the passengers are hauled aloft by a steam crane and dropped with much care and precision into the tug lying alongside. The sensation of swinging aloft and dropping into that heaving tug must be anything but pleasant.

The shore gained, the visitor to Durban has a chance of making the acquaintance of the Natal rickshaw boy, who will gallop him up to the Royal Hotel in good style. These Zulu boys are good specimens of their race—a race of children. They have tremendous spirits. They would think it very tame to wait their turn for a fare, like the London cabmen. When a traveller comes out of the hotel there is a wild charge of rickshaws across the street. The boys enjoy the race, and shout and leap into the air.

The dress of the rickshaw boy is a picturesque medley. It is a common thing to see one wearing the discarded tunic of a private of an English line regiment, his head covered with a child's or a lady's straw hat, ornamented with a plume.

A BAD CASE OF KIDNEY TROUBLE CURED BY DOAN'S KIDNEY PILLS.

Kidney troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.

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a medical man or a food specialist in America but will say that

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mented with tags of lace and tied with a ribbon under the chin. Others affect the ferocious style, and adorn themselves with enormous feathers or a pair of cow's horns tied to their heads.

Wear Trade Mark D. Suspenders, guaranteed. Price, 50c.

THE DOLL HOSPITAL.

What a noise in the entry! There was a rattling, and a crash, and a loud scream.

"Oh, dear! Doll Pebbles is killed all dead!"

Aunt Fannie went out to see what was the matter. The tin horses had run away. They had tumbled downstairs and flung Doll Pebbles clean out of the wagon. Her poor head was knocked off, and the sawdust was pouring in streams from her side.

Little Julia was sitting on the floor holding her injured pet and crying as if her heart would break.

"Don't cry, darling," said Aunt Fannie. "We will take Pebbles to the hospital, and she will be all cured."

Julia looked up with wondering eyes. Never mind what Aunt Fannie said to her. That afternoon they went to walk together.

All this was in the city of Dresden, in Germany. After a long walk they came to a building with a large sign upon it.

The sign said, "Doll Clinic."

This means that sick dolls are cured for daily.

They went in and rang the bell.

A comical little doctor came to the door. What bushy hair he had!

You would think his head was a garden, where he raised hair for the dolls.

"Come in, little girl," said the doctor, briskly.

"My dolly is sick," replied Julia, holding out the brown paper in which Pebbles had been wrapped.

"Oh, yes! We have lots of sick dolls here. We can cure her."

They entered a room where the doll patients were. Some were nicely asleep in rows of boxes. Those who were able to sit up were in little chairs, all in a row.

Some of the well dolls were in snug chambers, staring out of the windows.

The doctor looked at Doll Pebbles and shook his head.

"This is a bad case," he said. "We must put her to bed for a few days, till I get some fresh sawdust for her."

"Can you make her grow again?" asked Julia, anxiously.

"Ah! Wouldn't you prefer a new head—one with blue eyes that open and shut?"

Little Julia clapped her hands.

"When you come again she will be quite well," said the doctor; "but you must be careful not to let your horses run away again."

As they turned away they saw the little doctor rub his bushy hair.

"Is that to make it grow, I wonder?" thought Julia.

"What a funny place!" she said, laughing in Aunt Fannie's face.

As mildew develops more rapidly under certain climatic conditions, so with cancer in the human body. There are certain conditions that favor its development and when these conditions cease to exist the cancer gradually disappears. Send 6 cents (stamps) to Stott & Jury, Bowmanville, Ont., if you are troubled with CANCER.

DILLYDALLY.

Dillydally was nearly seven years old. See if you can guess why he came to have such a funny name.

"Oh, Dillydally! Where are you, dear? Run quickly with this pail to the grocer's and get it full of molasses and don't spill a bit. I want it for—well, no matter what I want it."

That molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it and ran out of the door. He was always quick enough at starting. His trouble was afterwards. In the hedge by the garden gate he spied a yellow breast and heard a sweet note that made him stop to see what the leaves hid.

That took a minute. "Oh, I must hurry!" he said, and started again; but this time Mr. Toad hopped out in a friendly way to make him linger.

A dozen things stopped him. He had to play a game of marbles with some boys he knew. He saw a balloon up in the sky, and watched it until it was a speck like a black pin head. It was almost dark when he came in sight of home.

"Oh, Dillydally!" cried his mother, "where have you been all this time? It was your party, and all the little boys and girls I sent for had to go home if they were so late. I had to cut the cake to give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"Oh, Dilly, Dilly!" said his mother, sorrowfully, "why won't you earn a bet-er name?"

Dillydally says that he is going to.

How do you suppose that he will do it?—Exchange.

A FAITHFUL DOG.

It is related by Prof. Pell that, when a friend of his was travelling abroad, he one morning took out his purse to see if it contained sufficient change for a day's jaunt he intended making. He departed from his lodgings, leaving a trusted dog behind. When he dined, he took out his purse to pay, and found he had lost a gold coin from it. On returning home in the evening his servant informed him that the dog seemed very ill, as they could not induce him to eat anything. He went at once to his favorite; and, as soon as he entered the room, the faithful creature ran to him, deposited the gold coin at his feet, and then devoured the food placed for him with great eagerness. The truth was that the gentleman had dropped the coin in the morning. The dog had picked it up and kept it in his mouth fearing even to eat lest he should lose his master's property before an opportunity was afforded him to restore it.—Chambers' Journal.

Parents buy Mother Graves' Worm Exterminator because they know it is a safe medicine for their children and an effectual expeller of worms.

OUR STRANGE LANGUAGE.

When the English tongue we speak Why is break not rhymed with treat? Will you tell me why it's true We say sew but likewise few; And the maker of averse Cannot cap his horse with worse? Beard sounds not the same as heard Cord is different from word; Cow is cow, but low is low; Shoe is never rhymed with toe; Think of horse and dose and lose; And of goose and yet of choose, This of comb and tomb and bomb; Doll and roll and home and some And since pay is rhymed with say, Why not paid with said, I pray. We have blood and food and good; Mould is not pronounced like could; Wherefore done, but gone and lone? Is there any reason known? And, in short, it seems to me, Sound and letters disagree.

A FEW RIDDLES.

Why does a cat look first on one side and then on the other when she comes into a room? Because she can't look both ways at once.
What is there you cannot take with a kodak? A hint.
When does bread resemble the sun? When it rises from the yeast.
Two ducks before a duck and two ducks behind a duck and a duck in the middle. How many ducks in all? Three.
What animals, when beheaded, become very cold? Mice.
What is the superlative of temper? Tempest.
What nation does a criminal dread? Condemnation.
What is the waste of time? The middle of an hour glass.
What animals are generally brought to a funeral. Black kids.
What is it which works when it plays and plays when it works? A fountain.
Of what trade are all the presidents of the United States? Cabinet makers.
Why is the Fourth of July like an oyster? Because you can't enjoy it without crackers.
What is the difference between an oak tree and a tight boot? One makes acorns and the other makes corns ache.

Fresh reports, claiming the highest credit, about the early elevation to the Cardinalate of the Archbishop of Westminster are circulating in Rome.

The Knights of Columbus, Portland, Ore., have raised \$12,000 for the construction of a school for Italian children.

Since the South Kensington Museum was first opened, forty millions of people have visited it.

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TORONTO, OCTOBER 25, 1906.

THE CHURCH IN SPAIN.

It looks as if the wind of irreligion which now sweeps through France were crossing the Pyrenees and spending its force in Spain. Whether it comes from the north or whether it is a new outburst of a long smouldering liberalism, makes no difference.

RELIGIOUS PREJUDICE.

Of the two interviews which we have seen as given by Mr. T. P. O'Connor at Montreal and at Toronto, both stand in contrast to each other.

should remain his, and his alone, not taken into politics or partyism, not made a platform plank nor a reproach. We are glad to think that in older countries feud is dying out and a better, broader example is set us.

Either of these gentlemen seems fully competent to represent our schools on the Advisory Board of Education, and if either be elected he cannot fail in giving satisfaction to those he represents.

NON-CATHOLIC MISSIONS.

In another column will be found an interesting account of the missions to non-Catholics in the United States. The missionaries consist of both religious and secular priests. Their field lies throughout a vast territory, but more especially through those portions where concentrate darkness, prejudice and ignorance of the Church exist.

Home Rule Bill Expected Next Year.

(The Ottawa Evening Journal.) When it was learned that Mr. T. P. O'Connor, M.P., would visit Ottawa in the Home Rule cause, the Journal wrote to him to request him to favor it on his arrival with an editorial article over his own name, outlining compactly the present position and hopes of the Home Rule party.

WORTHY CANDIDATES.

A week or two ago we spoke of Mr. John Rogers, Principal of the Separate Schools, Lindsay, as a most worthy candidate to represent the Catholics of Ontario on the Advisory Council of Education for Ontario.

largely of French parentage. I have thus gained a large practical knowledge of the difficulties to be met with and the courses to be pursued in schools where children of mixed nationalities are attending.

Here the objection will suggest itself that a Liberal administration, capable of existing without the Irish vote, might well be tempted to abandon Home Rule.

OWEN SOUND NOTES.

Much sympathy is felt throughout the entire community for Mr. and Mrs. Jos. McLinden, who lately lost their infant daughter, Mary Frances. At the beginning of the illness the loving parents hoped her life would be spared, and their dear little one left them, but a sudden change took place and her sweet spirit took its flight before the anxious watchers were aware of it.

The Home Bank of Canada.

The Home Bank of Canada has just opened a branch at Belle River, Ont. If anything were wanted to add to the many proofs already to hand of the progress and development of this well-known bank, its branches opening up everywhere, of which the branch at Belle River is the latest, would bear still further testimony.

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dependent entirely on that vote, was not the ministry which could carry a Home Rule measure against the certain opposition of the House of Lords and against the still remaining prejudices and ignorance of Irish conditions among the English people.

But it is not the business of the Irish party to allow any session of Parliament to pass without getting something for their country, and the session which is still going on has already been remarkable for one great act of justice to Ireland; the Laborers' Act which has placed at the disposal of Irish local bodies a large sum of money for the building of Laborers' cottages and the improvement of the conditions of that long suffering class.

There is Some Reason for the Greatly Increased Attendance at the

ELLIOTT Business College TORONTO, ONT. Recent students have taken positions at salaries from \$50 per month to \$1000 a year. Write to-day for handsomely illustrated Catalogue. We can place you on the road to success. Commence now.

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an attempt had been made to deal with some questions of British life which cried out for immediate settlement and which could be as easily and immediately dealt with. The Trades Unionists—indeed every working cohesion in the ranks of a new power for organizing himself for protection against low wages and, long hours menaced by the famous Taff Vale decision, which, as is known, subjected Trades Unions funds to attack.

But it is not the business of the Irish party to allow any session of Parliament to pass without getting something for their country, and the session which is still going on has already been remarkable for one great act of justice to Ireland; the Laborers' Act which has placed at the disposal of Irish local bodies a large sum of money for the building of Laborers' cottages and the improvement of the conditions of that long suffering class.

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Rambler and His Topics

What He Thinks of Cornwall, Peterborough, etc.

Leaving Montreal, I start westward on a tour of investigation, selecting Cornwall, commonly called the "Factory Town," as my next base of operations.

Forty years have just passed since I made the acquaintance of Cornwall, and of many of its people, but it will appear almost unnecessary to say that a number of the patriotic Irishmen, whom I encountered away back in the 60's have passed over to the silence of the tomb.

It will be now somewhere about fifteen years since honest and large-hearted Frank Lally passed over the unknown regions beyond the grave, but he has left behind him a family who have maintained the name untarnished.

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J. J. M. LANDY 418 Queen St. West, Toronto

day Mulhern, also another Connaughtman, having first seen the light of this world within the shadow of Crouch Phaudhrig, in the County of Mayo.

Death of an Ottawa Lady The funeral of Mrs. Elizabeth Casey, widow of the late John Casey, of the inland revenue department, took place Saturday morning from the family residence, 271 Nicholas street, to St. Joseph's church, thence to Notre Dame cemetery.

TOPICS OF AN OLD-TIMER (Continued from page 1.) pendence. The Gael, of course, is a Kelt, and the rise of the Gael is the rise of the Kelt.

We have many instances of the strength and power and influence of the Kelt in modern times. The American revolution I claim as a Keltic product; the preservation of the American Union I claim as largely another Keltic product; but because there is no living Keltic nation the scattered race gets no credit for it.

To-day the Prime Minister of the British empire, Campbell-Bannerman, is a Kelt. Many of the prominent public men of the empire are Kelts, with our own Chief Justice Fitzpatrick as one of them.

My friend John Hurley of Litchfield, Conn., has made the claim that the greatest Latin poet that ever lived was an Irishman. This I was never ready to concede, but that he was a Kelt I am prepared to prove, and here it is. It is from the Toronto Globe of Monday, Oct. 15:

Corwall has made ample provision for alleviating human suffering, having converted the home of John Sandfield McDonald, a prominent politician of a past generation, into an hospital which is now successfully carried on under Catholic auspices.

But outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests.

RAMBLER

Death of an Ottawa Lady

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A STRUGGLING INFANT MISSION

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings.

But outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests.

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Delicious Blend of HALF and HALF Once Tried Always Taken

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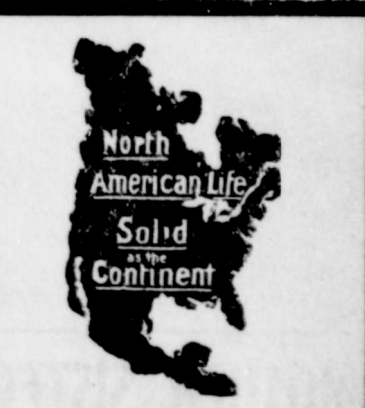
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city of its kind in America. It was located at 214 Bowery. I was one of its original members.

President Roosevelt is also a member of the Irish Historical Society and other similar societies. You give me a good account of Canada and the work that is doing there."

WILLIAM HALLEY.



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many men remain uninsured is because they do not give to the important matter of life insurance any serious thought. If they would calmly consider the pros. and cons. of the question they would at once become convinced of the necessity of providing for their families in the event of their death, and that the only absolutely certain way of doing this is by a policy of life insurance in a strong and reliable company such as the

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HIS CHANGE OF HEART

John Halpin looked up from his desk in the big counting-room. "Five-thirty, Miss Leeds."

"Isn't it largely imagination, Mr. Halpin?" "No, no. There is no imagination about me. The school in which I was reared had no use for fancy branches."

establishment was to be merged with the original concern, and John Halpin was a hard-worked man. Day and night—or a great part of it—he toiled at his desk.

"Good," he said. I began to think, my boy, you were simply a soulless and tireless machine. But that sounds quite human. How long since you've had a vacation?"

Red Rose Tea "is good tea"

Use a package and you will not be satisfied with any other tea. Prices—25, 30, 35, 40, 50 and 60 cts. per lb. in lead packets.

TENTH MONTH 31 DAYS October THE ROSARY THE HOLY ANGELS

Calendar table for October 1906 with columns for Day of Month, Day of Week, Color of Vestment, and corresponding feast days like S. Gregory of Armenia, S. Basil, etc.

VESTMENTS Largest Stock in Ontario FOR W. E. BLAKE, Church Supplies. CHRISTMAS 123 Church St., Toronto

RING UP PARK 553 FOR TOMLIN'S BREAD

If per chance the phone is in use, ring again. Success in the battle of life is won by persistence; and with good bread as the leading article of diet you have ten chances to one against your opponent who uses poor bread.

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MOTHER, SISTER AND BROTHER

Died of Consumption, but this Linden lady used Psychine and is strong and well

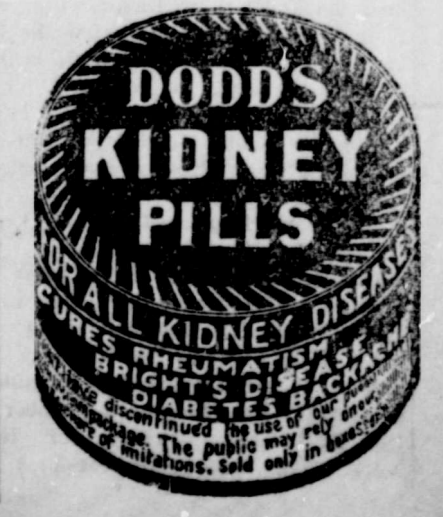
"My mother, brother and sister died of consumption," says Ella M. Cove, of Linden, N.S., "and I myself suffered for two years from a distressing cough and weak lungs. I suppose I inherited a tendency in this direction?"

PSYCHINE

50c. Per Bottle Larger sizes of 50 and 100-cent bottles. Dr. T. A. SLOAN, Limited, Toronto.

"But thank God I used Psychine and it built me right up. My lungs are now strong. I enjoy splendid health, and I owe it all to Psychine."

"Quite recovered from the excitement of last evening?" he asked. His tone was easy and natural. "Quite, thank you." When she looked at his impassive face it seemed to her as if the walk home the evening before was only a dream.



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

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See that you are well supplied with EDDY'S WARES And you will escape a great deal of annoyance, you would otherwise experience with a "2 in 1" or a "3 in 1" WASHBOARD AND AN EDDY FIBRETUB and PAIL

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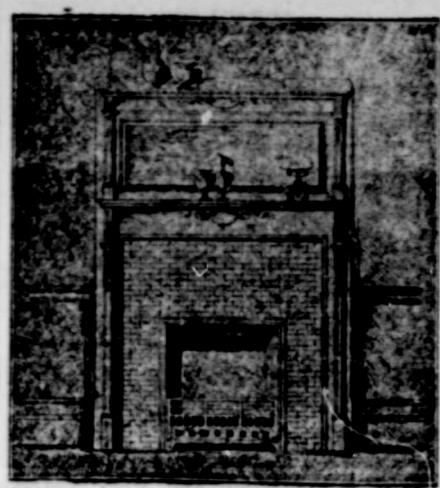
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calls the output of this establishment

New Method Laundry
Limited
187-189 Parliament St.
TORONTO

London Saturday Review on the
Stand of Pius X.

The London Saturday Review has
the following to say on the Pope's
Encyclical to France, and coming as

This Erastian and unchristian
temper is the bane of religion alike
in England and in France, for in both

So it comes about that the sort of
French Catholic who in days past
chiefly supported the Concordat on

If in days gone by the Papacy in
its relations with the French State
had stood more on principle and less

The Encyclical, the bravest thing
in truth that has come to France
from the Vatican since the day when

On Tuesday evening, 14th of August,
Sir Edward Elgar's Oratorio,
"The Apostles," was performed by

Pain is punishment.—Pain is a
protest of nature against neglect of
the bodily health, against carelessness

Three Live Men
The railway depot in a neighboring
town is surrounded in all directions

Butterfly Suspenders. A Gentle-
man's Brace, "as easy as none."
50c.

ter justification and far greater moder-
ation the very war that Chalmers
and the other founders of the Free

Such associations as the Law pro-
poses are intolerable and the Pope
wisely refuses to consider any scheme

Not the least melancholy feature in
this unhappy story is the fact that
English sympathy is generally on the

Were Englishmen a little more logi-
cal, they would see the absurdity of
allowing this absolutely irrelevant

The details of the Encyclical are of
less interest than the principle that
it proclaims. The Pope has foreseen

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less interest than the principle that
it proclaims. The Pope has foreseen

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man's Brace, "as easy as none."
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Best for Baby
Royal Crown Witch-Hazel Toilet Soap
To keep baby's skin soft, and
pink, and healthy—all you
need is

Irish Race Never Vulgar
The name of Benson is English in
all its associations, a fact which
gives peculiar interest to the charm-

Writes Mr. Benson: "There are
certain nations who have been accus-
ed of many faults, who yet have

Then, too, there is another qual-
ity, the quality of reverence, which
is inconsistent with vulgarity. The

Dr. J. D. Kellogg's Dysentery Cor-
dial is a speedy cure for dysentery,
diarrhoea, cholera, summer complaint,

MILBURN'S
Heart and Nerve
Pills.



Are a specific for all heart and nerve
troubles. Here are some of the symp-
toms. Any one of them should be a
warning for you to attend to it im-

In and Around Toronto

RETREAT AT ST. FRANCIS. Despite the holiday—Thanksgiving Day—and the rain which heralded the Retreat given to the members of the Blessed Virgin's Sodality and other young ladies of St. Francis' parish, the event was in every way a decided success.

RENEWAL OF MISSIONS. The "renewal" of the missions now going on in St. Paul's, St. Mary's and St. Helen's parishes, under the direction of members of the Redemptorist Order, are in point of numbers and regularity of attendance almost similar to the Missions of last year.

At St. Mary's the Mission is in charge of Rev. Fathers Cullen, Shirey and Mulligan; at St. Paul's Rev. Fathers Zilles, Crosby and Conley are in charge, and at St. Helen's Rev. Fathers Hamill and Schneider are conducting the exercises.

LECTURES AT DE LA SALLE. The Varsity Literary Society of the De La Salle Institute held a very successful meeting in the Science Room last Friday afternoon.

The able manner in which the subject was handled showed an amount of research, close observation and experimentation beyond the general school boy stage.

The pupils of the Varsity Society have been greatly aided in their Science work by Red. Hugh Canning's kind contribution of the Scientific American.

ST. MICHAEL'S CHORAL SOCIETY. The annual election of officers for the above society was held in the Fall Church street, last Monday, and resulted as follows: President, T. B. Winterberry; 1st Vice-President, George O'Leary; 2nd Vice-President, J. Dickinson, 3rd Vice-President, W.

SUDDEN DEATH OF MRS. MARGARET MONAHAN. The sudden death of Mrs. Margaret Monahan, which occurred on Wednesday, the 17th inst., removed from St. Mary's Parish one who had been amongst its earnest and devout members for over forty years.

DEATH OF MRS. MARGARET MANN. A death that brought much grief to her family and to a large circle of friends, was that of Mrs. Mann, of 486 Church street, which occurred at her home on Saturday, October 13th.

CATHOLIC YOUNG LADIES' LITERARY ASSOCIATION. The first meeting for the season of the Catholic Young Ladies' Literary Association will take place on Monday evening, the 29th inst., at the home of the Misses O'Donohue, 95 D'Arcy street.

PARENTS HOLD MEETING. On Saturday afternoon a number of the parents of the pupils of the Harbord street Collegiate, met to protest against the removal of Miss Lawlor from that institution to Jarvis street Collegiate.

DEATH OF MR. JOHN MORAN. Among the deaths of last week was that of Mr. John Moran, a well-known resident of the East End and a member of the Holy Name Society of St. Paul's Parish.

TORONTO MARKET. Grain:—Wheat, fall, bush \$0.74 to \$0.75; Wheat, red, bush 0.74; Wheat, goose, bush 0.69 to 0.70; Barley, bush 0.53; Oats, bush, new 0.39 to 0.40; Rye, bush 0.70 to 0.72; Peas, bush 0.80; Buckwheat, bush 0.55; Seeds:—Alsike Clover, fancy \$6.30 \$6.40



Only part of the wheat berry is fit for food. Yet much that isn't often gets into flour. You cannot see it or taste it, but it's there. It is simply a case of the miller getting more flour from his wheat and your getting less nourishment.

Royal Household Flour is so milled that nothing goes into it except the part of the wheat that is food. You get just what you pay for—the best and purest flour made. It goes farther because it is all flour. Your grocer can supply you.

Ogilvie Flour Mills Co., Ltd. Montreal. do., No. 1 6.00 6.20; do., No. 2 5.25 5.40; do., No. 3 4.50 4.80; Red Clover, new 6.80 7.00; do., old 6.50 6.60; Timothy, No. 1 1.50 1.70; Timothy, No. 2 1.20 1.40; Hay and Straw:—Hay, new, per ton 12.00 13.50; Straw, bundled, ton 13.00; Straw, loose, ton 7.00; Fruit and Vegetables:—Potatoes, bag 0.60 0.70; Apples, bbl. 1.00 2.50; Cabbage, per doz. 0.30 0.40; Onions, per bag 0.75 0.80; Poultry:—Turkeys, dressed, lb. 0.17 0.19; Geese, per lb. 0.10 0.11; Hens, per lb. 0.08 0.09; Spring chickens, lb. 0.11 0.13; Spring Ducks, lb. 0.11 0.14; Dairy Products:—Butter, lb. rolls 0.25 0.30; Eggs, strictly new laid, dozen 0.25 0.35; Fresh Meats:—Beef, forequarters, cwt. \$4.50 \$5.50; Beef, hindquarters, cwt. 8.00 9.00; Lambs, dressed, lb. 0.10 0.11; Mutton, light, cwt. 8.00 9.00; Veals, prime, cwt. 10.00 10.50; Dressed hogs, cwt. 9.00 9.50

Rest in the Lord God is near thee, Christian cheer thee; Rest in Him, sad soul; He will keep thee, when around thee Billows roll.

Lady of the Way Mother! Mother! I am coming Home to Jesus and to thee; But my country's hills are distant, And their light I cannot see.

Parents Hold Meeting On Saturday afternoon a number of the parents of the pupils of the Harbord street Collegiate, met to protest against the removal of Miss Lawlor from that institution to Jarvis street Collegiate.

Death of Mr. John Moran Among the deaths of last week was that of Mr. John Moran, a well-known resident of the East End and a member of the Holy Name Society of St. Paul's Parish.

Toronto Market Table with columns for Grain, Seeds, and various flour types with prices.

The new Church of Sts. Peter and Paul, at Dupont and Filbert streets, the first permanent church structure completed in the burned district, San Francisco, was formally dedicated last Sunday by Archbishop Montgomery.

TOBACCOHABIT and LIQUOR HABIT advertisements with descriptions of the products and their benefits.

JOTTINGS

His Grace the Archbishop of St. Boniface, is expected to return from Europe this week.

Hon. John Costigan has accepted the presidency of the Carleton County Board of the Ancient Order of Hibernians.

The consecration of the Right Rev. Louis S. Walsh, D.D., as bishop of Portland, Me., took place in that city on the 18th inst.

Rev. Father Reid and Rev. Father Singleton, of Montreal, have left to prosecute their studies at the Canadian College in Rome.

Mother Frances Joseph and Sister de Sales of the Community of St. Joseph, Hamilton, have just celebrated their Golden Jubilee.

When you see a man raise his hat as he passes a church it is an unfeigned sign, says Church Progress, that he is a fearless, practical Catholic.

In St. Francis' church, Brockville, the wedding of Miss Mary Josephine Downey and Mr. F. A. O'Connor took place on Wednesday, the 10th Oct.

Father Wernz is the second German who has been elected General of the Jesuits. The first was Father Gosswin Nickel, who was born at Julich on May 1, 1582.

In Bathgate, Scotland, a Catholic clergyman, Rev. Father McDaniel, has been appointed Justice of the Peace. This is a rare, probably unique, distinction for a Catholic priest in Great Britain.

Father Francis Xavier Wernz, the new general of the Jesuits, is planning a tour of the world, to visit all the society's institutions. He will be the first general to take a prolonged journey.

Dr. Maurice Francis Egan of the Catholic University, has been appointed by the President to succeed Secretary Bonaparte as a member of the United States Indian Commission.

Elizabeth Robins Pennell and Joseph Pennell are preparing for the new volume of The Century, an illustrated series of descriptive articles on "French Cathedrals." They are intended to have special interest for travelers and art lovers.

The Rt. Rev. Msgr. Vaughan, Canon of Westminster, England, conducted the retreat for the students of the St. Paul Seminary, St. Paul, Minn. At its close Bishop Cotter conferred deaconship upon fourteen candidates, and raised four to the order of sub-deaconship.

The Knights of Columbus of Philadelphia, through James A. Flaherty, president of the Philadelphia Chapter, and Philip A. Hart, treasurer, presented Archbishop Ryan with a check for \$4,500 last week. The Archbishop will distribute the amount to charities.

In Rome and all over Italy committees are at work preparing for the golden sacerdotal jubilee of the Holy Father, which will occur in September, 1908. All the Bishops of the Catholic world are expected to have their respective dioceses represented in Rome on the occasion.

The famous old abbey church known as Selby Abbey, is a total ruin, the result of a fire which broke out in the organ chamber. Selby Abbey was considered to be one of the finest monastic churches in England. It was founded in the twelfth century by the Benedictines, and part of the original nave and transepts survive.

The Benedictine Monks of Buckfast Abbey, Devon, England, have elected Father Anscar as abbot in the place of Abbot Natter, who was drowned in the Bay of Biscay. The new abbot was born in Germany in 1875, and is probably the youngest abbot in the world. He was at one time professor of philosophy at St. Anselm's College, Rome.

Bishop John J. O'Connor has sent an order to all the Roman Catholic pastors in the Diocese of Newark, warning them that the hymn, "Nearer, My God, to Thee," must not be sung hereafter in any Catholic church in the diocese, and that the hymn, "Lead Kindly Light," may only be sung in a church after the service is over, provided the pastor has given his permission.

The first appointment made by Archbishop McCarthy after being elevated to the See of Halifax was that of a chaplain for the A.O.H. The position became vacant owing to the transfer of the Rev. J. B. Moriarty from Halifax to Kentville. The new chaplain is the Rev. C. E. McManus, rector of St. Mary's College. He has always taken a deep interest in the A.O.H., and his appointment is extremely popular.

The Roman Catholics of Brittany have addressed an open letter to Mr. Clemeenceau, Interior Minister, denouncing the statements which he made in his speech on Sunday last, and adding: "The Chouans are not dead. If you attempt to unite the Jacobins of '93, if you attempt to close the churches, proscribe our priests or prevent the celebration of our sacred religion, we will rise against the infamous tyranny and die with enthusiasm for God and the King of our fathers."

LOOK AHEAD

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A Work of Wonderful Growth.

Religious activities usually begin in October, but what is remarkable this year, is the unwonted activity in the field of Missions to non-Catholics. From the reports received at the Apostolic Mission House there are nearly one hundred missionaries actually engaged in giving missions to non-Catholics. In the twelve regularly established Diocesan Missionary bands there are nearly sixty secular priests devoted to this work and this work alone. Some of these are now among the very best missionaries in this country. They are men of learning, of more than ordinary persuasive powers and they have behind them nearly ten years of experience; others are younger priests who are strong in their enthusiasms, and ardent in their zeal, for this particularly attractive kind of work. Besides these Missionaries who are working in the regularly established bands, there are ten who are affiliated to the Catholic Missionary Union and who draw from this Missionary organization the money necessary for their support. These missionaries are working in Virginia, South Carolina, Florida, Alabama, Mississippi and Tennessee. The work that these missionaries do is of the most difficult kind. There are pioneers. They go into places where there are few, if any, Catholics. They gather into halls of the towns, people who have rarely if ever heard an address from a Catholic priest. Their lecture is very often on "What Catholics do not believe." Anyhow, it is given with the purpose of clearing away the immense amount of prejudice that exists in the minds of non-Catholics and of preparing their hearts to accept Catholic truths.

Then finally there is the work of the religious orders. Every Missionary order has its band of Missionaries for non-Catholics and most of them make it a rule to follow a Catholic Mission with one to non-Catholics. So that to say that there are one hundred missionaries actually engaged in giving missions to non-Catholics at the present time is to make a very conservative statement.

The Apostolic Mission House graduated twenty-five priests, well trained to mission work, last year. Some of these have gone to assist in the existing bands. Rev. J. R. Moore is working with Fathers Randall and Crane in the St. Louis Apostolate. Rev. Wm. Huffer has gone to help with the missionaries of St. Paul, Minnesota; Rev. G. Hurley is assisting the Providence band, and Rev. J. J. Reilly is helping Father Kress and his associates in Cleveland, Ohio. Rev. J. H. Mahoney inaugurates the non-Catholic Mission work in South Carolina, while Rev. S. J. Kelly, the Josephite, is engaged in giving Missions to the colored people in Mississippi. There is no department of activity in the Church that is growing so fast as this work that centers about the Apostolic Mission House. Nor indeed is there any that is so full of promise for the future of the Church in America.

CHURCH MUSIC AGAIN

(Continued from page 1.) "Glorias" and hymns may be sung to figured music. The Motu Proprio allows that on great feasts the verses of the psalms may be sung in Gregorian and Falso-bordone alternately, also that on such great feasts the psalms may be sung to figured music provided that it be choral. The psalms as they were sung in Italy upon these latter remain strictly forbidden, viz., as at S. Filippo.

USE OF THE ORGAN.

During Advent, Lent, and at Masses of Requiem, the organ should not be used, but in the last editions of the "Ceremoniale Episcoporum" a concession has been made in the interests of inefficient choirs, viz., that the organ may accompany, though not play interludes, so that it is to be silent when the singing stops. The Motu Proprio confirms the "Ceremoniale Episcoporum" and Sacred Decrees ordering that no worldly music should be played, and that the organ should not be so loud when accompanying the voices as to drown them. The orchestra is not to be used without leave from the Bishop, and that only on rare occasions. Vernacular hymns are permitted at Low Mass, with the consent of the Bishop (S.R.C. 38, 80). It is also permitted to sing hymns in the Vernacular at Benediction of the Blessed Sacrament, and when the Blessed Sacrament is exposed, provided they are not translations of the liturgical hymns, such as the "Te Deum"; this is also permitted in the procession of the Blessed Sacrament, except during the Feast of Corpus Christi, and during the Forty Hours (S.R.C. 3, 124, 3537). The Bishop settles what is to be sung at Benediction, and his regulations ought to be followed, the only thing prescribed by the general law is the "Tantum Ergo," Versicle, and the prayer "Deus qui nobis." During the act of Exposition, with the consent of the Bishop, a motto like the "O Salutaris" can be allowed. That it may be seen that this is not essential, see S.R.C. 31, 19, 11.

I must mention how the Pope emphasizes the regulations as to the formation of choirs. He reminds us that the singers' office is a liturgical one, and therefore women cannot be allowed to fulfill it, except in churches of nuns, where the nuns are set apart to perform the Divine Office. This gives confirmation to the decree under Leo XIII., which forbade it, September 17, 1877, as completely opposed to all the prescriptions of the Church, and ordered that such a practice should disappear as soon as possible. This does not mean that women cannot join in the congregational singing. In choirs, however, when soprano voices are wanted boys must be used. The Pope wishes that the choirs be formed of good Catholics, as they are called to so worthy an office. He also expresses the wish that they should not be too much seen; he therefore suggests grilles to hide them, as did his predecessors Alexander VII. and Benedict, Pius IX. and Leo XIII. The idea of grilles is to prevent the attention of the congregation being attracted, when the music requires any display. Mr. Frank Conway, Kingston, has been appointed Acting General Superintendent of the Kingston & Pembroke Railway, vice F. A. Folger, resigned. Mr. Conway has been with the company since 1883.

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